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THE MONASTERY OF ZAGORSK

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Part I

ZAGORSK AND AMPLEFORTH

ST SERGIUS OF RADONEZH (1314-88)

NEXT Easter over sixty Amplefordians, monks, boys and parents, will be in Russia. It is hoped they will go on Good Friday to the great monastery outside Moscow, Zagorsk the shrine of St Sergius of Radonezh, and the heart today of Orthodoxy in Russia. This visit by the English abbey to the Russian is not without significance in the development of friendly relations between the Catholic and the Russian Orthodox Churches, and there could be few better meeting places than the shrine of one who is among the greatest saints¹ of Russia and who ante-dates the official break of communion between Rome and Moscow, reckoned from the Russian rejection in 1439 of the Council of Florence. His canonization is therefore accepted by the Church of Rome, and Catholics pray to him and celebrate Mass in his honour. What follows is a brief impression of his life.

He played in fourteenth-century Russia a role in some ways analogous, as will be seen, to that of St Benedict in sixth century Italy, and Zagorsk (more properly the monastery of the Blessed Trinity and St Sergius) is Russia's Monte Cassino. But St Sergius was also one of the great builders of Russian national unity and is honoured as such even by those who do not share his Christianity.

He was born in 1314, roughly a century after the Mongol invasion had laid waste the ancient land of Russia, centred on Kiev, and started the northward shift of population and power from which was to emerge the rise of the principality of Moscow. St Sergius was to be the focal point of the spiritual life of this new centre of the nation.

His father, a boyar of the Prince of Rostov, was ruined when in 1329 the principality was occupied by Prince Ivan Kalita of Moscow. The family moved to the little town of Radonezh, fifty-four kilometres to the north of Moscow. In 1337 after the death of both his parents, this young man of twenty-three marched fourteen kilometres into the forest and became a hermit. Many were to follow him in this, but the first step and the example, with all they cost, were his.

¹ The four greatest are commonly reckoned to be St Theodosius of Kiev (+1074), St Tikhon of Zadonsk (1724-83), St Serafim of Sarov (1759-1833) and St Sergius himself.

After two to four years of solitude, companions began to join him. In 1344 he was made abbot and ordained priest. By the 1350s peasants began to settle in the neighbourhood. Thus was inaugurated a cycle of events to be repeated over and over again in the colonisation of the Russian North.

There were other monasteries in Russia at the time but the cenobitic life introduced by St Theodosius at Kiev in the eleventh century had fallen into complete desuetude. Monks had in common their Abbot and their church; all else was private property and individualism. It was St Sergius who reintroduced the cenobitic life into Russia. (A brief recollection of the force of character needed by St John of the Cross and St Teresa of Avila when they reformed the Spanish Carmelites in the sixteenth century will give some idea of the degree of moral power implied by this bare statement.)

As for his personal character he was of utter simplicity, humility and gentleness, working at the most humble tasks—he was of great physical strength and 'worked like two men' as his contemporary biographer records. Once he was digging in the orchard and a peasant who had come from far to see him refused to believe that one doing such work and in so ragged a habit could be the Abbot. But at that moment the Prince of Moscow arrived, and the sight of him kneeling at the feet of the old man convinced the peasant. But St Sergius embraced him and knelt to thank him for 'having passed a just judgement on his person'.

It was he who established the tradition of hospitality and care for the poor and sick that was so marked a trait of the monasteries of the North. He loved children, used often to gather them around him, play with them and make them toys. By his prayers he caused a spring to flow, of which the monastery stood in need. Once his dear friend St Stephen, the bishop of Perm, was returning from the missions in the East to Moscow and having no time to halt at the monastery he dismounted at the roadside, prayed, bowed towards the monastery and said, 'Peace be with you, my brother', then continued on his journey. St Sergius, who was in the refectory with the brethren, 'saw' him and rose, prayed and said, bowing in the direction of the road, 'Joy to you also, shepherd of Christ's flock, and may the peace of the Lord be with you'. After the meal he explained to the brethren, 'At that moment Bishop Stephen passed on the road to Moscow. He prayed to the Blessed Trinity and blessed us'. This event is daily commemorated by a monastic custom; before the last course of the main meal a bell is rung, all rise and the hebdomadarius utters the traditional prayer, 'By the prayers of our holy fathers, Lord Jesus Christ, have mercy on us'.

When his own brother organized an intrigue within the monastery to seize authority, St Sergius said nothing so as not to disturb the peace: he left and founded a new monastery nearby. It took an express command

of the Metropolitan of Moscow, backed up by the plea of his repentant community, to bring him back. Once he, with a disciple, was visited by the Mother of God with the apostles Peter and John. On another occasion he heard a voice calling him while he prayed by night; he rose, opened his window and saw the sky flooded with light and 'a flock of most lovely birds' flying round the monastery; the voice said to him, 'Like these birds you see, so great will become the flock of your disciples. It will not diminish after your death if your disciples continue to walk in your footsteps.' On another occasion a disciple saw an angel with him on the altar as he said Mass, and another at another time saw the altar surrounded by fire.

When St Sergius considered the appalling consequences of the Mongol domination of Russia, he was not afraid to draw political conclusions, and the work he did and the missions he accomplished on behalf of the princes of Moscow to establish their authority and bring all other princes to obedience were to give him, in the mind of sixteenth century Russia, the rank of national patron, shared only with SS. Boris and Gleb. His political influence reached its climax when in 1380 his blessing set in march Prince Dmitri Donskoi of Moscow against the Tatar Khan Mamai. He gave the Prince, as a pledge of his spiritual presence on the battlefield, two monks who had formerly been soldiers; as armour he gave them 'the angelic habit' (the great schema) and exhorted them to fight bravely for Christ against his enemies. On the very day of the battle of Koulikovo, 8th September, the day when the Russians learned that they could defeat the Tatars, St Sergius sent the prince a courier with a letter to encourage him once again 'to march without fear against the enemy with confidence in the help of the Lord'. When the battle began, the saint knew it and led his monks in prayer, following all the tides of the fighting. When it was over, he announced the victory to the community and they sang the Te Deum.

The influence of this extraordinary man upon his people, the moral transformation wrought in them by himself, his disciples and the 150 foundations made from Zagorsk between 1340 and 1440, the decisive political role to which God called him, his own most lovable, vigorous, manly and attractive personality with its charity, gentleness, peace, strength and high degree of mystical prayer—all these things make of him one from whom we should most willingly learn, at whose tomb we shall pray for peace, and beneath whose patronage and protection we place our expedition.

NOT A FAMINE OF BREAD

'Behold, the days are coming', says the Lord God,
'when I will send a famine on the land ;
not a famine of bread, nor a thirst for water,
but of hearing the words of the Lord.
They shall wander from sea to sea, and from north to east ;
they shall run to and fro, to seek the word of the Lord,
but they shall not find it.'

Amos viii, 11-12

EVER more frequently psychoanalysts report that they are confronted with a new type of neurosis that is mainly characterized by loss of interest and by lack of initiative. They complain that in such cases conventional psychoanalysis is not effective. Time and again, the psychiatrist is consulted by patients who doubt that life has any meaning. This condition I have called 'existential vacuum'.¹ As to the frequency of this phenomenon I refer to a statistical survey made among my students at the University of Vienna: only 40% of the students (German, Swiss and Austrian) who attend my lectures held in German stated that they knew from their own experience that feeling of ultimate absurdity, while not 40 but 81% of the students (American) who attend my lectures held in English professed to the same experience. From these percentages we must not draw the conclusion that the existential vacuum is predominantly an American disease, but rather that it is apparently a concomitant of industrialization.

The existential vacuum seems to issue from man's twofold loss: the loss of that instinctual security which surrounds an animal's life, and the further more recent loss of those traditions which governed man's life in former times. At present, instincts do not tell man what he has to do, nor do traditions direct him towards what he ought to do; soon he will not even know what he wants to do and will be led by what other people want him to do, thus completely succumbing to conformism.

Is psychotherapy prepared to deal with the present need? Above all, I consider it dangerous to press man's search for a meaning into stereotype interpretations such as 'nothing but defense mechanisms' or 'secondary rationalizations'. I think that man's quest for, and even his questioning of a meaning to his existence, i.e. his spiritual aspirations as well as his spiritual frustrations, should be taken at face value and should not be tranquillized or analysed away. Therefore I cannot share Freud's opinion as he stated it in a letter to Princess Bonaparte: 'The

¹ Frankl, Viktor E.: *From Death Camp to Existentialism, A Psychiatrist's Path to a New Therapy*. Preface by Gordon W. Allport (Beacon Press, Boston, 1959).

moment a man questions the meaning and value of life, he is sick'.² I rather think that such a man only proves that he is truly a human being. I remember how my science teacher in high school once explained that life, in the final analysis, was nothing but a process of oxidation. At this I jumped up and passionately asked: 'If that is so, then what meaning does life have?' It might well be that with this question I actualized spiritual self-hood for the first time.

Rather than being merely a 'secondary rationalization' of instinctual drives, the striving to find a meaning in life is a primary motivational force in man. In logotherapy we speak in this context of a will to meaning in contradistinction to both the pleasure principle and the will to power principle.³ Actually, 'pleasure' is not the goal of human strivings but rather a byproduct of the fulfilment of such strivings; and 'power' is not an end but a means to an end. Thus the 'pleasure principle' school mistakes a side-effect for the goal, while the 'will to power' school mistakes a means for the end.

Psychotherapy tries to make the patient aware of what he really longs for in the depth of his self. In making something conscious, however, logotherapy does not confine itself to the instinctual unconscious but is also concerned with man's spiritual aspirations; it tries to elicit his striving for a meaning to life, it tries also to elucidate the meaning of his existence. In other words, we have to deepen our patients' self-understanding not only on the sub-human but on the human level as well. The time has come to complement the so-called depth-psychology with what one might call height-psychology.

Professor Tweedie, in his book on logotherapy, jokingly makes the following distinction: 'In psychoanalysis the patient lies on a couch and tells the analyst things which are disagreeable to say; in logotherapy he sits in a chair and is told things that are disagreeable to hear . . .'⁴ In logotherapy the patient is, indeed, confronted with meanings and purposes and is challenged to fulfil them.

At this point the question might be raised whether the patient is not overburdened with such a confrontation. However, in the age of the existential vacuum, the danger lies much more in man's not being burdened enough. Pathology does not only result from stress but also from relief of stress that ends in emptiness. Lack of tension as it is created by the loss of meaning is as dangerous a threat in terms of mental health

² *Letters of Sigmund Freud*, selected and edited by Ernst L. Freud (Basic Books, New York, 1966).

³ Frankl, Viktor E.: *The Doctor and the Soul, An Introduction to Logotherapy* (Alfred A. Knopf, New York, 1955).

⁴ Tweedie, Donald: *Logotherapy and the Christian Faith, An Evaluation of Frankl's Existential Approach to Psychotherapy* (Baker Book House, Grand Rapids, Michigan, 1961).

as is too high a tension. Tension is not something to be avoided indiscriminately. Man does not need homeostasis (a condition of static balance) at any cost, but rather a sound amount of tension such as that which is aroused by the demanding quality (Aforderungscharakter) inherent in the meaning for human existence. Like iron filings in a magnetic field force, man's life is put in order by his orientation towards meaning. Thereby a field of tension is established between what man is and what he ought to do. In this field existential dynamics, as I call it, is operating.⁵ By this dynamics man is rather pulled than pushed; instead of being determined by meaning, he decides whether his life is to be structured by the demanding character of a meaning for his existence.

Much in the same way as man needs the pulling force of gravity (at least in his usual way of life), he needs the pulling force emanating from the meaning for his existence. He needs the call and challenge to actualize this meaning. The impact of existential dynamics as it appears in the logotherapeutic concept of 'meaning orientation' was pointed out in Kotchen's research who found a significantly positive correlation between meaning orientation and mental health.⁶ Furthermore, Davis, McCourt and Solomon have shown that hallucinations occurring during sensory deprivation could not be obviated simply by providing the subject with sensory perceptions but only by restoring a meaningful contact with the outer world.⁷ Finally, Pearl Schroeder has reported that clients rating high on responsibility showed more improvement in therapy than individuals who had a low sense of responsibility.⁸

A strong meaning orientation might also have a life-prolonging or even a life-saving effect. As to the former, let me remind you of the fact that Goethe worked seven years on the completion of the second half of *Faust*. Finally, in January 1832, he sealed the manuscript; two months later he died. I dare say that the final seven years of his life he biologically lived beyond his means. His death was overdue but he lived up to the moment in which his work was completed and meaning fulfilled. As to the life-saving effect of meaning orientation, I refer to my clinical and metaclinical experiences gathered in the living laboratory of the concentration camps.

In emphasizing the beneficial and decisive influence of meaning orientation on mental health—preservation or—restoration, I do not mean to depreciate such valuable assets of psychiatry as ECT, tranquil-

⁵ Frankl, Viktor E.: 'Dynamics, Existence and Values', *Journal of Existential Psychiatry*, 2, 5, 1961.

⁶ Kotchen, Theodore A.: 'Existential Mental Health, An Empirical Approach', *Journal of Individual Psychology*, 16, 174, 1960.

⁷ Davis, J. M., William F. McCourt and P. Solomon: *The American Journal of Psychiatry*, 116, 889, 1960.

⁸ Schroeder, Pearl: *J. Consult. Psychol.*, 24, 467, 1960.

izing drugs or even lobotomy. After all, as early as 1952, even before the march to Miltown began, I myself had developed the first tranquillizer in continental Europe. And several times during my clinical work I have diagnosed indications for lobotomy, in some cases even performed it myself, without finding any reason later to regret the surgery. Nor must we deprive the patient, in severe cases of endogenous depression, of the relief that ECT can give. I consider it a misconception to say that in such cases the guilt feelings should not be shocked away because authentic guilt is underlying them. In a sense, every one of us has become guilty during the course of his life; this existential guilt is simply inherent in the human condition. A patient suffering from endogenous depression only experiences it in a pathologically distorted way. That does not allow us to infer that existential guilt is the cause of endogenous depression. Endogenous depression only brings about an abnormal awareness of this guilt. Just as the emergence of a reef from the sea at low tide does not cause low tide but is caused by it, so also guilt feelings that appear during an endogenous depression—an emotional low tide—are not the cause of the depression. Moreover, a confrontation of a patient with his existential guilt during a depressive state may very well intensify his tendency to self-accusation to such an extent that it eventually provokes suicide.

This is different in a neurotic depression. Here the typically neurotic escapism must be removed. This escapism not only refers to guilt but also to the two other constituents of what I call the tragic triad of human existence, namely, pain and death.⁹ Man has to accept his finiteness in its three aspects: he has to face the fact, first, that he has failed, secondly, that he is suffering, and thirdly, that he will die. Thus, after having dealt with guilt, let us turn to pain and death.

It is a tenet of logotherapy that meaning can be found in life not only through acting or through experiencing values, but also through suffering. This is why life never ceases to have and to retain a meaning to the very last moment. Even facing an ineluctable fate, e.g. an incurable disease, there is still granted to man a chance to fulfil even the deepest possible meaning. What matters is, then, the stand he takes in his predicament. Life can be made meaningful, first, by what we give to the world in terms of our creation, secondly, by what we take from the world in terms of our experience, and thirdly, by the stand we take towards the world, that is to say, by the attitude we choose towards suffering.

Let me illustrate what I mean: An elderly general practitioner once consulted me because of his severe depression. He could not overcome the loss of his wife whom he had loved above all and who

⁹ Frankl, Viktor E.: 'Logotherapy and the Challenge of Suffering', *Review of Existential Psychology and Psychiatry*, 1, 3, 1961.

had died two years before. How could I help him? What should I tell him? Instead of telling him anything, I asked him: 'Doctor, what would have happened if you had died first and your wife had had to survive you?' 'Oh', he said, 'for her this would have been terrible. How she would have suffered!' Whereupon I replied: 'You see, Doctor, she was spared such a suffering, and you are sparing her this suffering; but now you have to pay for it by surviving and mourning her.' He said nothing but shook my hand and calmly left my office. Somehow suffering ceases to be suffering when it finds a meaning—such as here the meaning of a sacrifice.

Of course, this was no therapy in the proper sense since first of all his despair was no disease, and secondly I could not change his fate, I could not revive his wife. But I at least succeeded in changing his attitude towards his unalterable fate so that from this time on he could at least see a meaning in his suffering. Logotherapy insists that man's concern is not to seek pleasure or to avoid pain, but rather to find a meaning to his life. Thus we saw that man is ready to suffer if only he can be satisfied that his suffering has a meaning.

As logotherapy teaches, human freedom is in no way a freedom from conditions but rather the freedom to take a stand towards conditions. Therefore, choosing a stand towards suffering means exerting freedom. In doing so, man, in a sense, transcends the world and his predicament therein. Let me try to illustrate this with an experience I had during my first days in the concentration camp at Auschwitz. The odds of surviving there were no more than one in twenty. Not even the manuscript of a book which I had hidden in my coat seemed likely ever to be rescued. This manuscript was the first version of my book, *The Doctor and the Soul: An Introduction to Logotherapy*, that was later, in 1955, published by Alfred A. Knopf in New York. At the concentration camp I had to surrender my clothes with the manuscript. Thus I had to overcome the loss of my spiritual child, as it were, and had to face the question whether this loss did not make my life void of meaning. An answer to this question was given to me soon; in exchange for my clothes I was given the rags of an inmate who had already been sent to the gas chamber; in a pocket I found a single page torn from a Hebrew prayer book. It contained the main Jewish prayer, Shema Yisrael, i.e. the command 'Love thy God with all thy heart, and with all thy soul and with all thy might', or, as one might also interpret it, the command to say yes to life despite whatever one has to face, be it suffering or even dying. A life, I told myself, whose meaning stands or falls on whether one can publish a manuscript ultimately would not be worth living. Thus I saw in that single page which replaced the many pages of my manuscript a symbolic call henceforth to live my thoughts instead of merely putting them on paper.

Here I should like to report the following case. The mother of two boys was admitted to my clinic after an attempt at suicide. One of her sons was crippled with infantile paralysis and could be moved around only in a wheelchair, while her other son had just died at the age of eleven. My associate, Dr Kocourek, invited this woman to join a therapeutic group. While he was conducting a psychodrama in this group, I happened to step into the room just while this mother was telling her story. She was rebellious against her fate, she could not overcome the loss of her son, but when she tried to commit suicide together with the crippled son who was left, it was the latter who prevented her from suicide. For him life had remained meaningful. Why not so for his mother? How could we help her to find a meaning?

I asked another woman in the group how old she was. Upon her reply that she was thirty I retorted: 'No, you are not thirty—you are eighty now and lying on your deathbed. You are looking back upon your life which was childless but full of financial success and social prestige.' I then invited her to imagine what she would feel in such a situation. 'What would you think of it? What would you say to yourself?' Let me quote her answer from the tape that recorded that session: 'Oh, I married a millionaire; I had an easy life, full of wealth, and I lived it up! I flirted with men, I teased them. But now, now that I am eighty, I have no children of my own. Looking back on my life as an old woman, I cannot see what it all was for; actually I must say my life was a failure.'

Then I invited the mother of the crippled son to imagine herself in the same situation. Again I quote from the tape: 'I wished for children and this wish was granted; one boy died, the other, the crippled one, would have been sent to an institution if I had not taken over his care. Although crippled and helpless, he is still my boy. Thus, I have made a fuller life possible for him; I have made a better human being out of my son.' At this moment she burst into tears but continued: 'As for myself, I can look back in peace on life; I can say that my life was full of meaning, that I have tried hard to fulfil it; I have done my best—I have done the best for my son. My life was no failure!' Anticipating a review of her life as if from her death-bed, she suddenly was able to see a meaning to her life, a meaning which even included all of her sufferings. By the same token it had become clear to her that even a life of short duration like that of her dead boy could be so rich in joy and love that it contained more meaning than some life that lasts eighty years.

Through a right, through the upright way of suffering man transcends the dimension of success and failure as they prevail in the present day business world. Business man moves between the poles of success and failure. *Homo patiens*, however, rises above this dimension; he moves between the poles of meaning and despair, which lie in a line

perpendicular to that of success and failure. What do I mean by this? It is conceivable that a man has to face a situation beyond all hope, and yet he may fulfil the very meaning of his life. Such an achievement, to be sure, sounds like folly to the materialists. Conversely, one might enjoy a life full of pleasure and power, and yet be caught in the feeling of its ultimate meaninglessness. Just remember the patient whose tape-recorded evaluation of her life I quoted first. One might be deprived of wealth and health, and yet be willing and able to suffer, be it for the sake of a cause to which one is committed, be it for the sake of a loved one, or for God's sake. Remember here the patient whom I quoted last.

Through his freedom a human being is not only able to detach himself from the world but he is also capable of self-detachment. In other words, man can take a stand towards himself; as a spiritual person he can choose an attitude towards his own psychological character. The following story is a good illustration of this specifically human capacity for self-detachment.

During World War I a Jewish military doctor in the Austrian Army was sitting next to a colonel when heavy shooting began. Teasingly the colonel said: 'Just another proof that the Aryan race is superior to the Semitic one! You are afraid, aren't you?' 'Certainly I am afraid', was the doctor's answer. 'But who is superior? If you, my dear colonel, were as afraid as I am, you would have run away long ago.' Fear and anxiety as such do not count. What matters is our attitude towards facts rather than the facts themselves. This also applies to the facts of our inner life.

The specifically human capacity for self-detachment is also mobilized by a special logotherapeutic technique which I have called 'paradoxical intention'.¹⁰ Hans O. Gerz, Clinical Director of the Connecticut Valley Hospital, had remarkable results in applying this technique. His report on the use of it is about to be published in the *Journal of Neuropsychiatry*. In this context I like to quote Professor Tweedie who says in his book on logotherapy: '... logotherapy, contrary to many so-called existential psychotherapies, has an explicit therapeutic procedure to offer'.¹¹

Today the exercising of one's freedom is sometimes hampered by what I call a crippling pan-determinism which is so pervasive in psychology.¹² The doctor's pan-determinism plays into the hands of the patient's fatalism, thus reinforcing the latter's neurosis.¹² There is, for example, the contention that a person's religious life is wholly conditioned

¹⁰ Frankl, Viktor E.: 'Paradoxical Intention, A Logotherapeutic Technique', *American Journal of Psychotherapy*, 14, 520, 1960.

¹¹ Johnson, Paul E.: 'Logotherapy, A Corrective for Determinism', *Christian Advocate*, 5, 12, 1961.

¹² Kaczanowski, G.: 'Frankl's Logotherapy', *The American Journal of Psychiatry*, 117, 563, 1960. Also, Wirth, Arthur G.: 'A Search for Meaning', *Improving College and University Teaching*, 155, 1961.

by his early childhood experiences, that his concept of God is formed according to his father image. In order to obtain more accurate information on this correlation, I had my collaborators screen the patients that visited my out-patient clinic in a day. This screening showed that twenty-three patients had a positive father image, thirteen a negative one. But only sixteen of the subjects with a positive father image and only two of the subjects with a negative father image had let themselves be fully determined through these images in their respective religious developments. Whereas half of the total number screened developed their religious concepts independently of their father images. We know that the son of a drunkard does not need to become a drunkard also; similarly a poor religious life cannot always be traced back to the impact of a negative father image (see 7 of the screened subjects). Nor does even the worst father image necessarily prevent one from establishing a sound relation to God (see 11 of my subjects). Thus half of the subjects displayed what education had made out of them, the other half exhibited what, by way of decision, they had made out of themselves.

Here I am prepared to meet an objection coming from the part of the theologians, since one might say that succeeding in building up one's religious belief in spite of unfavourable educational conditions is inconceivable without the intervention of divine grace; if man is to believe in God, he has to be helped by grace. But one should not forget that my investigation moves within the frame of reference of psychology or rather anthropology, that is to say, on the human level. Grace, however, dwells in the suprahuman dimension and therefore appears on the human plane only as a projection. In other words, what on the natural plane takes on the appearance of being man's decision might well be interpreted on the supra-natural plane as the sustaining assistance of God. Logotherapy, as the secular practice and theory which it is, refrains, of course, from leaving the boundaries of medical science. It can open the door to religion, but it is the patient, not the doctor, who must decide whether he wants to pass through that door.¹³

In any case, we should be wary of interpreting religion merely in terms of a resultant of psychodynamics, i.e. on the ground of unconscious motivation. If we did, we would miss the point and lose sight of the authentic phenomenon. Either man's freedom of decision for or against God is respected, or, indeed, religion is a delusion.

What threatens man is his guilt in the past and his death in the future. Both are inescapable, both he must accept. Thus man is confronted with the human situation in terms of fallibility and mortality. Properly understood, however, it is precisely the acceptance of this twofold human finiteness that adds to life's being worthwhile, since only in the face of

¹³ Birnbaum, Ferdinand: 'Frankl's Existential Psychology from the Viewpoint of Individual Psychology', *Journal of Individual Psychology*, 17, 162, 1961.

guilt does it make sense to improve, and only in the face of death is it meaningful to act.¹⁴

It is the very transitoriness of human existence which constitutes man's responsibility—the central feature of existence.¹⁵ If man were immortal, he would be justified in delaying everything; there would be no need to do anything right now. Only under the urge and pressure of life's transitoriness does it make sense to use the passing time. Actually, the only transitory aspects of life are the potentialities; as soon as we have succeeded in actualizing a potentiality, we have transmuted it into an actuality and thus salvaged and rescued it into the past. Once an actuality, it is one for ever. Everything in the past is saved from being transitory. Therein it is irrevocably stored rather than irrecoverably lost. Having been is still a form of being, perhaps even its most secure form.¹⁶

What man has done cannot be undone. I think that this implies both activism and optimism. Man is called upon to make the best use of any moment and the right choice at any time, be it that he knows what to do or whom to love or how to suffer. This means activism. As to optimism, let me remind you of the words of Lao-Tse: 'Having completed a task means having become eternal'. I would say that this holds true not only for the completion of a task but for our experiences and, last but not least, for our brave suffering as well.¹⁷

Speaking figuratively we might say that the pessimist resembled a man who observes with fear and sadness how his wall calendar, from which he daily tears a sheet, grows thinner and thinner with the days, whereas a person who takes life in the sense suggested above is like a man who removes each leaf, files it carefully after having jotted down a few diary notes on it, and can reflect with pride and joy on all the richness set down in these notes, on all the life he has already lived to the full.

Even in advanced years one should not envy a young person. Why should one? For the possibilities a young person has, or for his future? No, I should say; instead of possibilities in the future, the older person has realities in the past: work done, love loved, and suffering suffered. The latter is something to be proudest of—although it will hardly raise envy.

It was Edith Weisskopf-Joelson of Purdue University who, in her paper on logotherapy, has pointed to the possibility that this school may

¹⁴ Frankl, Viktor E.: 'On Logotherapy and Existential Analysis', *American Journal of Psychoanalysis*, 10, 28, 1958.

¹⁵ Frankl, Viktor E.: 'The Spiritual Dimension in Existential Analysis and Logotherapy', *Journal of Individual Psychology*, 15, 157, 1959.

¹⁶ Frankl, Viktor E.: 'Beyond Self-Actualization and Self-Expression', *Journal of Existential Psychiatry*, 1, 5, 1960.

¹⁷ Frankl, Viktor E.: 'Group Therapeutic Experiences in a Concentration Camp', *Group Psychotherapy*, 7, 81, 1954.

counteract the fear of ageing and of suffering which she considers an unhealthy trend in the present-day culture of the United States.¹⁸ I cannot conclude my paper without quoting another personality who, on the other side of the Atlantic, has found my teaching worthy of support. Martin Heidegger, during a visit to my home, had discussed my optimistic views on the past which I have just presented here. In order to show how much he agreed with me, he wrote in my guest book the following lines:

Das Vergangene geht:
Das Gewesene kommt.

In English this would read:

What has passed, has gone:
What is past, will come.

Imagine what consolation the logotherapeutic attitude to the past would bring, say, to a war widow who had only experienced two weeks of married happiness. She would feel that this experience can never be taken from her. It will remain her inviolable treasure, salvaged into her past. Her life can never become meaningless even if she might have remained childless. By the way, the assumption that procreation is the only meaning of life contradicts and defeats itself; something that by itself is meaningless can never be made meaningful merely by perpetuating it.

It is not the least task of psychotherapy to bring about reconciliation and to bring consolation; man has to be reconciled to his finiteness, and he has also to be enabled to face the transitoriness of his life. With these efforts psychotherapy indeed touches the realm of religion. There is common ground enough to warrant mutual rapprochement. Bridging, however, does not mean merging. There still remains the essential difference between the respective aims of psychotherapy and religion. The goal of psychotherapy, of psychiatry and, quite generally, of medicine is health. The goal of religion is something essentially different: salvation. As Laurance S. Rockefeller recently said, 'Religion does not dispense tranquillizers'. So much for the difference of goals. The results achieved are, however, another matter. Although religion may not aim at mental health, it might result in it. Psychotherapy, in turn, results in an analogous by-product; while the doctor is not, must not be concerned with helping the patient to regain his capacity to believe in God, time and again this is just what occurs, unintended and unexpected as it is.

How then does this occur in the actual situation? Let me return to the logotherapeutic group session (logodrama) that I mentioned earlier. During the discussion of the meaning of suffering I asked the whole group whether an ape which is punctured many times in order to

¹⁸ Frankl, Viktor E.: 'Psychiatry and Man's Quest for Meaning', *Journal of Religion and Health*, 1, 93, 1962.

gain poliomyelitis serum is able to grasp the meaning of its suffering. Unanimously the group answered, 'Of course it would not! For with its limited intelligence it cannot enter the world of man, i.e. that world in which alone its suffering would be understandable.' I then pressed on with the following: 'And what about man? Are you sure that the human world is the terminal point in the evolution of the cosmos? Is it not conceivable that there is still another dimension, a world beyond man's world where alone the question of an ultimate meaning to man's suffering is answered?'

This ultimate meaning by its very nature exceeds man's limited intellectual capacity. In contrast to those existential writers who declare that man has to stand the ultimate absurdity of being human, it is my contention that man has to stand only his incapacity to grasp the ultimate meaning on intellectual grounds. Man is only called upon to decide between the alternatives 'ultimate absurdity or ultimate meaning' on existential grounds, through the mode of existence which he chooses. In the 'How' of existence, I would say, lies the answer to the question of its 'Why'.

Thus the ultimate meaning is no longer a matter of intellectual cognition but of existential commitment. One might equally well say that a meaning can be understood but the ultimate meaning must be interpreted. An interpretation, however, involves a decision. Reality is intrinsically ambiguous, since it admits of a variety of interpretations. Man, in choosing one of these interpretations, finds himself in a situation similar to the one in a projective test. To illustrate this, let me relate the following experience.

Shortly before the United States entered World War II, I was called to the American Consulate in Vienna to receive my immigration visa. My old parents expected me to leave Austria as soon as the visa was given. However, at the last moment I hesitated; the question beset me whether I should leave my parents. One knew that any day they could be taken to a concentration camp. Should I not stay with them? While pondering this question I found that this was the type of dilemma which made one wish for a hint from heaven. It was then that I noticed a piece of marble lying on a table at home. When I asked my father about it, he explained that he had found it on the site where the National Socialists had burned down the largest Viennese synagogue. My father had taken this marble piece home because it was a part of the tables which contained the Ten Commandments. The piece showed one engraved and gilded Hebrew letter. My father explained that this letter is the abbreviation for only one of the commandments. Eagerly I asked, 'Which one is it?' The answer was: 'Honour father and mother, and you will dwell in the land'. So I stayed with father and mother in the land and decided to let the American visa lapse.

That I acknowledged this piece of marble as a hint from heaven might well be the expression of the fact that I already long before, in the depth of my heart, had decided to stay. I only projected this decision into the appearance of the marble piece. Much the same way would it be self-expression if one saw in it nothing but CaCO_3 —although I would call this rather a projection of an existential vacuum . . .

Man cannot avoid decisions. Reality inescapably forces man to decide. Man makes decisions in every moment, even unwittingly and against his will. Through these decisions man decides upon himself. Continually and incessantly he shapes and reshapes himself. Thomas Aquinas' *agere sequitur esse* is but half the truth; man not only behaves according to what he is, he also becomes what he is according to how he behaves. Man is not a thing among others—things are determining each other—but man is ultimately self-determining. What he becomes—within the limits of endowment and environment—he has made himself. In the living laboratories of the concentration camps we watched comrades behaving like swine while others behaved like saints. Man has both these potentialities within himself. Which one he actualizes depends on decisions, not on conditions. It is time that this decision character of human existence be included into the definition of man. Our generation has come to know man as he really is: the being that has invented the gas chambers of Auschwitz—and also the being who entered those gas chambers upright, with the Lord's Prayer or the Shema Yisrael on his lips.

VIKTOR E. FRANKL.

[The above article is the text of an address by Dr Viktor Frankl, M.D., PH.D., President of the Austrian Medical Society for Psychotherapy, and Professor of Neurology and Psychiatry at the University of Vienna, to the third Annual Meeting of the Academy of Religion and Mental Health in 1962, under the title of 'Existential Dynamics and Neurotic Escapism', and published in *Universitas*, vol. 5, no. 3 of that year.

—EDITOR.]

PRAYER AND CONDUCT

PEOPLE are always thinking that conduct is supremely important, and that because prayer helps it, therefore prayer is good. That is true as far as it goes; still truer is it to say that worship is of supreme importance and conduct tests it. Conduct tests how much of yourself was in the worship you gave to God.

WILLIAM TEMPLE, *Archbishop of Canterbury.*

MARRIAGE DIFFICULTIES IN WORKING-CLASS AREAS

LIFE rather than discussion shapes the destiny of married life.

In love, there is a meeting of the whole woman and the whole man, with their full personality, their family and personal history—the latter being itself very dependent on the milieu in which it was shaped. When it is clearly appreciated how living conditions significantly determine every person's attitude towards love; when we shall have described—somewhat sketchily, of course, in so short an article—the main psychosociological mechanisms decisive of that attitude, then the prospect of preparing people for marriage must appear as something of an almost baffling complexity, but it will also be fruitfully realistic.

The whole-man-inseparable-from-his-milieu is the key to the meaning of what he does. This statement is especially true of our working-class brethren in big cities, who bear the weight of generations of unfavourable socio-economic conditions. The milieu influences every level on which the destiny of human love is shaped: the physical level, the emotional level, the personality level. For clarity's sake, but reluctantly we shall deal separately with each of these levels. In practice, they cannot be separated in this way, since they constantly interact on one another. Thus many sexual attitudes have emotional sources, while many emotional motivations can be traced to sexual sources. A thousand nuances of instinctivo-affective manifestations are determined by the degree of maturity to which the person has attained. After all, it is the *whole* which supplies the most valid approximation.

I. LIVING CONDITIONS AND SEXUALITY

(a) *Promiscuity.*

Because of cramped home-conditions, the working-class child sees, at a very early age, adult sex behaviour. The precautions taken by parents are often rendered useless. Besides, the attitude in the neighbourhood is one of complete tolerance towards overt displays of intimate courtship. The density of urban population is such that it leads to anonymity, and this in turn engenders indifference. People live there like sardines in a huge tin, but they do not know one another. In such a milieu, the idea of the neighbour, of human respect, of the scandalising of the young, disappear completely.

What he sees will have an effect on the child in proportion to his affective tonality. At one extreme, the boys and girls will play at 'mother and father'; at the other, they will develop an attitude of anguished

disgust towards sexuality. This trauma, dating from early infancy, is at the root of certain cases of obsessive celibacy or frigidity among women.

(b) *The World of the Screen.*

The working-class home cannot defend itself against its surroundings, with which it is merged. It cannot control, for the benefit of the child, all the exterior influences which effectively penetrate into the home. On the other hand, it scarcely understands that a child is not an adult: 'the children eat just as we do, don't they?' So, just like their parents, they too read the sensational papers, the sentimental magazines, the *sexy* novels. They learn to kiss 'like on TV'; and if they have not television in the home, the cinema is always at hand to teach them the same lessons. This is not the place to examine into the reasons behind the fascination the cinema has for the working-class family. It is a patent fact: the child goes constantly to the pictures with his family or friends or alone. No attempt is made to choose pictures suitable for him; he sees them all indiscriminately. This atmosphere of luxury, of seduction, of eroticism impregnates deeply his secret world: the pictures show him the faces of men and women radiating essentially adult passions. In practice, the cinema is the most powerful means by which, from a very early age, each of these children receives his impression of how the real world regards love.

(c) *Consequences.*

Because of all these influences, the phase of latent sexuality is relatively short. In his sexual behaviour, the working-class child quickly learns to imitate that of the adults. The period of indeterminate and generalised sexuality, characteristic of early puberty, does not occur in his case. This is not because such boys and girls are biologically mature before their time; it is their psyche that has been subjected to a forced growth.

The boy soon experiences an eager sexuality, an exacerbated desire for possession and enjoyment. For him, love is that inevitable impulse which allows everything, which excuses all. Woman is for him, before all else, a sexual object. He has not the least idea about the nature of a woman or of her attitude towards love, for no one has given him any instruction: he has only learned about love-techniques and about the dangers of sexual relations. His whole knowledge could be summed up in two warnings: 'Beware of venereal diseases' and 'If you give a girl a baby, that's too bad, for you'll have to marry her.' For him, *the sexual instinct is not integrated with the whole personality or with its meaning in married relationships.*

The counterpart of this aggressively sexual attitude in the boy is an exaggeratedly seductive behaviour in the girl. She is not troubled by a sexuality as impulsive as that of the boy; she is not more eager for

intercourse than a girl of any other social class, but she cultivates excessively a seductive attitude which might lead one to suppose that she is. By the way she dresses and behaves, she leads the boy on, and then is surprised by his demands, but often satisfies them because, 'after all, that's love'. She wants to be 'as good as the rest', and she knows that it is this type of woman that attracts men. Many girls who want to get married, think that it is necessary to be both seductive and accommodating: 'you can't be too stand-offish if you don't want to end up as an old spinster'.

In reality, there is always a dangerous neurotic tension between the exaggerated prominence given to sexual needs by the whole milieu, and the actual difficulty in satisfying them. Thus, many give way to the impulse of the moment when the opportunity does arise. Many marriages are the consequence of a single intercourse that led to pregnancy: it is the uncalculated arrival of a child that entails an enduring involvement. Love choices based solely on sexual attraction are not necessarily a failure, for they can be matured by life into something better. Nevertheless, the foundations of such a marriage are shaky, and very often instability of the home is the consequence.

But, in the man, sexuality does not exist in a pure state. A great many troubles which emerge at the sexual level are in fact due to affective disturbances and immaturity.

II. LIVING CONDITIONS AND EMOTIONAL DEVELOPMENT

At the affective level, love is the quest for security, because security is necessary to the development of affectivity and to its full blossoming into an attitude of sympathy towards people and things. An atmosphere of insecurity engenders more or less profound disturbances of affectivity and these disturbances are very harmful to conjugal union.

(a) *Insecurity of the working-class home.*

The Mother: The mother goes out to work. This fact becomes more and more general the further such mothers move away from their provincial origins and from traditional behaviour-patterns. The reason given is the precariousness of the home budget, this precariousness being due to the father's low wages, to the fact that 'he might be out of work tomorrow', or simply to the fact that the hire-purchase bills must be met to pay for comforts in the home and 'a TV for the children'. It is also noticeable that opinion is on the side of the woman who goes out to work, and somewhat unfavourable towards the woman who 'simply looks after the house and the children'.

The arrival of a baby seriously disrupts the routine of the 'working-wife'. An atmosphere unfavourable to the affective development of the child awaits it, therefore, even before its birth. The mother returns to work as soon as possible, and the child is taken daily to a crèche or to a relative or to a neighbour. The whole forces of 'welfare' and 'child care' are turned on the child—all of them poor substitutes for the personal and loving care that only the mother can give. Politicians are much given to such 'social measures', forgetting that, while these measures do some good at the surface of the problem, they aggravate it deeper down, for the *human personality* of the child is damaged in its *Ego* and in its affective development.

The mother must be in constant contact with her child if she is to develop her intuitive knowledge of that child and her own maternal qualities; but the child is in even greater need of this exclusive, unique, constant, intimate bond with his mother, if he is to develop properly. Bowlby insists on 'the necessity for *continuity* if the personality of the child is to develop to its full perfection', and this is borne out time and again beyond any shadow of doubt. The troubles which the more or less prolonged absences of the mother create in the soul of the child, show themselves in certain behaviour-structurations; and these structurations are easily recognised in the later attitude of the adult towards love.

As soon as the mother begins to absent herself, insecurity and anguish are born in her child. They reveal themselves noisily by tears and fits of anger, or silently by a state of depression, a folding in on himself. Occasional 'playing with him' or sporadic caresses or 'spoiling' will in no way diminish this feeling of having been frustrated—a feeling which the child compensates by an exaggerated need and a hungry demand for the affection of other people. This same hunger for affection, this feeling of being frustrated, this fear of not being sufficiently loved, will be found later on in his adult attitude.

The child is looked after by many people, and this begets in him an emotional indifference. A child really attaches its affections to *one* person; but the child of the working mother does not really *know* those who bustle around him, nor do they really know him, for he is 'someone's else's child'. As a result, this child develops a surface sensibility instead of a deep-set sensibility. His contacts with those who look after him are short and are concerned with his material needs. He develops a surface sociability, while deep down in him there is often an affective sterility. He thus comes to have a difficulty in fixing his affections, in cultivating a lasting attachment—in fact, a marked affective instability which partly explains the ease with which he shifts from one object of love to another.

The relaxing of the mother-child bond has still further consequences at the conjugal level. It is the mother who really teaches the child to love, and the love which he himself will give later on is not very different in

kind from that he has received from her. If he has received but little maternal love, he will grow up emotionally impoverished. Adult love will be felt by him rather as a need, a possession, than a gift and an oblation. When we investigate the conditions of their childhood, we better appreciate, in certain people, the gulf between their intense desire for love and their own aptitude for experiencing and for returning that same love.

The mother, the crucible of human love, becomes involved in her outside work; she loses what may be called the contemplative attitude of the mother—the quietness and softness which engenders a sense of security in her child; she ceases to be for him a comforting *presence*. Is not this the reason why, fundamentally, the young worker has no longer a *total image* of the woman, so that he regards her as wife and work-mate and very rarely as a mother?

Submitted to this influence, the young wife sees herself less and less as a mother, and more and more as her husband's companion. In fact, she comes to regard herself as another 'man', with virile feelings of possession and of domination. The absence of the mother entails a degradation of love and femininity.

The Father: The mother cannot give security to the child unless her husband gives her that same security.

The greatest crime of the politicians is that they have never borne in mind that the worker, like every married man, is essentially a father and the head of a family. To injure him economically in this role is to kill his paternal sense. To make the worker a robot without responsibility or dignity, unable by his labour to create a secure pattern in his home and constantly in subjection to schemes of public assistance is to ruin the whole working-class family.

The condition of the father has made it necessary for his wife to go out to work, and this has repercussions on the children. The son, who will grow up to economic conditions not unlike those of his father, will also be affected in his sense of family responsibilities; while the daughter, warned by her mother, will seek security, not through her future husband, but in a job of her own. Since her mother has perhaps suffered much from being dependent on her husband's salary, the daughter makes up her mind to be independent when her time comes. She wants to be free and children are 'a bind'.

Conjugal behaviour is strongly conditioned by the economic world. The pattern of working life will again prove this statement.

(b) *Work and affectivity.*

The working-class youth is soon caught up in the working world. He will now observe and imitate the behaviour-pattern in matters of love

set by his comrades. Now, these men have been indelibly marked by the factory. Hard work has made many of them insensitive and even brutal, taking their pleasure cynically where they can. Many of them, having spoilt their own conjugal life and never having known true love, will deliberately try to efface in the mind of the young man those sentimental aspirations which are native to adolescence. The adult sets out to reduce all such tenderness of soul to the level of brute sexuality. And, though less crassly expressed, the information received by the girl who joins the office staff is not less disillusioning. What often strikes her, at the office and elsewhere, is the infidelity of the adults around her. She sees evidence of it, hears it constantly talked about, and breathes its very atmosphere. Her charm, her seductiveness, her sex-appeal are 'what will help her to get on'. Everything around her shows the tenuousness and the frailty of the marriage bond.

These factories and offices do not constitute an affectively rich human community. Comradeship is only on the surface. At a deeper level, they do not know one another, for they are just so many faces and names, and they are often replaced by other faces and other names. There is, of course, a spirit of solidarity, but also a spirit of competition. The atmosphere can be hostile, or regarded as such. There is a hierarchy of 'little bosses' and 'big bosses'. One is there to earn one's bread and not to indulge in sentiment. No one has been told to look upon every man as worthy of respect and sympathy: *output* alone is the important thing. Such an atmosphere is suffocating for a youngster. He gets to know how to make his way, how to be tough, how to assert his rights. But he feels alone, empty, powerless, humiliated.

This solitude is all the more intolerable because he has no inner resources on which to fall back: he has an impoverished *Ego* and scarcely any culture. Silence and solitude are of no use to him: he must have company. He joins youth groups, sports clubs, political movements, but these do not satisfy his craving for affection.

Emotional isolation provokes an intense desire for love, as a remedy. By securing this love, he breaks out of his anguish-ridden solitude. His resentment grows less strong, his surroundings seem less hostile, he asserts himself and has more self-assurance. The human condition becomes less burdensome. This is the essential deep motive which leads the youthful worker to believe, despite everything, in love and to seek love. He is urged by a vital need which, unfortunately, also leads him dangerously to overestimate this sentiment and to expect from it more than it can give. He reaches out towards love with a blind enthusiasm, and a demanding faith. He looks upon love as something absolute, and his passionate urge towards it is equalled only by the disillusion which will follow. For the moment, however, he is beguiled by his vision of love.

This emotional solitude, which he wants to escape from at any price, also helps to explain his need for physical contact. For someone who has been starved of affection, physical contact is the concrete proof of the affection which he gives and which is given to him. Such contact is for him one of the only means of establishing a human contact. Sexuality seems to him to be 'the essential way, if not the only one, by which he can enter into communication with another: it thus takes on for him a highly exaggerated importance' (Karen Horney).

On the affective level, a final reason can be given for the prominence of sexuality with the worker. For him, life is very monotonous, and sometimes very painful; it offers him so very little of interior or exterior riches that he finds in the sexual act, pleasure certainly, but above all a means of escaping and forgetting. The culmination of pleasure, the orgasm, seems to him more important in intercourse than the preliminaries that lead up to it. In physical love, the worker finds the answer to that unconscious need to get out of his isolation, which he was seeking by joining clubs and attending meetings. This is the Dionysian side of the proletarian world. Some working-class couples seem to be urged towards marriage only by the motives we have just described. One also finds, as in other social classes, marriages which are based almost exclusively on a concern for material security. The marriage is then a kind of cooperative rather than truly marital society, and sometimes it is a means of rising to a higher social class.

III. LIVING CONDITIONS AND ACCESSION TO THE WHOLE PERSON

To reduce man to sexuality and affectivity is to truncate him disastrously. The world of the senses does, of course, have a basic part in human love, but, isolated, it is a source of fleeting pleasures, of lasting disorders and of insoluble conflicts.

The destiny of love unfolds at the higher level of the *Ego*, at the level of an enriching communion with the world of human and spiritual values. The quality of the interior man, his degree of maturity, the value of his personality, are the measure of his degree of preparation for marriage.

To refuse to one category of men the conditions (not all economic) favouring the growth of personality in its fullest sense, is to run the risk of stunting their conception of love. To suffocate all interiority is to hinder all real communion of hearts and thereby to ruin love.

(a) *The working-class child and the weakening of the Ego.*

Among its many different functions, the *Ego* gives us the sense of being unique, autonomous, responsible, free, and it enables us to harmonise

our varied and often opposed needs. Now, in its origin and early growth, the *Ego* is completely dependent on the milieu, so that it can be said that 'the child's *Ego* is that of the mother'. Again in this respect, she is the essential element. 'The development of the *Ego* and of the *Super-Ego* is ineluctably bound up with the first affective bonds of the child' (Bowlby).

The mother, the irreplaceable psychic organiser, teaches the child to smile, to speak, to hold a conversation. She individualises her child because she knows him from *within*. At the same time, she binds him to herself, and through her to others. The child who feels a continuous maternal presence, with all that this implies of stability and peace and joy, is already well on his way to developing a harmonious personality.

On the other hand, if his mother is one who comes and goes, not a presence but an erratic visitation—with all that this implies of instability, disorientation, insecurity, disruption; if he is more often one of a group than the child with his mother, his *Ego* will have already been damaged and will develop with difficulty and pain.

(b) *Ignorance of the Ego in state schools.*

The primary school teaches the child elementary ideas in various fields of knowledge, and thereby undoubtedly contributes to the raising of the intellectual level of the masses. Under ideological influences¹ radically opposed to a concrete knowledge of the child, it refuses to recognise that there is no dividing gulf between knowledge of the world and knowledge of the self. To excuse itself from any concern with the interior formation of the child, it pleads that this is a matter for the home—knowing full well that the average working-class home is quite unfitted to fulfil this mission.

Thus the child does not receive an education which develops him interiorly. To penetrate the heart of the child, to foster in him a gradually increasing knowledge of himself and of others, to reveal to him more and more clearly the deep motivations of his actions, to teach the value of reflection and interior silence, to create automatisms in this field, to hold sympathetic conversations with the child and to appreciate that he too is agitated by the existential problems which afflict his elders, and not to abandon him to an anguish-ridden, sterile, disorientated solitude—these are some of the immense tasks of the educator, and they constitute a remote but indispensable preparation for fruitful marital communion.

Now to touch on these problems of interior formation is to enter, in practice, the world of morality and of religion. There are no lay substitutes for examination of conscience, meditation, prayer, and so forth. In fact, the rupture with religion in education has led to a complete lack of interior formation of the child. And since the working-class child

¹ This must be read as applying only to state schools in France, and wherever similar conditions obtain (Translator).—The author is a French psychiatrist.

must soon bear the excessive burden of dehumanising conditions, this lack of interior formation is particularly disastrous for him. Furthermore, in a few years—*much earlier than his counterpart in other social classes, for the reasons we have given above*—he will find himself at grips with the problem of love. He will not be able to appreciate clearly, to endure and to surmount situations which most often engender conflicts, if he has not acquired a certain degree of interior maturity, if he has not established a hierarchy of values, if his existence has neither a proper form nor a proper orientation. *Instruction alone is not an adequate preparation for love.* An 'interiorising' education is alone capable of providing the conditions required for a true communion of man and woman.

(c) *Adolescence.*

The child who has from an early age been trained in self-reflection will enter smoothly into the phase of adolescence. With his sense of interior liberty, autonomy and responsibility, with his taste for discussion, with his taste for solitude and silence intimately linked with the desire to reach out towards others, his *Ego* will be ripe to accept and to benefit by this nascent impulsion towards love. But the best among working-class children are enraged at never being alone, at not having a room where they can be by themselves to think their own thoughts. They suffer from noise, from crowded conditions, from being engulfed too early in the world of action and of work. They cannot escape from their milieu and their fellows, and thus they gradually lose the taste for solitude which is necessary to the full growth of personality.

The aspiration towards interior life which, even in those who have not been trained to it, occurs regularly at adolescence, is quickly smothered for the working-class youth by the conditions in which he lives.

(d) *Spiritual immaturity and weakness of love.*

The young worker, physically adult, is urged towards the young girl by sexual instinct and the need for affection. Unless he is a rare exception, he has not known conditions propitious to the development of personality. Now, interior maturity, spiritual maturity, is alone able to promote a delicate integration of the different human levels (physical, affective, spiritual) in a single unity of perspective. It alone makes possible the difficult communion of two very different beings (man and woman) who always need to escape from the limitations of their own character, and to think themselves into the mind of one another. It alone can make a person understand that love is oblation charity. Spiritual maturity, the fruit of a rich interior life, enables a person to accept, for the benefit of husband or wife, and above all for the good of the children, the sacrifices which bring stability of union as their reward. In fact, love at personality level plays out its part on the spiritual plane.

In most cases, the worker does not attain to this spiritual maturity, not because of any genetic blemish, but because of this milieu. This leads to great difficulties in his approach to marriage. When he has outgrown his first illusions, the difficulty of self-expression increases the bewilderment, the shocks, the inevitable oppositions he must encounter. The worker lacks the psychological equipment which would enable him to express what he is feeling. Temperamental determinism is very hard to surmount. Time and time again, husband and wife make the same complaint: 'I don't know what is going on in his (her) mind'.

What advice can the marriage counsellor give? In the first place, he is never appealed to in the period of fervour and decision, but afterwards, when the marriage is almost on the rocks. And what can he do for them?

To understand the pathological motivations of a marriage crisis, one must have a pretty high level of intelligence. Only a person of strong mind can accept the stern task of settling down to analyse, with his adviser, the links which connect his behaviour with obscure regions of his personality, and to attempt 'to liquidate his complexes'. It is extremely difficult to achieve such a self-confrontation in the case of a person whose interior life is atrophied. Everything occurs in the recesses of the unconscious or of the subconscious. The elements of interior dialectic, of liberty, are insufficient. This explains the extreme difficulty of treating working-class neurotics. There will be no solution to these problems as long as no attempt is made to foster the interior development of the worker—and this must be done from an early age.

This spiritual immaturity has consequences at the lower levels of personality. It leads to an increasing instability of the emotional life, because of insufficient control. The spiritually immature are incapable of consistency and perseverance: they give up as soon as they no longer *feel* that they love. For them, love is a pure matter of the senses. Sexuality integrates very reluctantly with the whole personality. They have a very poor understanding of what it is all about. And it must be remembered that all the levels of personality are interconnected to form a whole, so that they affect one another in a series of chain reactions.

IV. CONCLUSIONS

Many of the ill-omened conditions which beset the proletariat are evils of our civilization and entail dire consequences for other social classes. One could base a study such as this on other social groups, and find that, given more or less the equivalent circumstances, the same effects follow. But the working class of our big cities really seem to be the drudges of this civilization. However, the gloomy general picture that emerges should not blind us to the fact that there is an important

minority among such workers who have resisted the crushing conditions of their milieu. Two elements everywhere rescue the human element in the man: a mother for the child, and a fruitful interior life for the adult.

The problem of preparation for marriage here seems to be primarily a social one. It must be met by the enormous effort of attempting to change the whole pattern of living conditions. The focus of attack should be the greatly congested working-class areas in our cities: more living space is necessary, and the father's wages should enable the mother to be a mother to her children. Before this problem can be tackled, society must learn to look upon the worker as a free, autonomous, responsible person, able to live by his work, and not in need of humiliating 'assistance' of any kind, apart from particular times of specific distress. One would not have this read as casting a slur on the excellent work of welfare officers in such times of family distress.

This humanist revolution in conditions is a matter for the politicians. But, side by side with this effort at national and international levels, small groups should assist the working world to acquire spiritual maturity. This role devolves especially on the élite in the working-class areas: the teacher, the priest, the social workers, the doctor. But there must be unity of understanding and purpose among all those who, living among the workers, love them and wish to help them. Fragmentation, distrust of one another, prejudices, get us nowhere; we all need one another, if we are to assist our working brethren. Let each concentrate on the problems of those who are confided to him, and let him study how to adapt the help he must give. The working world is linked with the spiritual world by bonds that become more and more tenuous: we must endeavour to strengthen these bonds. One excellent way of doing this is to make good use of the periods of preparation for the reception of the Sacraments to give some serious instruction about human love—a task in which the psychologist and the doctor can be followed by group discussions where the youngster will feel more and more inclined to speak. He must be given every assistance to express himself on these matters which, besides being ridden with taboos, are very difficult for him. This work is essentially one of cooperation between priest, doctor and psychologist: each cannot do it alone, for it demands that we should envisage the *whole* of the human personality. Thibon's remark should be our guide: 'The healing of human nature demands a total knowledge and a total love of humanity'.

DR FRANÇOIS GOUST.

[This article is taken from the second chapter of *Preparation for Marriage*, translated from French and published at 6s. by the Mercier Press, Cork, to whom we are most grateful for their kind permission to reproduce it.—EDITOR.]

TWO SCENES

[THE following are two autobiographical fragments written by the Baroness de Hueck. Born a Russian, she was in her early twenties at the time of the Revolution and had to flee for her life. She settled in North America and subsequently became one of the foremost figures of the lay apostolate. She is known above all for her foundation of 'Friendship Houses' in the slums of big cities, the most famous being the one in Harlem, where she now lives.—EDITOR.]

THERE was the loft. It was just an ordinary, dirty loft. I came upon it by accident, in downtown New York. What attracted my attention was a sign, written in a childish hand, tacked on a billboard near the door of the loft. It said:

'Encyclicals of the popes expounded tonight at 8 p.m.—all welcome.'

The legend was written under a large sickle and hammer, crudely drawn.

It was almost eight, so I went in, realizing that the neighbourhood was, at least nominally, Catholic.

A dirty loft. Simple, heavy benches. Lots of people. All workers. A stage and on it two chairs. No frills, no trimmings. Two men came on to the stage in rumpled, cheap suits. Workers too. They had pamphlets in their hands, which they passed around with the remark that they were printed by the International Catholic Truth Society.

Would the public please see for itself that there was no monkey-business about this and that the pamphlet was the authentic edition of *Quadragesimo Anno*?

I looked and made sure. It was our own printing. No mistake. Then they began, the two on the stage, reading it alternately, from 'Venerable Brethren . . .' to the last period on the last page.

Then simply, directly they said: 'These are the labour and social justice teachings of the great Roman Catholic Church, as expounded by their popes. There is one other encyclical preceding this, called 'Rerum Novarum' . . . but this is more up to date. Who of you, Comrades here present, knows of one Catholic employer in New York City, who practices what that Church teaches? Lift your hand.'

Not one hand was lifted, not even mine.

Somewhere a male voice asked why these letters were not read in the Catholic Churches?

Back came the lie from the stage: 'Because the hierarchy of that Church is afraid. They have thrown their lot in with the vested interests. The bankers hold their mortgages. They are unwilling and afraid to allow a wide circulation of these letters. They let them rot in their warehouses. Here and there some brave soul amongst them comes out

with the principles enunciated in these letters, and starts a work, or an organization, based on them. But these efforts are neither wholehearted nor organized.' The speaker paused.

'Want to know something, Comrades? If the Catholics had put these principles into effect, if they had come out for the workers *in toto*, if they had taken a stand on social justice, as expounded here, had broken with the financial set-up they have, and had used the weapons such as Cooperatives, we Communists would have to fold up.

'But they have lost the way of their Founder, because they are now comfortable, and have become complacent about the cries of the poor. So the world is ours. We Communists are not afraid, and we have found the path they have forgotten—the way of sacrifice and of death for an ideal.

'Come next week and listen to our Communist programme.'

All that night I wept, and could not sleep.

It was a lovely room. Gracious and subdued. A fire burned cosily. The maid who served the fragrant tea in lovely, fragile cups, was dainty and trim. The bridge players, all women, were Catholics . . .

Pictures of the past stood out vividly in my memory, as I listened, with growing sorrow, to the thoughtless chatting of these Catholic women, all rich, all idle, all busy with criticism of clergy and hierarchy.

I was back in Petrograd, on an early morning, when the grey fog that settles through the night on the great River Neva, slowly disappears before a weak autumn sun.

It was in the year 1918, when the city was in the grip of its first Communist Terror. Streets were deserted, houses silent. No sound of street cars or of any other traffic disturbed the deathlike silence. It was as if the city had died, or was crouching there like a stalked beast, afraid to breathe.

The little Polish church seemed so tiny, standing between two high buildings. Here and there could be seen shadowy figures creeping slowly to the door, darting quick, frightened glances up and down the street. Inside, the dimness was broken only by the tabernacle light, and two or three vigil lights. It was damp and very cold.

Soon the priest came out on to the altar. There was no server. Slowly, reverently, he began Mass. He did not hurry, and yet well he might have, for celebrating Mass, or being found participating in a religious service, made one automatically 'an enemy of the Revolution', a crime punishable either by death or life-long imprisonment. Perhaps that was why this particular Mass seemed so beautiful, so solemn! Its meaning was never clearer . . . the responses of the faithful never so heartfelt.

The moment of the Consecration arrived. The priest lifted the Host high, and kept it thus, for what seemed a long time, perhaps to give the people renewed courage.

At that moment, roughly handled, the main door flew open. The sound of hobnailed boots echoed like thunder on the stone floor, and a gruff voice shouted across the whole church . . . 'Stop that nonsense. You, over there . . .'

As if frozen, the priest still held the Host high. A single shot rang out. Slowly a crimson stain appeared on the back of the white vestment. The priest swayed slightly, then toppled sidewise down the altar step, his outflung arms letting go of the Host, which rolled slowly, and came to rest on the polished floor of the lower altar step. Just where the light, filtering through stained glass, made a crimson splotch . . .

Evenly the soldiers walked up to the altar, rifles on shoulders, caps on their heads. Stopping before the dead priest, they prodded him with their feet. Then after walking up to the Host, stepping on it, grinding it down with their heels, they turned around and announced: 'There is no God. See what we have done to Him! Next time we will shoot you too'.

A moan like a desolate wind passed through the church. Slowly, sobbing, the people approached the altar. An old man, kneeling reverently, gathered up the particles of the trampled Host and gave them to the others who knelt at the altar rails with tear-stained faces. Never was there a more strange and wonderful Communion!

Then all helped to cut the piece of flooring on which the sacrilege had been perpetrated, and this was burned with prayers of reparation. The rest of the floor was washed with holy water, and more prayers were said.

Twenty-four hours later the priest was buried, the laity officiating the best they knew how. There was no other priest in town.

Oh! how I would have loved to tell those deluded women—and those Catholics who feel so anti-clerical—what it really means to be without a priest! Especially when life becomes a grim reality. Then the soul cries out piteously for the Bread of heaven and the Waters of Eternal Life. Then one would give his life to have a priest.

Life for a Catholic without a priest is so tragic, so empty, that it has to be lived to be realized. Who of us, if we lived in Russia, Mexico, Spain, Poland, or Germany, would raise his voice in complaint of men whose anointed hands hold the very Life of our souls? Who of us would dare to judge or criticise their actions? We know that the humblest, the least among them are nevertheless representatives of Christ, and that what they bind on earth is bound in Heaven. We know that they alone have the power to bring God from Heaven to earth within our reach, and that we sinners can become saints by partaking of His Body and Blood.

A priest . . . that miracle of God's grace, a man who is another Christ with awesome powers, without which the Christ-life withers in a Christian soul! Dangerous and thoughtless are the words spoken by idle men and women who do not want to assume their share of bringing the world back to Christ the King.

CATHERINE DE HUECK.

JAMES BOND—LIVE OR LET DIE?

WHETHER anyone in particular happens to like it or not, James Bond has joined the immortals. The question is: in whose company does he find himself? Sherlock Holmes? Bulldog Drummond? Raffles? The Marquis of Sade? They have all been put forward as appropriate partners for Bond, along with Don Quixote, Errol Flynn and Bob Hope. Whatever the merits of Fleming's hero (if such we may call him for the sake of argument), there is no doubt that, like Billy Bunter, the Bisto Kids and the bearded sailor on the old 'Players' packets, he has become a national figure. The patriotic initials 'J.B.' no longer stand unequivocally for John Bull. People talk about Bond, they discuss his 'image', they analyse his tastes, simultaneously mocking and envying them. The bronzed and anonymously virile features of the Bond face smile ironically from a thousand and one glossy advertisements for shirts, whisky, chocolates and after-shave lotion. If Ronald Knox were still about he would no doubt have got round to parodying the Bond-cult by now. In his absence Mr Kingsley Amis has provided us with a book about James Bond which hovers uncertainly between parody and panegyric.¹ Mr Amis is the Bond-religion's first higher critic, and his book will be an indispensable work of reference when, as Malcolm Muggeridge forecasts, Fleming comes on to the O Level syllabus.

Mr Amis admits to being a Fleming fan. He finds the novels complex and mature, and even—marvellous to relate—finds Fleming's female characterization 'convincing and sympathetic' (though he admits elsewhere that 'human relations get a pretty poor showing in the Bond books'). Malcolm Muggeridge, on the other hand (*The Observer*, 30th May 1965), finds Bond 'utterly despicable', and has no time at all for the 'squalid aspirations and dream fantasies' which Fleming's creation embodies. Many of the more confused Bond-critics support both these opinions simultaneously, but it must be confessed that most mere Bond-readers support neither, and find the whole critical paraphernalia mildly amusing, as they do Bond himself. Whether they *ought* to or not is really the question at issue in this article: that is to say, which of the numerous reactions to Bond comes nearest to being the proper and healthy one? A civilised Christian (and for that matter any civilised person) is rightly expected to have, even on such matters as popular literature, attitudes which are both honest and honourable. It is as dishonest for a Christian hurriedly to condemn Fleming's undisguised and urbane profanity as being fit for the burning, on the strength of some home-made Index of Prohibited Books, as it is both dishonest and dishonourable for him merely to follow the fashion, on the highly erroneous but regrettably current

¹ The James Bond Dossier. By Kingsley Amis (Jonathan Cape, 1965). 16s.

assumption that what the world approves today the Christian may with any luck be allowed to approve tomorrow. In this case such simplified solutions do not get one far, unless one suffers from the starry-eyed moral neutrality of Mr Amis or the dyspeptically gloomy other-worldliness of Mr Muggeridge. The fact of the matter is that James Bond is, if considered objectively, simultaneously attractive and odious: some of the things he does and the values he represents are admirable enough (there is nothing intrinsically evil in being a good golfer, defending Fort Knox or protecting the British public against germ-warfare), whilst some of the things he does and the values he represents are detestable and wrong. Moreover (it would be disingenuous to deny it) some of the detestable and wrong things are presented as if they were admirable and right. It is this last-mentioned confusion which causes most of the trouble: if only Fleming had refrained from presenting Bond as a Superman at the very moments at which he is being a selfish Supercad, we would all know where we stood. As it is, we are faced with that moral monstrosity, a wolf in sheep's clothing, and we have to stop and ask ourselves whether such dishonourable literary stragagems, by which the concept of heroism is debased, can be stomachied.

Now it is surely very important at this stage to acknowledge one very characteristic feature of Fleming's writing. It is, from a psychological point of view, immensely superficial. Bond is utterly predictable, to the extent (as Mr Muggeridge rightly points out) of being unreal. When you have seen him once, you have seen all there is to see, and you know exactly how he will react in any given situation. He has both the rigidity and the narrow range of action of a puppet, whose strings are there for everyone to see and whose motivation conceals no mystery.

'The white leather of the upholstery burned through to Bond's thighs. But he wouldn't have minded if his suit had caught fire. This was his first sniff of the town and already he had got hold of the girl. And she was a fine girl at that. Bond caught hold of the leather-bound safety grip on the dashboard as the girl did a sharp turn up Frederick Street and another one on to Shirley' (*Thunderball*).

Even this relatively insignificant passage reveals a typical Bond situation, to which countless similar episodes have nothing to add. He-man Bond, cool, sardonic and cruel, meets yet another of the athletic and over-masculine pin-ups in which he specialises, and at once embarks on the squealing-brakes and racing-change sequence which is, in the Fleming convention, an indispensable prelude to true love. Even the repetition of the word 'leather' is deliberate: it both points to the quality of the car and adds to the general impression of tough manliness upon which the whole Bond carry-on is so heavily dependent.

Two things follow from the unsubtle predictability of Fleming's descriptions. Firstly, Bond fairly rapidly becomes funny: the essence

of puppetry (e.g. Punch and Judy, or any animated cinema cartoon) is that the puppet figures in stock situations in which he imitates himself. What he actually does may not be all that funny, but the fact that he has done it before makes it so (e.g. Charlie Chaplin). Thus when Bond makes some such trivial remark as 'My name's Bond, James Bond', or reaches for 'the wide gunmetal case of Morland cigarettes on the neighbouring bucket-seat', the effect is apt to be not unlike that caused by Tweedie's familiar reflection, 'I thought I saw a pussy-cat'. This element of parody is the life and soul of the screen versions of the Bond stories: the producers have treated Bond as a caricature rather than as a character. Mr Amis disapproves of their making Bond 'merely good fun', but the fact is that they had no choice: if you look for a real person underneath Fleming's cleverly devised puppet, you will find nothing there.

Secondly (and partly because of the element of parody), the confusion by which moral depravity is presented in heroic garb loses a good deal of its potential nastiness: Bond's encounters with his girls, for instance, are so stereotyped and predictable that there ought not be much risk of the reader's being misled as to Bond's virtue.

'She looked at the passionate, rather cruel mouth waiting above hers. She reached up and brushed back the comma of black hair that had fallen over his right eyebrow. She looked into the fiercely slitted grey eyes. "When's it going to start?"'

The question is, to put it mildly, superfluous. Even the most naive reader has known for about five chapters exactly when it is going to start. The Fleming formula caters for about three major and half-a-dozen minor erotic episodes in each work, and they have about as much variety as a page of pin-ups from any magazine designed to nourish adolescent fantasies. 'He could almost see the proud, sensual mouth bare away from the even white teeth in a snarl of desire and then, afterwards, soften into a half-pout of loving slavery.' It does not require either much personal experience or much literary skill to churn out this sort of stuff, and readers who are gullible enough to think that their liking for it has anything to do with Real Life or with Beautiful Literature, let alone with Being a Man, will find their illusions amply comforted by the pages of Mr Amis's book. Mr Amis waxes momentarily lyrical about the typical Bond-girl, whom he sees as 'a defenceless child of nature, a wanderer in a hostile world, a waif', but most readers are sufficiently realistic to recognise Honeychile Rider, Pussy Galore, Domino Vitali, Kissy Suzuki and the rest simply as what they are: i.e. separate embodiments of a single 'female image' which has the same glossy-magazine qualities as Bond himself. 'Bond looked the ridiculously beautiful wild girl up and down. This was good hard English stock spiced with the hot peppers of a tropical childhood.' Fleming cleverly claims for his pin-up the best of both worlds: the 'good hard English' bit suggests all sorts of things

from healthy out-door radiance and practicality to tennis shorts and defiant blue eyes, whilst the 'topical hot peppers' conveys well enough the fierce and sultry vitality of a more exotic kind of sex-appeal. The technique is basically that used by travel agencies and air-lines in their advertisements: what they suggest is that 'you too can look like the bronzed and debonaire man who is getting along so famously with the equally bronzed bikini-clad marvel depicted in our brochure'.

Now this sort of thing is harmless enough if you see through it, i.e. if you recognise the techniques of a shallow and glamorous commercialism for what they are. However, just as it is possible that the more naive TV viewers may be seriously persuaded that Daz washes whiter than Tide (or vice-versa), so it is possible that inexperienced readers of Fleming may be persuaded by his undoubtedly skilful handling of a certain basic kind of sex-appeal that the attitudes of Bond do represent a healthy, or at any rate harmless, philosophy of life. This is precisely the position adopted by Mr Amis, who argues with great suavity that Bond's sexual performance is due less to his taste for seduction than to the fact that he is 'gentle', 'considerate', 'protective' and, of course, remarkably attractive. 'Women take to him because he likes them and knows how to be kind to them.' The suggestion implicit in this charming tribute is that, after all, it doesn't really matter very much whom you go to bed with provided you are a gentleman: by all means seduce your latest female acquaintance, provided you are prepared to nibble sea-urchin spines out of her foot before you do so. This attempt to justify Bond's adventures at the level of real values, involving as it does the conversion of a juvenile fantasy into a moral principle, is the only really degenerate aspect of the Bond cult, and one can only hope that Mr Amis will find few readers sufficiently naive or dishonest to be persuaded by his urbane salesmanship into accepting his hollow creed, aptly summed up by himself on page 56 in the words 'Who cares?'² His parting shot is an appendix in which he claims to prove that Mickey Spillane is more offensive than Fleming. One is tempted to ask 'So what?'

The majority of Bond readers, whether they relish the erotic episodes or not, must be given the credit of being more interested in the

² c.f. 'One is often told that people who read the Bond rubbish laugh at the notion that it influences their attitudes to life. Mr Amis's attempt to vindicate the underlying loathsome attitude to personal relationships reveals that this is a self-deception. Fleming's work is part of a whole ethos which belongs to the destructive and degenerate effect of commercialised culture in our civilisation. In order to counteract his own sense of inadequacy, Fleming sought to exploit human weakness for money—and the success he found no doubt helped him solve his problem. But what suffers in consequence is the attitude to human nature, to relationship, and to human potentialities (as of the hero) in the popular mind.' (David Holbrook, *The Listener*, June 10th, 1965). This very stern view of Fleming was echoed in an article in Moscow's Pravda (c.f. *The Times*, September 30th, 1965).

stories themselves than in the love-interest. Here again, one of Fleming's problems as a story-teller is the sameness of theme imposed by the character of Bond and by the nature of his work. The conventional Bond situations are so predictable (and therefore so potentially dull) that they have to be padded with a great deal of extremely skilful local colour about golf, roulette, habits of tropical fish, architecture, gastronomy, heraldry, B.O.A.C. routes, gunnery, gear-changing, etc., if the stories are going to come across as being remotely plausible or original. The Bond convention reverses exactly that of the classical detectives, from Holmes right through to Maigret, in that the other stories present new problems in a more or less unchanging setting, whilst Bond goes through virtually the same antics over and over again but in a great variety of settings. This is important if one is trying to judge the impact of Bond, because the fact is that for many, perhaps most, readers the behaviour of Bond himself becomes progressively marginal (and comic) whilst the main interest comes to lie in the local colour, which is in the main pretty harmless from the point of view of mental hygiene besides being, very often, brilliantly presented and carefully authenticated.

'There was the distant gleam of the Thames on his left. There was traffic on the river—long, glistening tankers, stubby merchantmen, antediluvian Dutch Schuyts. Bond left the Canterbury road and switched on to the incongruously rich highway that runs through the cheap bungalowoid world of the holiday lands—Whitstable, Herne Bay, Birchington, Margate.'

At this level Fleming writes very well indeed. It is in many ways a pity that the real content of the novels, by being so one-dimensional, fails to measure up to the stylistic accessories. One is tempted at times to suspect that Fleming deliberately gave to Bond the semi-comic mechanism of a puppet in order to spare the reader the embarrassment of identifying himself fully with such a scoundrel. After all, Mr Amis is probably right in suggesting that the glamorous fantasy-figure of the super-spy, with his exceptional physical prowess and his freedom from the constraints both of everyday morality and of such tiresome circumstances as real life, is the ideal figure for day-dream self-identification. But Bond is too much of a caricature to fulfil this role easily. Once one has started, however mildly, to laugh at a hero and to predict his behaviour-patterns, one has ceased to identify oneself fully with him. The heroes of writers like Alistair Maclean or Hammond Innes are more effective identification-figures than Bond, precisely because there is no danger of their being laughed at. Whether unconsciously or not, Fleming has thus given to the literary personality of James Bond a sort of built-in safety-valve which takes a good deal of the glamour out of his vice and transforms him from one of the more odious candidates for the basement of Madame Tussaud's into a rather sick and degenerate version of Raffles.

It would be idle to suggest that this deflation of Bond renders the Bond saga as innocuous as Winnie the Pooh. No amount of white-washing can make Bond into a real 'goodie' with whom it is positively beneficial to identify oneself. The poor fellow is simply not enough of a human being ever to be thought of as admirable: when all is said and done, he is no more than a colourful hotch-potch of fairly low-grade impulses orchestrated in such a way as to provide continuity and thrills for a series of skilfully-constructed spy-stories. That the formula works is beyond question: Fleming's books constitute a landmark in suspense-fiction. But his achievement needs occasionally to be reduced to size. There is nothing remotely adult about the world of James Bond, and any attempt to prove that there is gives the whole Bond mystique an air of grotesque infantilism. The hints of pornography and the loving detail with which quasi-adult techniques like drinking and driving are described conspire to create an air of sophistication, but there is not much here beyond 'kicks for the kids'. To describe these aspects of Fleming's work as 'an assault upon decency' may be stretching the point a bit, and ascribes to Bond an insidious persuasiveness which, by and large, he lacks. Anyone misguided enough to spend his leisure hours thumbing through a Bond story in the hope of having his decency assaulted probably deserves to succeed, and might do equally well with Shakespeare; the plain fact is that Bond spends ninety per cent of his time indulging in such relatively healthy pursuits as fumbling for Morland cigarettes, flinging the D.B. III through the last mile of the straight and devouring *oeufs cocotte à la crème* and adequate Camembert washed down with Rosé d'Anjou (well-iced), and by the time he has finished this entertaining charade ought not to be allowed to assume the dimensions of a Threat to Society. A sense of decency which has such insecure foundations that it cannot survive an assault so shadowy as that of James Bond is not worth the name.

DOMINIC MILROY, O.S.B.

LOOK TO THE END

ALL is vanity but what is done to the glory of God. It glitters and fades away, it makes a noise and is gone. If I shall not do you or others good, I have done nothing. Yet a little while and the end will come, and all will be manifest, and error will fail and truth will prevail. Yet a little while and the fire will try everyone's work of what sort it is.

CARDINAL NEWMAN in *Difficulties of Anglicans*, Vol. I, p. 100.

ON THE CHURCH IN THE MODERN WORLD

Chapter V, Section 101

CONSCIENTIOUS OBJECTION

VENERABLE Fathers: rather than support my comments with arguments from abstract principles, I prefer to set the case in terms of a specific example which illustrates the task before this Council. The case concerns a young Christian layman, an Austrian peasant named Franz Jaegerstaetter, who was executed in Berlin on 9th August 1943 for his conscientious objection to a war effort which was later condemned at Nuremberg as a 'crime against humanity'. He was a poor and simple man, but we all know how often the simple and uneducated have been chosen by the Holy Spirit to bear witness to truths that were not recognized or accepted by mightier or (as the world sees it) wiser men.

This young man, a husband and father, was called upon to make such a witness: to declare that the Christian may never serve in a war he believes unjust and to lay down his life, if need be, whenever the law written in his heart by God comes in conflict with the orders issued by a secular ruler.

This man's witness was a *solitary witness*. All of his fellow-Catholics in his little village, the priests to whom he turned for spiritual guidance, even his bishop told him it was his duty to serve as ordered, since it was not for him to say whether his nation's war was just or unjust. Nevertheless, his conscience insisted that he could not let the civil authority define for him his moral obligation; he was convinced that the war was unjust and that it would be a sin for him to serve in it.

To those who reminded him of the hardships his refusal would bring down upon his wife and children, he could only reply that God would surely provide for them, if he obeyed the dictates of his conscience. And when the time came, he offered his life willingly in reparation for the sins of the world and went to his death thanking God for the privilege of witnessing to the Faith in this manner.

I offer this case for the guidance and inspiration of us all. This is what we are talking about, when we speak of conscientious objections; and it is by this standard we must measure what we finally proclaim. I gravely fear that the present Schema fails in at least two very important ways:

First. It provides that the Christian is to give the presumption of justice to lawful secular authority, when the injustice is not manifestly

clear. The tragic fact is that the injustice of the Nazi cause apparently was not manifestly clear to the millions of Jaegerstaetter's fellow Catholics who did accept military service. Nor was it manifest to their spiritual leaders, even to those of the highest rank, who encouraged and praised their military service.

Since, therefore, the war's injustice did not become sufficiently manifest, until large areas of the world had been laid waste, and until the criminals were brought to judgement at Nuremberg, are we to declare now Jaegerstaetter and the unknown others who made a similar witness were wrong, that they should have given the presumption of justice to Hitler and his allies? I think not; certainly I hope not.

Second. There is a recommendation in the Schema that governments should positively favour the rights of conscience in making their laws. This is lamentably weak and insufficient. Jaegerstaetter always knew that his conscientious objection would mean his death, and he was prepared for that. But during his last few weeks in prison he continued to be troubled by his fear that he might be committing a sin by not following the advice offered by the spiritual leaders of his Church.

What we must do here is to give clear testimony that the Church affirms the right of the individual conscience to refuse unjust military service, and assure those of the Faithful, who bear such witness, that they will always have her fullest support. Once this has been done, martyrs like Jaegerstaetter will never again have to feel that they take their stand alone.

I plead with the Fathers to consider this man and his sacrifice in a spirit of gratitude. May his example inspire our deliberations. This does not mean that we should limit our thoughts to this one war or to one nation's part in that war. Perhaps the major scandal of Christianity for too many centuries now has been precisely that almost every national hierarchy in almost every war has allowed itself to become the moral arm of its own government even in war later recognized as palpably unjust. Let us break with this tragic past by making a clear and unambiguous affirmation of the right and the obligation of each Christian to obey the voice of his informed conscience before and during a time of war.

I propose, therefore, the following:

- (1) Let the paragraph on page 80, section 101 of the Schema relating to the presumption of justice be omitted.
- (2) For the words 'it would seem fitting for legislation to reflect a positive attitude towards those people who, in conscience, refuse to do military service' let the following be substituted: 'The Council commends the example of those nations which for more than half a century have successfully provided for the informed conscientious objection of their subjects, even in the hour of utmost peril'.

- (3) The Council should support all efforts, as by the United Nations and the World Court of Justice, giving the full force of law to individuals refusing blind obedience.

I am sending a copy of this intervention to the widow of Franz Jaegerstaetter presently residing in St Radegund, Austria.

✠ THOMAS D. ROBERTS, S.J.
Titular Archbishop of Sugdea.

[This speech was to have been delivered on 12th October 1965, but time could not be found for it. In the event, His Grace expresses himself as being 'more than satisfied with what we got in Schema 13, taken as it must be with the Schema on Religious Freedom'.—EDITOR.]

CHARITY OF REFORMERS

In certain cases there may be a duty of silence, when there is no obligation of belief. Here no question of faith comes in. We will suppose that a novel opinion about Scripture or its contents is well grounded, and a received opinion open to doubt, in a case in which the Church has hitherto decided nothing, so that a new question needs a new answer; here, to profess the new opinion may be abstractly permissible, but it is not always permissible in practice. The novelty may be so startling as to require a full certainty that it is true; it may be so strange as to raise the question whether it will not unsettle ill-educated minds, that is, though the statement is not an offence against faith, still it may be an offence against charity. It need not be heretical, yet at a particular time and place it may be so contrary to the prevalent opinion in the Catholic body, as in Galileo's case, that zeal for the supremacy of the Divine Word, deference to existing authorities, charity towards the weak and ignorant, and distrust of self, should keep a man from being impetuous or careless in circulating what nevertheless he holds to be true, and what, if asked about, he cannot deny. The household of God has claims upon our tenderness in such matters, which criticism and history have not.

CARDINAL NEWMAN in *The Nineteenth Century*, Feb. 1884, p. 187.

CARDINAL NEWMAN (I)

In the issue of October 1964 there appeared a protest against the neglect by the AMPLEFORTH JOURNAL of the centenary of the publication of Newman's *Apologia*. This rebuke, though aimed specifically at the JOURNAL, had a rather wider reference, witness its first paragraph:

'It appears to be a fact that it is only among his own people and in his own country that the depth of thought and clarity of vision of that great writer John Henry Newman is unknown or ignored, so that they are willing to talk about his quarrels with Manning but have not the stamina to read his books, while foreigners hold seminars on his teaching and congresses in his honour.'

No English Catholic can fail to acknowledge the justice of these words, and it is a matter for astonishment that the only man this country has produced worthy of a place among the Doctors of the Church is still consistently ignored by the vast majority of his fellow-countrymen. It is in order to remedy this state of affairs, in however small a way, that we have decided to publish in every issue of the JOURNAL up to two pages of extracts from his writings. It is our hope that these will induce a good number to read his works, while at least familiarising all others with his mind.

Biographical Note: 1801 (21st February): born the eldest of the six children of John Newman, banker, and Jemima Fourdrinier, of French Huguenot stock.

His childhood: an evangelical upbringing; early reading of Voltaire, Paine and Hume led him into scepticism; before leaving school for Oxford he had recovered his faith.

Oxford: 1820 received his degree from Trinity College; stayed on as Fellow of Oriel; was ordained in the Anglican Church.

1824—curate of St Clement's: 1828—vicar of St Mary's, where his matchless eloquence won him an immense circle of friends and admirers.

The 1830s—formation of the founding group of the Oxford movement: Richard Hurrell Froude, John Keble, Edward Pusey: decision to put their ideas out in a series of tracts.

1833—issue of the first of the *Tracts for the Times*, whence the title 'Tractarian' for movement and members; these continued till

1841—Tract 90, containing Newman's conclusion that the Church of England did not descend from the Apostles; no more Tracts were published.

- 1845 (9th October)—received into the Church by Fr Dominic Barbieri, an Italian Passionist.
- 1846—went to Rome, studied for the priesthood, ordained 30th May 1847. Entered the Oratory novitiate; authorized by Pius IX to found an English Oratory.
- 1848 (February)—founded an Oratory at Maryvale.
- 1851—gave a series of lectures on *The Present Position of Catholics in England*, incurring a libel suit from an apostate priest, which he lost; the huge fine was paid by friends and subscribers.
- 1854—Rector of the Catholic University of Dublin, which he had founded, producing in the process *The Idea of a University*; also tried to initiate a new English version of the Bible, and to set up a Catholic centre at Oxford.
- 1864—wrote *Apologia pro Vita Sua* to vindicate his character and history from the attack made on him by Charles Kingsley.
- 1877—became an honorary Fellow of Trinity College, Oxford.
- 1879—Leo XIII made him a Cardinal.
- 1890 (11th August)—died at the Edgbaston Oratory.

THE WORK OF THE CHRISTIAN

'Man goeth forth unto his work and to his labour until the evening'
—Psalm 104, 23.

May we ever bear in mind that we are not sent into this world to stand all the day idle, but to go forth to our work, and to our labour until the evening. *Until* the evening, not *in* the evening only of life, but serving God from our youth, and not waiting till our years fail us. Until the *evening*, not in the daytime only, lest we begin to run well, but fall away before our course is ended. Let us 'give glory to the Lord our God, before He cause darkness, and before our feet stumble upon the dark mountains' (Jer. 13, 16); and having turned to Him, let us see that our goodness be not 'as the morning cloud, and as the early dew which passeth away'. The *end* is the proof of the matter. When the sun shines this earth pleases; but let us look towards that eventide and the cool of the day, when the Lord of the vineyard will walk amid the trees of His garden, and say unto His steward, 'Call the labourers, and give them their hire, beginning from the last unto the first'. That evening will be the trial: when the heat, and fever, and noise of the noontide are over, and the light fades, and the prospect saddens, and the shades lengthen, and the busy world is still, and 'the door shall be shut in the streets, and the daughters of music shall be brought low, and fears shall be in the way',

and 'the pitcher shall be broken at the fountain, and the wheel broken at the cistern'; then, when it is 'vanity of vanities, all is vanity', and the Lord shall come, 'who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts'—then shall we 'discern between the righteous and the wicked, between him that serveth God and him that serveth Him not' (Mal. 3, 18).

May that day and that hour ever be in our thoughts! When we rise, when we lie down; when we speak, when we are silent; when we act, and when we rest: whether we eat or drink, or whatever we do, may we never forget that 'for all these things God will bring us into judgement' (Eccles. 9, 9). For 'He cometh quickly, and His reward is with Him, to give every man according as his work shall be' (Apoc. 22, 12).

'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Blessed will they be then, and only they, who, with the Apostle, have ever had on their lips and in their hearts, the question, 'Lord, what wilt Thou have me to do?' whose soul 'hath broken out for the very fervent desire that it hath alway unto His judgements'; who have 'made haste and prolonged not the time to keep His commandments' (Ps. 119, 20); who have not waited to be hired, nor run uncertainly, nor beaten the air, nor taken darkness for light, and light for darkness, nor contented themselves with knowing what is right, nor taken comfort in feeling what is good, nor prided themselves in their privileges, but set themselves vigorously to do God's will.

Let us turn from shadows of all kinds—shadows of sense, or shadows of argument and disputation, or shadows addressed to our imagination and tastes. Let us attempt, through God's grace, to advance and sanctify the inward man. We cannot be wrong here. Whatever is right, whatever is wrong, in this perplexing world, we must be right in 'doing justly, in loving mercy, in walking humbly with our God'; in denying our wills, in ruling tongues, in softening and sweetening our tempers, in mortifying our lusts; in learning patience, meekness, purity, forgiveness of injuries, and continuance in well-doing.

From *Sermons on Subjects of the Day*, Sermon I.

CARDINAL NEWMAN

GUIDED solely by love of truth and fidelity to Christ, he traced an itinerary the most toilsome but also the most meaningful that human thought ever travelled during the last century, even indeed one might say during the modern era, to arrive at the fullness of wisdom and peace.

PAUL VI.

THIRTY YEARS ON

OR

WHAT HAPPENED TO THE PUBLIC SCHOOLS

A Christmas Conversation

A lounge in the Hotel Aviz, Lisbon. It is after dinner on Christmas Eve, 1995. Three elderly men who were Labour M.P.s during Mr Wilson's first administration and now life peers, are beginning their second bottle. They have survived wives and most friends and are passing Christmas together. Quietly attentive to their needs are five hotel servants dotted about the room. (To disappoint the laws of libel, the conversationalists in this record of their talk are referred to as Lords Tomm, Dicke, and Harrey.)

DICKE: I don't think, Tomm, you ought to be so melancholy at Christmas.

TOMM: My dear fellow, I'm not melancholy at all. You haven't followed what I've been saying. Far too late, but at least in time, I've discovered the great truth that what men actually achieve is usually utterly unlike what they set out to do. If I had found it out earlier, it would have been a great comfort in my political career. I'm still grateful that it now consoles my dotage.

HARREY: You haven't discovered any truth at all, Tomm. You're a radical in ruins, a ghastly old cynic.

TOMM: You've both got me completely wrong. Let me give you one example of my truth on which we'll all be able to agree, because it's so obvious.

Take that marvellous little bit of levelling we went in for thirty years ago—the public schools. That had its sidekicks all right. We wanted to reduce their exclusiveness, and in the upshot found that it was only their exclusiveness that had kept them going. No sooner had we half-filled them with promising characters from the 'compers', as they were called at the time, than the supply of paying parents dried up completely. They hadn't minded paying through the nose for their sons to be educated alongside boys from much the same drawer. But they rapidly sealed their pockets when all their money could buy was the privilege of consorting with the sons of commercial travellers, sent there on the score that their fathers were often away from home, or with others because their fathers were never at home at all, having deserted their wives or been divorced.

DICKE: You're a wily old bird, Tomm. Of course, we've got to grant you that one. Do you remember how the final ludicrous turn

came when the supply of state bursars started to dry up? Rolling in luxury in their huge great compers—house mothers for every twenty boys, swimming baths, gymnasiums, golf courses, riding stables—they found going to public school a shattering exchange. Word quickly got round.

TOMM: But it wasn't only that. You've got to admit that the places had some attractions in the old days when you could sell them as top people's schools. It was only when the top people stopped sending that we finally found out that no one really wanted to go at all. And long before then, the staffs had walked out, if you remember.

HARREY: Of course. I've always wondered where the old public school staffs made off to—until the other day when Blennerhasset's follow-up study came out in the *Sociological Journal*. It was pretty obvious why they cleared out. After all, if you're educating a future elite you can persuade yourself easily enough that you're doing a worthwhile job. They were specialists, I suppose, in their way. Lost all interest when the intake changed—seemingly couldn't put up with the ordinary run of boy at all.

DICKE: Reminds me of old Scratch and his delphiniums. He was member for Yeovil, or some such place, for years. He was a passionate gardener—claimed to have the best delphiniums in Somerset. Then he got the chairmanship of the Coal Board, found long week-ends were out, took a place in London with quite a garden, but found he couldn't grow delphiniums. Threw in his hand, he did, never gardened again.

HARREY: Where we made the mistake was in thinking most of them would have to stay teaching somewhere in England. Oddly enough, in what Blennerhasset dug up, they've been a most resourceful lot. A lot of them went out to start boarding schools for the developing countries, who make no bones about elites. Old pupils found room for others in their businesses. Quite a few of the older ones, housemasters especially, took up keeping pubs. The brewers, according to Blennerhasset, thought them very good value.

TOMM: A lot of our fellows at the time believed that in having a go at the public schools they'd be dishing the upper classes. I rather thought so myself then. But, by God, they're an audacious and adaptable lot. Taxed, satirized, driven out of their schools, they're still where they ever were, judiciously recruited, rejuvenated with the freshly rich. Thirty years after we democratized the public schools—is there a single other European country with an upper class as solidly entrenched as ours?

HARREY: Yes, but you've left out an important difference which like almost everything else about the upper classes today can be traced

back to Crosland's public school policy in the 'sixties. We've been talking as though the public schools system has vanished. True enough, the majority packed it in, but not all by a long shot. Downside Abbey, Ampleforth Abbey—and all the new ones, Newman Hall, Campion Towers, Acton Academy, a terrific list. They don't sound like public schools—more like seminaries—but public schools are exactly what they are, and Roman Catholic public schools at that. Now when parents deserted the public schools that were integrated—that was Crosland's word—quite a few still pined after what they'd been used to and, in no time at all, they discovered the public schools that hadn't been integrated—that is, the handful of Roman Catholic places. What with the religious difficulty itself, hints from the nuncio, the obstinacy of the monks, and the general artfulness of the Jesuits, these schools just got left out and went on as though nothing had happened. Except that, as the secular establishments died one by one for want of customers, the R.C. survivors became enormously popular.

TOMM: Not with Roman Catholics—that's the point. As you know, at the time the upper middle class was quite sunk in religious indifference. Some of them wanted a public school education, exclusive in the good old way, so much that they willingly agreed to having their sons brought up Roman Catholics. They assumed, of course, that it was a lot of mumbo jumbo that the boys would drop as soon as they left school. Which is just what didn't happen, because they ran into the beginning of the present quaint revival of religion among the young, and most of these public school converts have stuck fervently to what they got taught in chapel and classroom. So we're left with the odd result that we have an upper class with a far stronger Christian element than we've seen for a century. Not Church of England, mark you, but Roman Catholic. The poor old C. of E. never recovered from accepting integration—on the South Bank precept that the Gospels were about social equality. They'd lost the working class centuries before, and giving up their schools thirty years ago cost them their last hold on the upper class. Seeing how well they served them, the Romans, of course, added to their boarding schools—not unprofitably. You can say the Roman mission never had it so good. You set out to deny the upper classes schools of their own and all that happens is they turn Roman Catholic!

HARREY: You're forgetting the other lot, the ones who left us.

TOMM: Well, they were the very rich, too rich to be evidence you might say—Chairmen of I.C.I. and Unilever, governors of the Bank and so on. If it became the habit of chaps like that to send their boys to international schools in Switzerland and elsewhere, it didn't represent more than a corner of the old public school class.

DICKE: Fair enough—but in some ways this has been the worst effect of all. The boys of parents like that were always born into the purple, would always start at the top. They used to go to Eton, Harrow and so on and be blocking Bishopsgate with their Bentleys by the time they were thirty. Now there's no Eton to go to, they're sent off to that place near Interlaken—what's it called? and never show their faces in England again. They gravitate into the oil companies, or get nice jobs in the U.N. or the World Bank, work in Washington, holiday in Hammamet. Some of the very best material we produce—lost completely to the country.

TOMM: I wouldn't say that. These chaps—old Etonians manqués, if you like—are the real rulers of the world. They and their Russian and American counterparts have to be born somewhere of course, but they have no national allegiances, only international. We're on the verge of One World at last—and these chaps are going to run it. It thrills me that we're going to have our fingers in that pie. Britain is becoming pretty much of a backwater and a purely British education gets you nowhere today. But just because our richest families lost Eton and the rest, they were driven to send their sons abroad and out of that we've got a really large representation in the world elite.

DICKE: Amusing, by God, when you think it only happened because we tried to smash our own. A Roman Catholic upper class at home and a corner in the new world aristocracy. Who'd have thought Crosland's little commission would have carried as far?

TOMM: My dear fellow, I'm glad you agree. You see why it's impossible for me to be melancholy over Christmas—unless, perhaps, we succumb to yet another bottle, which I see the waiter is getting ready for us.

HARREY: I still can't see why you're so pleased about it, Tomm. I don't think a failure to get rid of class is much of a laughing matter. What's hierarchy got to do with Christmas?

TOMM: Quite a lot, I'd have said. Three kings in the front row for a start.

DICKE: Now you're being absolutely preposterous. You'll be telling us next that Christianity isn't about equality, brotherhood, doing unto others as you would be done by—in short, democracy.

TOMM: What Christianity is about, dear Dicke, does not seem to me a subject suited to ten minutes to midnight. Instead, I'll wish you both a very happy Christmas.

[Reproduced, by kind permission, from *The Times Educational Supplement* of 10th December 1965.]

RHODESIAN V.S.O.

Introduction

I spent a year in and around Salisbury, capital of Rhodesia. This brief essay is, can only be, a superficial attempt to describe the country, its way of life, its appearance. As far as possible I have kept it unpolitical, but for me it is an emotional subject. In a time when Rhodesia has been constantly in the news I believe a number of people would like to read about the country to see what they are interested in. It is not an article about V.S.O. A book *The Volunteers* is my recommendation on that subject. It is about the effect of a strange country on a young boy just out of school, full of ideas and perhaps, you may think, too impressionable.

I always thought, as I suppose most people do, that V.S.O. involves bundu-bashing, survivalist adventures in some heat-worn part of the jungle, struggling with the elements to bring education and civilisation to the primitive inhabitants of some far-off country of the world.

Six thousand miles from England I found civilisation and education had long since reached the no longer primitive inhabitants of a country where the elements had already been struggled with and subdued.

From the air Salisbury looks like a pile of bricks some absent-minded builder had left in preparation to build a house he never got around to. As you get closer you realize that these are skyscrapers, and hidden in the trees around them are the houses.

Salisbury is designed very much on the American uptown/downtown system. The offices, shops, garages and even the taxi ranks are downtown. These are accompanied by hotels and a few blocks of flats and the beginning of the suburbs. Hatfield, Hillside, Mabelreign, Highlands, Waterfalls and others are the suburbs. Some, like Waterfalls, are nine miles from town; most are four or five, and between these lie Harari, Highfields, Kambazuma and a few others, the African townships.

As a town Salisbury is beautiful, and is certainly the cleanest city I have ever seen. The eight-lane main street, Jameson Avenue, is nearly twelve miles long, starting far beyond Mabelreign and ending on the Umtali road as it runs through Highlands.

In its centre the city's major businesses and banks have constructed their skyscrapers and shops and amidst them the people of Salisbury wander. Salisbury's first road was Pioneer Street, now a multi-racial area, a mile or so outside town.

Around the business area are the townships, white, black and coloured (mixed). Apart from Harari, the oldest African township,

now being rebuilt and photographed for the British press, the houses of all the districts are much the same. They are all bungalows, some tiny two-roomers, some spacious and modern. According to their wealth people can buy whatever they like within their township. It sounds relaxed and fair. There are shops and businesses in every township. The buses are exclusively owned by Africans or coloureds, and all shops have branches everywhere. It sounds affluent. But, though I am in fact Rhodesian Front politically, I have to admit that pride has gone, from all the races, but especially the Africans. It is this that the whites are trying to restore by building new townships, financially aiding African businessmen and farmers, and providing education. A close friend of mine, Mr Harper, said he thought pride was the basis of intelligence and that explains the Whites as well as the Africans. But I don't hope to explain any of the immensely intricate economic, social and political problems facing modern Rhodesia.

Because underneath it all Rhodesia ticks on like anywhere else. It is so easy to read the papers and listen to politicians and very quickly the idea of people living their lives disappears.

Actually I had a riot—all the usual things we do with good weather, cheap food, cigarettes, and drink thrown in. Very American again, most Rhodesians have cars (the average is two per family among the whites, one to every three families among the Africans, Asians and coloureds), and so we could travel a lot. Three hundred and seventy-eight miles to Beira for the week-end; 168 miles to Umtali for a party; twenty-eight miles to Mazoe every Sunday afternoon. And on Saturdays there were always parties. I found it hard to believe, and most people do. Somehow one forms very narrow-minded ideas about Africa, based on Kipling's books, comic strips, films, and history books, and when one finds a city, all mod. cons. where one expected to find huts, it is a surprise.

'Is green, is always beautiful', an old Russian woman once said to me as we drove across the Salisbury plains on our way to Umtali. Miles and miles in every direction of flat green bush disappearing into distant mountains, and the East Highlands rain-forests, broken up by the giant 'kopjes', piles of granite thrown up by the huge volcanic eruptions of pre-history. Trees, and bushes, and occasionally a herd of cattle, a village, a family of baboons, some buck, snakes on the long, hot tarmac road; a tobacco farm; the small town of Rusape, little spark of life in the desert, a tiny oasis. This perhaps is Rhodesia as it should be, as we like to think it is—only partially explored, partially conquered, partially understood. I met an old farmer out here who had never seen a school, thought Salisbury was no bigger than a large village, thought he was rich with thirty cows. Mind you he was over twenty-one, and he knew what a vote was. He had been told by his son.

'He is much educated, baas. He schools in Rusape.'

Up to standard six, a sort of eleven-plus. This part of Rhodesia is frightening, a paradox of old and new, a world even younger than Salisbury, and that is only seventy-five years old. There is a white farmer near Rusape and Marandellas who pioneered that area, and he is nowhere near dying. He calls his farm his wife. 'I've won her, held her, coddled and nurtured her. For the first time in forty years she is really pregnant.'

Kariba, up north, huge and impressive, built by a hundred races. It defeated even Nyamani, god of Zambezi, river of the sun. Zimbabwe in the south, ruins of a civilisation of Arabs that came and went 2,000 years before the Bantu or the Whites arrived in South Africa. Salisbury, Bulawayo, Umtali and a hundred other cities, everywhere; and in between the empty bush, the beginnings of the Kalahari, the kingdom of the baboon, and occasionally a farm or an African reserve, cutting the rough veldt into neat rectangles of maize, or tobacco, sugar or rape.

I went to Rhodesia for a year. I taught in a secondary school in Salisbury, I holidayed in Beira, I took a camp to the bushmen caves of Domboshawa. I travelled to the copper mines and caves of Sinoia, and the Zimbabwe ruins. I might have been a visitor when I arrived, but I felt Rhodesian when I left. I cannot explain the magic of Africa. Only those who have lived there can explain. It exists. It is irresistible. Regardless of trouble, I'll go back to the most beautiful country in the world.

LONELINESS IN CITIES

IN this huge city, amid a population of human beings so vast that each is solitary, so various that each is independent, which like the ocean, yields before and closes over every attempt made to influence and impress it—in this mere aggregate of individuals, which admits of neither change nor reform because it has no internal order, or disposition of parts, or mutual dependence, because it has nothing to change from and nothing to change to, where no one knows his next-door neighbour, where in every place are found a thousand worlds each pursuing its own functions unimpeded by the rest—how can we, a handful of men, do any service worthy of the Lord who has called us, and the objects to which our lives are dedicated?

CARDINAL NEWMAN in *Sermons to Mixed Congregations*, p. 238.

CORRESPONDENCE

CATHOLIC EDUCATION FOR THE MODERN WORLD?

12th December 1965.

DEAR SIR,

The article 'Education for the Modern World' sets up a conflict between a modern view of education inspired by 'social engineering' and a traditional view inspired by concern for a child's development in 'wisdom and goodness'. This seems to me quite fictitious.

Education has always had a 'social engineering aspect'. In older terms, it has always aimed at 'the relief of man's estate'. In arguing that this aspect is overshadowing us today, the author spends much time frightening himself with modern jargon. The choicest example is his belabouring of 'the Director of the London School of Economics' for discussing education as an industry. But an economist has very good reason to speak thus. It certainly does not mean that, as Director, he treats education as an industry. *Vox et praeterea nihil!*

But, the author goes on, consider the clamour of our businessmen and public committees for more technological education to 'ensure our future national prosperity'. Rank materialism! What we should really concentrate on giving to our children, he says (in an outburst of 'social engineering' of his own), is an education 'to fit them to change the modern world, to bring it back to its true sense of values, to direct it to its true end'.

There is no genuine conflict here; only dire confusion. For what the public men are aiming at is a current problem of British society. They want better men for the job. What the author (and Evelyn Waugh) are aiming at, or at any rate hitting, is the perennial problem of 'the world'. They want better men. And the same educational system can quite well satisfy them both.

The demands of the public men are not 'materialist'. In centuries past, they called for students with the mental equipment to run a nation which was mercantile, industrial and imperial. Today, they call for students who can run a nation which is increasingly technical. This is not materialism. It is common sense.

Any implication that such men are nowadays more hostile than in the past to the perennial education, education in a true sense of values, in wisdom and goodness, in the uses of prosperity, seems false and unhelpful. The author 'thinks it can be shown' but he does not show it. Certainly, a Crowther Committee or an automation expert giving the Reith Lectures do not expatiate on the nature of wisdom and goodness. But thank Heaven for it! The day that government committees and

technologists arrogate to themselves this job, we really shall be in totalitarian trouble.

But, it is sometimes said, the public men's demand for more technological education is harmful to education in wisdom and goodness. For the old humanities contribute to the development of a child's morality and sensibility in a way that the new scientific and technical studies do not. But this is great nonsense, and it is unfortunate that the author can be suspected from time to time of believing it. Old or new, Athens is never Jerusalem.

In short, to show the young in the course of their education what wisdom and goodness are and to proclaim it to the world is the job of pastors, thinkers, parents, teachers, and no one is stopping them from getting on with it. Conflict with 'the world' is no greater than in the past. Conflict with the aims of contemporary British society does not exist at all. It is a pity to spend time inventing enemies.

Yours etc.,

MICHAEL DONELAN.

THE LONDON SCHOOL OF ECONOMICS
& POLITICAL SCIENCE,
HOUGHTON STREET, ALDWYCH, LONDON, W.C.2.

21st December 1965.

DEAR SIR,

Thank you for letting me see Michael Donelan's most interesting letter and inviting me to say something in answer.

I agree warmly with so much that he says—that education must be a function of the society it serves, that it has always (and necessarily) considered the useful as well as the ultimate goods, that our times demand people who can run a country that is increasingly technical, that Athens is not Jerusalem, etc. I am very far from suggesting that anyone ought to turn his back on the needs and problems of our times.

But I wish I could convince myself that we are keeping our scale of values right in this euphoria of progress, which has so unexpectedly returned when it seems to have been killed by the two wars. I wish I could convince myself that he is right on his main point, which he puts very neatly thus: some people want 'better men for the job'; others want 'better men'; he thinks that there is no conflict between these two aims, and that I am making a lot of fuss about nothing.

It would be very surprising *a priori* if those two aims always coincided as neatly as he suggests. And in fact almost everyone who has written on education in the last twenty-five years has been eager either to defend or to down 'the ideal of a liberal education'. Indeed the *Crowther Report* recognizes the conflict (para. 81) and professes to be on my side in the matter: 'On the one hand, there is a duty to set young people on the

road to acquiring the bewildering variety of qualifications that they will need to earn their living. On the other hand, running through and across these vocational purposes, there is also a duty to remember those other objectives of any education, which have little or nothing to do with vocation, but are concerned with the development of human personality and with teaching the individual to see himself in due proportion to the world in which he has been set. In the chapters that follow, we have tried not to lose sight of the economic and vocational purposes that an effective educational system should serve. But children are not the "supply" that meets any "demand" however urgent. They are individual human beings, and the primary concern of the schools should not be with the living that they will earn but with the life they will lead.' So too the *Spens Report* spends a number of pages in denying the validity of the idea of a liberal education, while the *Norwood Report* gets quite heated in defence of it. I think it is impossible to read the literature (or to be concerned with schoolmastering for any length of time) without being convinced that there is a problem; and that the official answer is very different from that set forth in Newman's *Idea of a University*.

The second complaint is that I have suggested that: 'the old humanities contribute to the development of a child's morality and sensibility in a way that the new scientific and technical studies do not'. In fact it is evident that the humanities by no means always serve that noble end; they may be reduced to sheer philology, and so end in an aridity as distressing as any other. But it is undeniable that studies which are concerned with human or divine values, as the humanities should be, can do more to foster (or to destroy) wisdom and goodness than a purely technical training which is concerned directly with the useful, and is interested in the good, the true and the beautiful only in so far as they serve a useful end.

However, further distinctions are needed: there is the question of *humanity* and the question of *disinterestedness*. When I study the calculus or the Second Law of Thermodynamics or cancer, its cause and cure, I may achieve many noble ends: I may save life or alleviate human suffering, services which have an *indispensability* that gives them a unique dignity of which we are especially aware in these days. I may acquire and exercise many moral and intellectual virtues in the hard school of cooperation in research—and the objective character of scientific evidence can beget an integrity and humanity, that shine brightly in contrast to the acrimony of literary disputes or the 'originality' of philosophers. I may be deeply moved by the elegance of some experiment or proof, by the wonderful works of God in creation or in the marvels of evolution, by the groaning and travailing of creation, as it looks forward to freedom from the slavery of corruption, or by a mystical belief in the convergence of all to some Omega Point. But in themselves my studies are indifferent

to right and wrong, to happiness and suffering, to beauty and squalor; they may be turned to the experiments of Dachau or to the alleviation of suffering, to motivation research in the sale of gin or to Hi-fi reproduction of immortal music, and in themselves they give no guidance and suggest no preference—though of course in fact they are associated with Hippocratic traditions and professional ethics which teach and impose a high morality derived from other disciplines.

On the other hand someone who reads the *Iliad*, the *Antigone* or the *Aeneid*, someone who is deeply interested in the death of Socrates or of Thomas More, or who studies *Hamlet* or *Othello*, the *Divine Comedy* or *Faust*, is directly engaging his attention in questions of good and evil, happiness and misery, loyalty and treachery, salvation and perdition. He can evade those questions only by an insensibility that ignores the intention of the authors and a pedantry that limits his attention to sheer linguistics; if he does that he will acquire a certain technical expertise, but nothing else will happen to him. If on the other hand he reads them as they were written, if he opens his heart and his mind to them, then something must happen—for good or ill: you can't read the book of Job or the end of the *Phaedo* without getting up a better or a worse man than you were when you sat down to begin.

For as C. S. Lewis has pointed out in his *Abolition of Man* more harm can be done by humanistic studies when they go sour than by sciences that will never directly suggest evil or debunk the good: the temptation of the scientist is to exclude higher values, the temptation of the philosopher is to pervert them; but as this JOURNAL printed that work in full last year I shall not develop the point.

The question of *disinterestedness*, or the liberal character of some studies concerns both the sciences and the humanities. As Newman says: 'The Baconian Philosophy, by using its physical sciences in the service of man, does thereby transfer them from the order of Liberal Pursuits to, I do not say the inferior, but the distinct class of the Useful'. For at every level it is only when I respond to values *for their own sake* that I understand them: it is only when I have no thought of profiting by them that I shall be deeply enriched, and therefore able to communicate the same values to others. If I pray in order to make myself a better man, if I seek a love-affair because 'it is high time that I fell in love' or because 'it will be a valuable emotional release', then I shan't learn much about God and my marriage will not be a happy one; I can pray only because 'it is good to be here', and I can fall in love only because 'she is more wonderful than anyone ever was before'—and if I do that I shall be much enriched and profoundly renewed within myself—*because* it is the last thing I intend or think of. So too when I read the Gospel 'to find a point for a sermon', study literature only 'to make myself a better schoolmaster' or study the sciences only in order to earn my living, then

I shall be poverty-stricken in myself and have nothing to offer to others. That is what the young people see when they prefer pure science to technology; sometimes they are right; sometimes other considerations of the service of humanity raise the problems to a higher level, and they may be wrong. But their basic insight (as they say) is a worthy one.

For in our days one may so easily be left with almost no time at all for human values. Man is so beset by Hidden Persuaders, by organization, by demands for 'output', by stimulants and by tranquilizers, that he is in danger of ceasing to be *Homo Sapiens* or *Homo Faber*; he is becoming a *Homo Fabricatus*, and his little ego, for which Freud allowed such a modest role between the nameless powers of the Id and the Super-ego, becomes a mere switchboard for incoming calls and demands, unable to make its own value-judgements or choice (see Boadamer's admirable 'Der Mensch ohne Ich', to which I owe these thoughts). And if our technical civilization takes on an exclusive character of that kind then it is indeed alarming.

Michael Donelan fears that I can be suspected from time to time of believing what I say. Indeed I do believe it; I think that we are in a very tight place, the problems of which are perhaps best described by Maritain's *True Humanism* and Christopher Dawson's *Crisis in Western Education*. And I think we shall not make things better by confusing the objective order of values. However, it is not a hopeless position, and the way out has been indicated in a noble passage by Christopher Dawson (*Crisis*, p. 201): 'The human mind has always been conscious of the existence of an order of spiritual values from which its moral values derive their validity. This is also an order of spiritual realities which finds its centre in transcendent being and divine truth. All the great religions of the world agree in confessing this truth—that there is an eternal reality beyond the flux of temporal and natural things which is at once the ground of being and the basis of rationality.'

The Christian faith goes much further than this. It and it alone shows how this higher reality has entered into human history and changed its course. It shows how a seed of new life was implanted in humanity by the setting apart of a particular people as the channel of revelation which found its fulfilment in the Incarnation of the Divine Word in a particular person at a particular moment of history. It shows how this new life was communicated to a spiritual society which became the organ of the divine action in history, so that the human race may be progressively spiritualized and raised to a higher spiritual plane.

Seen from this angle the modern progress of science and technology acquires a new meaning. The technological order which today threatens spiritual freedom and even human existence by the unlimited powers which it puts at the service of the human passion and will loses all its terrors as soon as it is subordinated to a higher principle. Technology that

is freed from the domination of individual self-interest and the mass cult of power would then fall into its place as a providential instrument in the creation of a spiritual order. But this is impossible, so long as our society remains devoid of all spiritual aims and is intent only on the satisfaction of its lust for power and the satisfaction of its selfish desires.

A change can only be brought about by the radical reorientation of culture to spiritual ends. This is an immense task, since it means a reversal of the movement which has dominated Western civilization for the last two or three centuries. Yet such a change has been in the air for a very long time, and it has been predicted or advocated by prophets and poets and philosophers ever since the beginning of the nineteenth century; by the poets, like Blake and Coleridge and Novalis; by the socialists and sociologists, like Comte and Saint-Simon and Bazard; and by philosophers like Nietzsche. All of them were aware of the nature of the problem and the inevitability of a great spiritual change, though they were all blinded by the partiality of their vision—the poets by their rejection of science, the sociologists by their rejection of God and Nietzsche by his simultaneous rejection of both God and humanity.

I hope that that is the way we shall take, and that I shall be able to agree wholeheartedly with Michael Donelan that 'conflict with "the world" is not greater than in the past; conflict with the aims of contemporary British society does not exist at all'. At any rate we have in this country, where some universities still give degrees in *Literae Humaniores* and not in *alte Philologie*, traditions of humanism in the use of literature and of professional conduct in the use of the sciences which give great hope for the future, and which it is a Christian duty to preserve.

Yours etc.,

BARNABAS SANDEMAN, O.S.B.

AMPLEFORTH

RIEVAULX

1st December 1965.

DEAR EDITOR,

You might be interested in the following.

Not infrequently, when the name of Rievaulx Abbey comes up, there is discussion as to its pronunciation. Some say Reevo, some say Riverz, some say Rivis.

It has been said, and doubtless with truth, that an old man in Rievaulx village—twenty years ago or more, used to pronounce it Reevo. From the fact it has been supposed, and not unreasonably, that perhaps an amateur philologist had foisted a revived pronunciation of his own making on the local intelligentsia, i.e. Riverz or rivis.

I as a boy, fifty years ago, usually heard the pronunciation Rivis, but also Reevo. The former was favoured.

I thought to look the matter up in William Dugdale's *Monasticon*. There in Volume V, published 1825, on p. 280 is the following entry, which might be of some interest to your readers.

'The Cottonian MS. Titus D.xii, fol. 936 has the following tetrastick prophesying the destruction of the abbey, with a comment. The former, said to have been written before the Dissolution.

"Twoe men came riding over Hackney way,

The one on a black horse, the other on a gray;

The one unto the other did say,

Loo yonder stood Revees that faire abbay."

'Henry Cawton, a monk, some time of Revees abbey in Yorkshire, affirmed that he had often read this in a MS. belonging to the abbey containing many prophesies, and was extant before the Dissolution. But when he or any other of his fellows redde it, they used to throw the book away in anger as thinking it impossible ever to come to pass.' E.B.'

Yours etc.,

COLUMBA CARY-ELWES, O.S.B.

SAINT LOUIS PRIORY,

SAINT LOUIS, MISSOURI 63141.

'THE AMPLEFORTH JOURNAL'

17th November 1965.

DEAR SIR,

It was gratifying to see that the Procurator has been recognised as a member of the School Staff, though most parents and many Old Boys may prefer not to be reminded of his existence.

For the sake of accuracy in future issues of the JOURNAL (should the practice of including the Procurator among the School Staff be continued) I would mention that my degree is B.A. and not M.A. since I matriculated in the days when the Master's degree still cost £12, and that I hold a T.D. which might be not inappropriately published also since it is shown for other monastic members of the Staff.

May I take this opportunity of offering my congratulations on what I considered an admirable Editorial? I hope that the policy of livening up the *A.J.* will prosper, with the proviso that the Old Boys, by far the majority of the readers of the *A.J.*, and their interests and welfare, should be kept very much in the minds of the Editor and his contributors.

I remain, Sir,

Respectfully yours,

ROBERT COVERDALE, O.S.B., B.A., T.D., *Procurator*.

THE PROCURATOR'S OFFICE,

AMPLEFORTH COLLEGE, YORK.

WOMEN IN THE CHURCH

SIR,

It seems but fair that some reply should be made to the good women who aspire to become priestesses in the Catholic Church. It is an ambition which has never been seriously advanced among us, doubtless because from the beginning, the Church has regarded it as impossible. Dr Maud Royden, a most competent nonconformist preacher, once in a broadcast said it was one of the greatest disappointments of her life that the Bishop of London refused to give her priest's orders in the Church of England. We have several ancient opinions on this matter.

St Epiphanius, Bishop of Salamis in Cyprus (c. 310-403), in his famous Book against Heresies (Migne P.G. 42) deals with the Collyridians who were certain women in Arabia, who offered sacrifices to the Blessed Virgin Mary, as queen of heaven (Cf. Fer. 7¹⁸ and 44¹⁷). After some lengthy and racy ridicule, he says:

'Never since the world was created has a woman exercised the priesthood, not even Eve herself, who although she had committed a grave sin, did not dare to perpetrate this impious deed, nor any of her daughters . . . But to come to the New Testament, if the priesthood had been committed to women, or it were lawful to give them any canonical position in the Church, to no one more than to Mary could the office of a priest have been given . . . But far differently did it appear to God, for she was not even given the power to baptise, since otherwise Christ could have been baptised by her, rather than by John . . . Although there is an order of deaconesses in the Church, it was not set up for the exercise of the priesthood, but in order that decency towards the female sex might be observed at the time of baptism as on other similar occasions' (Heresy 79).

In an ancient collection of canons, not later than 350 A.D., called the 'Apostolic Constitutions', occurs the following (Book 8, ch. 28):

'A deaconess does not bless, nor perform anything belonging to the office of priests or deacons, but is only to keep the doors, to minister to the priests in the baptism of women for the sake of decency.'

In danger of death anyone may baptise, even a pagan, but the public or solemn baptism by women was expressly forbidden by the same canons (Book 3, ch. 9).

'Now as for women's baptising, we let you know that there is no small peril to those who undertake it . . . For if a man be the head of the woman, and he be originally ordained for the priesthood, it is not just to abrogate the order of creation . . . for the woman is the body of the man, taken from his side and subject to him, from whom she was separated for the procreation of children. For God says: He shall rule over thee . . . Now if in the foregoing constitutions we have not permitted women to teach (Book 3, ch. 6) how will anyone allow them, contrary to nature, to perform the office of a priest? For this is one of the ignorant practices

of the heathen, to ordain women priests to the female deities, not one of the constitutions of Christ . . . He has nowhere delivered to us any such thing, as knowing the order of nature and the decency of the thing, since he is the author of nature and legislator of the constitution.'

The terms *presbytera* or *presbyterissa*, *episcopa* or *episcopissa* were used of the wives of priests and bishops taken before their ordination; they never implied that women could be ordained to those offices.

Deaconesses were made by the laying on of hands by a bishop, but as was seen above, this ordination imparted no power to exercise the office of a priest or deacon. A prayer used by the bishop on the occasion is given in the 'Apostolic Constitutions' (Book 8, ch. 19 and 20).

This mind of the Church has continued to the present day. In 1918, the Codex of Canon Law states: 'Only a man baptised receives *validly* sacred ordination' (Canon 968).

In the creed of Pope Pius IV (1564) these words occur:

'I also profess that there are truly and properly seven sacraments of the New Law, instituted by Jesus Christ our Lord and necessary to the salvation of mankind, although not all of them necessary for all men.'

The unmarried do not partake of the Sacrament of Matrimony; nor do women of Holy Order, because by divine ordinance they are excluded from the office of priesthood.

Yours etc.,

GREGORY SWANN, O.S.B.

3rd September 1965.

DEAR SIR,

You ask me to contribute some comments on this interesting and lively topic from the point of view of the woman religious. I am glad to comply, and since such comments will necessarily be judged largely on an *ad hominem* basis, I want to begin by presenting my credentials. I grew up in several different cultures, which had rather different attitudes to women. My own family contains Lutheran and Jewish as well as Catholic strains, and during the war years I lived with several Presbyterian and Anglican families in turn. My academic background has been in many fields—law, music, sociology, linguistics, theology—and I have studied as a lay woman and as a religious in several Universities, secular and Catholic, and taught in one Catholic University. As a religious, my work has been almost as much outside as inside my community. At present I am spending my third continuous year in Italy and my second year in a close-knit, multi-lingual and cross-cultural community, composed of lay people, members of secular institutes and religious of various institutes, drawn mainly from the 'Latin' countries. My life and thought has been profoundly influenced by close friendships with Jews, evangelical Protestants, some Moslems and Hindus, and several Communists, but at present I live entirely among Catholics.

The above I wanted to make clear, to show that on the one hand I do not claim to be a typical Catholic or a typical religious or perhaps a typical woman, but that on the other hand my own experience has been such as to make me somewhat aware of the tremendous cultural differences in the role of women in society which sometimes, from inside a culture, are not seen. It is true, I believe, in the Church as elsewhere that we too often take as the immutable divine law what is, in fact, a particular cultural custom of a particular place and time. It seems to me that this is an extremely important consideration from two points of view. First, we must try to look at the role of women as far as we can in a culture-free setting if we want to think clearly about the vocation of women in the Church in general. Secondly, we must have a profound and sympathetic understanding of the cultural limitations of our own and other societies if we want to think about the role of women in the Church specifically at this time and in these historical circumstances.

As a basis of my own reflections I would say that clearly women have basically the same role in the Church as men. We are people loved by God, destined to a union with God through the relationships that we have with one another in the Church which gives us contact with God Incarnate. Secondly, I would say that the role of women is certainly in some ways complementary to the role of men because the order of grace is not something separate from creation, because God Creator, Redeemer and Sanctifier are one God and because the natural capacities and aspirations of men and women have an inbuilt complementarity.

Venturing a personal analysis of this I suggest that the psychological and social factors peculiar, or shall we say more characteristic of women in their relation to a society, are these. Women, because their experience tends to be more immediately conditioned by their own bodies, are more securely anchored in the historical reality of a situation. A woman less easily sees any situation in black and white abstractions, therefore she is usually more apt to give coherence to any social unit to which she belongs. We have said in the past: the woman's place is in the family. It is perhaps too limited a concept but it is certainly not false either. It should be broadened to the idea that the woman is more essential and more relevant in the making of community. The natural interest and direction of a man's life will tend to be framed in terms of absolutes and ideas rather than persons, and will therefore tend to individualism far more than the making of a community or the fostering of a real inter-change of personalities.

It seems also that creativity in the most general sense is more characteristic of the woman largely because she is anchored in the present moment of history, while analysis and systematisation seem to be among the dominating activities to which men are likely to be drawn. We have said often in the past that the woman is the one who should and can inspire the man to great actions. This is certainly not false but is again

too limited a concept. Women and men can inspire one another, can sustain one another and complement one another in a way that brings out the greatest power for action, insight and creativity in both, if both are willing to accept a vocation of service in the community and if both understand that their greatest self-realisation and sanctity is to be found in the mutual charity that goes far deeper than isolated kindnesses.

This age in our society seems to be one with a great yearning towards a vital Christian community which can give soul and meaning to the mechanical unity of mankind today. In this there is no doubt that the voice of the women, supposing that it is encouraged, that it is heard and that it is properly educated, is one that could have the greater force in solving the problems of our times. Concretely, we are faced with many difficulties. The suffragette and other feminist movements have left us, I think, somewhat at a disadvantage in the sense that we always are in a fighting position. In the northern countries and in the English-speaking world this is already dying down and from it is coming a new generation of women who accept themselves and take themselves quietly for granted in professional, intellectual and political posts of leadership, and who are able, therefore, to give of their best in the construction of a positive community. In many other countries of the world, however, and perhaps in this the Latin countries are to be considered more extreme than the Oriental and primitive peoples, the women are at a point at which our women were several generations ago but they are facing the challenge in a world that is far more complex and makes the readjustment of sex roles much more painful and difficult to accomplish.

This much I have said because I believe it is important as a background to any discussion of the role of women in the Church. Truly for the Council it would have been more helpful that the women collaborate on the preparatory and working commissions than that they sit as silent spectators in the aula where they have no other role than to remind the Council Fathers that half of the human race consists of women. And yet when we think of the role of the women in the Church today we must take account of the historical reality that the women of the Latin countries are perhaps trained for very little else than silent witness. What is more serious still is that the hierarchy of the Church, being very largely made up of members of the Latin cultures and having, in fact, the seminary training that has been customary in these countries up to now, can scarcely be expected to understand even in the most superficial way the role that we in the Anglo-Saxon world have long taken for granted for women. Even in the interpretation of scripture texts it is possible to project over the text itself the entire cultural complex in which one lives oneself. Most of us are rather helpless in this regard. We are not free in our thinking. We are heavily linked by our psychology to the limitations of the concrete historical situation in which we have grown up. For this reason I think that in the Church today we are at a

time of intense crisis and intense possibilities. It is a time that calls for courageous initiatives, with a tremendous amount of patience; it is a time that calls for the specifically feminine skills and aptitudes in the building of a Christian community across the international and cultural boundaries.

There is no doubt that conditions of our age will be painful for those of us who are already historically rather far ahead and perhaps personally educated far beyond the average. It is also a time in which we can give more than an ordinary service to the vast work of the redemption of mankind. Against this background I personally think that the question of the ordination of women is not even ripe for consideration. It is true that the researches made under the direction of Father Karl Rahner and also recently at Regina Mundi Pontifical College in Rome, indicate that the limitation of priestly ordination to men is a cultural and historical fact in the Church and is not of divine institution. But speaking here very much as a woman, I maintain that considering the great historical exigencies of our time, it would be foolish to bring such a matter up for immediate discussion even when we take into account the appalling shortage of priests in missionary countries and in Latin America. I say this because I am convinced that in the world of today the Church must act very much as one world-wide Christian community and that in this community the Latin mentality which still has the predominant leadership, cannot possibly adapt to such a total change of its world view in less than several generations. This, however, is personal opinion.

It is a matter of profound interest and gratification to me to know that both women and men among the Catholics of Britain are thinking so seriously today about the role of the women in the Church.

Yours sincerely,

SISTER MARY CUTHBERT.

PIUS XII INTERNATIONAL CENTRE,

VIA DEI LAGHI, ROCCA DI PAPA, ROME.

TO FEED THE HUNGRY

22nd December 1965.

DEAR SIR,

Last month an article in the *Financial Times* discussed the growing market in this country for Pets, Pet foods and accessories (extending to such items as deodorants and even nail varnish) which now amounts annually to some £75 million.

The *Economist* of 11th December quoted the figure for Government financial and economic aid given to Africa as £61 million per year.

Yours faithfully,

EDMUND HATTON.

AMPLEFORTH ABBEY,
YORK.

BOOK REVIEWS

THE MODERN PARISH COMMUNITY by Alex Blöchlinger. viii + 263 pp. (Geoffrey Chapman, 1965) 42s.

With such an overhauling in process throughout the Church it is natural for even so familiar and accepted an institution as the parish to come under review. Not that the present volume is all out for its abolition. Indeed in his Foreword the Rector of Fribourg University thinks of it as likely to contribute considerably towards 'arousing the parish spirit among clergy and laity alike'. Few, however, of those most inclined to promote 'parish spirit', whether lay or clerical, may be expected to make direct acquaintance with so thorough, learned and balanced a treatment of the subject.

The author defines his aim as: 'Here we would simply examine whether, and to what extent, the parish of today exhibits the structure of an ecclesial community'. The last expression is further explained: 'in its inner essence the ecclesial community is a supernatural reality consisting in the union with Christ by grace, which includes the grace-given unity of the members with each other'. This sounds like the mystical body of Christ, but the author adds that 'on this plane the community is not yet visible'. Its full reality includes its visible forms, both the essential and unchanging and the accidental and changing. His problem is 'whether our concept of ecclesial community embraces the notion of the parish'.

By way of preparation the whole of Part I is devoted to a full sketch of the historical development of the parish, including a discussion of the derivations of *paroecia* and *parochus* (from *παροικία* and *παρέχω* respectively). The history given of the parish is of great interest. The institution did not exist for many centuries, although it had ancestors in the titular churches of great cities like Antioch and Rome. 'The striking thing about these early periods is the incredible variety in the development of Church institutions and the cure of souls.' Even when parishes began to come into existence 'the main reasons for the founding of parishes had often nothing to do with religion'. The division of parishes hardly took place before the ninth century but, once firmly established, the parish became an organization of great consequence. 'From the cradle to the grave the Christian was tied to the one church and the one person of the parish priest who was responsible for baptism, penance and confession, the eucharist, Mass, anointing the sick and viaticum, and later also for the publication of marriage banns, for preaching, education, and the care of the poor and the sick.' Often there were penalties for missing Sunday Mass and at times these could be fines or flogging or even mutilation. The parish priest held a position of influence and rank in society. Laymen were held responsible for the upkeep of the *temporalia* of the parish and took no active part in the liturgy which was celebrated by the clergy behind the rood screen and the Latin language. Stole fees were no longer gifts by custom but dues by right. 'In the case of private churches the levying of fees was closely connected with their nature as private enterprises.' When the mendicant orders began to come into the field, one might say the market, with privileges from the Pope, 'this led to the unfortunate conflict between mendicants and seculars which was stirred up less by zeal for the salvation of souls than by financial considerations'. With the importance of the parish went the decline in episcopal control. 'The undermining of episcopal unity in the diocese reached its culmination under the parish system that had evolved from the private church law.' In the eleventh and twelfth centuries 'the bishop was more and more removed from direct control of his diocese' due to the advance in power of the archdeacon. (There may be a parallel here sometimes in these days in the case of Vicars General or 'immovable' parish priests. It is

amazing how little their 'divine institution' can avail the bishops at times! Social forces prove irresistible.)

Despite all this the parish often served to promote moral and social values and in some periods creditable attempts were made by the clergy to live in communities and share a common life. One of the most interesting examples of this was the fraternity founded by Raulhac in the Auvergne in the fifteenth century which was something of an association of worker priests. Some lived in towns, others in villages with their relations, leading a simple life among the peasants. Others lived a common life together. All practised a craft and worked on the land, reserving part of their time for the ministry. The group survived, in attenuated form, until 1789. It had numbered as many as seventy in its heyday. Other French dioceses had similar institutes, sometimes many.

With the Council of Trent came the attempt, in time fairly successful, at reform of the episcopal situation in the Church. There might have been a chance to be ready for the outlandish sprawl of urban growth in modern times but several things militated against it. Many parish priests passed their early and formative years in the close-knit spirituality of the unsophisticated rural community, which remained for them the ideal, if unconscious, image of a parish community. And when the megalopolis came, it came swiftly. Between 1861 and 1906 the average number of 'souls' in a Parisian parish rose from 26,932 to 39,477. The figures are similar for other European cities. The parish organization in these places rapidly lost any hope of meeting the sacramental needs of the people. One knows that this sort of situation in even more extreme form obtains in South America and Africa today, but it is a remarkable fact that at other periods of the Church's career most Catholics have lived without sacraments most of the time.

There follow discussions of the parish as a community from various standpoints—canonical, theological, liturgical, sociological. On the canonical, 'the Codex of Canon Law offers no basis for a positive statement on the parish as a community'! It does, however, legislate for lay associations such as third orders, pious unions and confraternities, and regards them as ecclesial communities.

More fruitful are the theological, liturgical and sociological investigations. One can only include a summary of their conclusions.

The theological approach leads to the idea of the community, whether local or universal, but not necessarily to that of the parish community; similarly 'the liturgical unity of the congregation is not locally circumscribed' and the 'social ideal may still be held that the parish should be communal, but our empirical studies clearly demonstrate that it is now largely associational'. His conclusion for pastoral theology is realistic: 'the parish can no longer be regarded as a closed unit for apostolic work' but 'it would nevertheless be going too far to conclude from this that the parish is today an obsolete institution'. Many workers in the field would agree. Advance depends on a wider acceptance of these *dicta*. There is an abundance of documentation for them in this study. I would wish that it be read by all who hold 'pastoral office'.

PHILIP HOLDSWORTH, O.S.B.

THE CHURCH IN THE NEW TESTAMENT by Rudolf Schnackenburg, 222 pp. (Herder/Burns and Oates, 1965) 30s.

Before Pope John the great effort was to try and make all Christians Catholics; since it has been rather to make all Catholics Christians. Put another way it's the one true Church as been rediscovering its one true nature. Part of this is not only to establish that the Church is to be found in the New Testament (which we have always said) but to evaluate anew just what sort of church it is that one finds there. Fr Schnackenburg makes a substantial contribution in this field of enquiry with his very full treatment of the subject. He opens with an account of that

reality of the Church that lies behind, and is presupposed to, the New Testament books. He then enquires, so far as sources permit, how the Church's understanding of itself developed and a theology of the Church began to grow in the New Testament documents. These preliminaries enable him to proceed to the fuller theological account of the Church in the third and fourth parts of the book, studying first the essential features, then various aspects of the supernatural mystery of the Church.

It is evident that this method of proceeding affords interesting possibilities. In the first part there is an account of the development of the early Christian communities and a fascinating picture of the interplay of events and doctrines that brought them about. He brings out the role of authority in these early days and if he rightly indicates its considerable place, sometimes it seems he overpresses the evidence. In Matt. xviii, 18, it is 'the disciples' who are represented as receiving the promise 'all that you bind on earth shall be bound in heaven', but he declares 'it would be difficult to postulate any other order of recipients of this conference of authority except the Twelve'. Why not the Christian assembly, as the context suggests? His further arguments about this on pp. 74 ff. are not convincing. On the place of Peter, however, he is content to insist on Peter's initial primacy, which is well enough documented. His final conclusions about the Church's primitive order are: 'There was a fundamental constitution of the Church determined by God and obligatory from the start' (what exactly it amounted to is not so clear—mainly direction by the twelve apostles, it seems), and that 'enough scope was left the Church for giving concrete form to the constitution and sufficient freedom in establishing necessary offices as occasion arose'. (Did then the Church have the option of emerging presbyterian rather than episcopal? Could it still admit such a form of order? One is intrigued.) There are valuable sections in this part on the Spirit, the Proclamation of the Word, Worship, Sacraments and the Mission.

Of the greatest interest is the review that follows of the New Testament conceptions of the Church: the primitive; the Lucan, the Matthaean, the Pauline; those of 1 Peter and Hebrews; that of the Pastorals; the Joannine. Comparisons with Qumran are made in the case of Hebrews and Pastorals. In treating the Joannine literature he seems to regard certain Gospel passages that can only be understood fully in view of the existence of the Church as if they actually implied it. This is a little precarious and some would think it doubtfully legitimate. It is hard to know; the Gospel according to John is so elusively allusive that it might be right to read it thus. However, if we look to other passages, Jesus' prayer in chapter xvii for unity among disciples has undoubted ecclesiastical implications, as has his parable of the Good Shepherd who has also 'sheep not of this fold' and chapter xi, verse 52 contained almost a paraphrase of the expression 'the Catholic Church'. All this part of the discussion is well worth careful examination and reflection and contributes greatly to an enlarged awareness of the riches contained but not always apparent in the New Testament texts.

Part III deals with the 'essential features of the Church'. What are they? The Church is: an eschatological redeemed community (some delicate issues are delicately handled); filled with and guided by the spirit; hierarchical in structure (Christ's sovereign place is stressed and the calling of officials is recognized as due to God alone and their office is conceived as purely relative to their ministry or service); united and pursuing unity; made holy and pursuing holiness; universal and missionary. Many useful comparisons and contrasts are again made with Qumran.

It remains for the final part to undertake a more systematic and penetrating account of the New Testament Theology of the Church and its contrasting divine/human, heavenly/earthly, eschatological/historical characteristics. Its fundamental nature as the People of God is well presented and discussed. Particularly important too is the treatment of the Church as essentially a Building in the Holy Spirit and the relating of the Church's eschatological character to the coming of the Spirit.

The development of the notion of the 'Body of Christ' is traced and related to that of 'The People of God' and its depths hinted at. Finally, the Church's twofold attitude to 'the world', condemnatory and salvific, is considered. The world itself is in fact not simple; it is 'this present wicked age' (Galatians i, 4) but it is also that which 'God makes all new' (cf. Apocalypse xxi, 5). The Church's work to convert men is not only conversion from the world but also for it. The Church then is not identical with the Kingdom of God, but it will be, and even now is so in preparation.

It can be seen that the book is very thorough and when we add that abundance of Scripture references is given and very full notes and bibliography, it will be realized that it reads neither quickly nor easily. A style at times prolix does not help. But for a student of theology tackling the doctrine of the Church it is highly to be recommended, so long as he knows well, as he ought, his New Testament. It would be of much less value otherwise. Some cross-referring to Vatican II's Decree *de Ecclesia* and a study of, say, Schweizer's *Community and Order in the New Testament* (unaccountably referred to here in its original German edition) and Gregory Dix's *Jew and Greek*, would make an ample basis for further patriotic and scholastic elucidations to complete this part of a theology course, alike dogmatic and fundamental.

PHILIP HOLDSWORTH, O.S.B.

JOHN: 'The Transitional Pope' by Ernesto Balducci, translated by Dorothy White. xiii + 318 pp. (Burns and Oates, 1965) 30s. Paper-covered edition, 18s.

When this book was published in Italy in 1964 Archbishop Dell'Acqua wrote to Father Balducci: '... I have read your book on Pope John. On finishing it I feel impelled to say now deeply grateful I am to you. You have succeeded in presenting the figure of a great Pope... And you have done this in such a moving way as to arouse feeling of profound admiration and emotion, not only in the minds of those who were privileged to be his close assistants, but in the minds also of all who read your book—and this is a great joy for the heart of a priest.' This is high praise indeed, but the book deserves nothing less. It is not an account of Pope John's life, it is a portrait of his personality and an analysis of his thought by one who hero-worshipped him. A person who was not so disposed could hardly get inside the personality of a man who so loved the world. But simplicity and childlikeness which were so transparently characteristics of Pope John, do not make him an easy person to write about, let alone analyse. Indeed, it was his very simplicity that was responsible for the apparent paradoxes which surrounded his pontificate. How was it that the apparently conservative nuncio in Paris could summon the Second Vatican Council within the first year of his pontificate? How did the supposed 'stop-gap Pope' really become the 'transitional Pope' in a way which that expression, in its habitual meaning, does not suggest? How could a man be equally at home with the writings of the Victorian Father Faber and those of Karl Rahner?

Father Balducci helps to explain the enigma by a penetrating analysis and the very liberal use of Pope John's own words. Each of the fourteen chapters is followed by several pages of extracts from his writings, speeches and sermons. These give a much wider picture than that obtained only from his recently published *Journal*. Pope John was unconventional because he saw beyond convention. He had the wisdom to realize that truth is not bound to modes of expression or even schools of theology: it surpasses and transcends them all. He had no great fondness for the progressives because they tended to accept as absolutes mere fragments of history, and attribute the authority of principles to what are mere inductive generalizations. Equally he saw that the traditionalists too had lost their sense of proportion. Neither had the ability to laugh at themselves. Hence he was distrustful of theologians and intellectuals. 'It is the theologians who have got us into this difficulty', he said one day to an

Anglican 'Observer', 'now it is for the ordinary Christians, like you and me, to get out of it.'

The new reformation was not to be based on a new theology, but on personal conversion to God, on holiness and on charity. 'Courtesy is a branch of love', he once said. So as Apostolic Delegate in Turkey he took down from the façade of his palace the offensive words 'qui ex Patre Filioque procedit' and substituted the words 'Pater et Pastor'. He even called himself good Pope John; and, as Cardinal Suenens shrewdly observed, 'this innate humility allowed him to speak of himself with complete detachment as if he were speaking of someone else'.

Father Balducci has done a great service in bringing the broad sanity of Pope John within easy reach of all at a time when, in the post-Conciliar epoch, his virtues need so much to be emulated.

EDWARD COREOULD, O.S.B.

THE FAITH OF TEILHARD DE CHARDIN by Henri de Lubac, S.J. ix + 206 pp. (Burns and Oates, 1965) 30s.

On the whole this is an excellent book which offers a wise and balanced treatment of Teilhard's personal spirituality and some of his leading theological ideas. Although the author freely admits that he himself is convinced of Teilhard's genius and of his essential orthodoxy, he does not allow this conviction to blind him to the limitations and defects in Teilhard's works.

The book is divided into two sections, the first of which deals with Teilhard's personal faith and the spiritual principles upon which this was based while in the second de Lubac discusses Teilhard's apologetic method in an attempt to prove the orthodoxy of some disputed passages in his writings. In the first half the author illustrates the basic integrity of Teilhard's mental outlook and shows how his view of the world grew organically out of his theological understanding of Christianity which in turn was founded on his personal life of prayer. De Lubac uses his own extensive patristic and biblical knowledge to provide a link between Teilhard's view of the cosmic Christ and the universal dimension of the Eucharist and the Christology of St Paul and St John and the early Greek fathers. In this part he also deals with Teilhard's personal development in the spiritual life, the notes written during his retreats and his essays on our Lady. In reply to a common criticism of Teilhard, that he saw the progress of man towards the parousia as a purely natural evolutionary development, de Lubac proves from Teilhard's own writings that he did allow for the essentially supernatural character of God's intervention at the end of time. De Lubac ends this section with a useful chapter on the limitations of Teilhard's works in which he points out that Teilhard's view of God and the world is essentially one-sided. It is concerned almost entirely with the 'via positiva' and demands as a counter-balance the equally fundamental Christian principles of renunciation and 'other-worldliness'. He also admits that Teilhard's approach is only one of many possible ways open to Christians to follow; he does not insist, as do so many supporters of Teilhard, that his is the only authentic way for a modern Christian. He notes, too, that Teilhard's language is sometimes inexact and that this failing lays his writing open to a variety of interpretations as well as making his thought obscure. One fact, however, which does clearly emerge from these chapters is that Teilhard himself achieved an remarkable degree of integrity of life and a high measure of personal detachment. His whole life illustrates his passionate zeal to dedicate everything to Christ while his obedience to the Church and his loyalty to the Society of Jesus witness to a high degree of personal holiness.

The second section of the book is not quite so valuable; it deals with Teilhard's apologetic technique and its primary aim is to clear Teilhard from the various charges

of heresy. In particular the author takes a passage from an essay entitled 'How I believe' and tries to prove its essential orthodoxy. One sentence in particular has given rise to a number of attacks: 'If as a result of some interior revolution, I were successively to lose my faith in Christ, my faith in a personal God, my faith in the Spirit, I think that I would still continue to believe in the value, the infallibility, the goodness of the World'. By putting this sentence in its context and by elucidating Teilhard's apologetic method, de Lubac does show that this startling statement can be interpreted in an orthodox sense, but sometimes at the expense of courtesy towards Teilhard's critics. In particular when dealing with the strictures of Père Philippe de la Trinité and Dom Georges Frénaud, his tone becomes excessively polemical. He does, however, have a valuable chapter on Teilhard's use of the word 'world' and the fullness of meaning Teilhard attached to it. The only general criticism of the book is that at times the proper balance between text and footnotes is lost. The latter tend to be too long and often contain information which is essential for the argument instead of merely providing evidence in support of assertions in the text. But apart from this minor failing the book is of great value to anyone who wishes to understand the phenomenon of Teilhard de Chardin.

DAVID MORLAND, O.S.B.

A STAND ON ECUMENISM: THE COUNCIL'S DECREE by Lorenz Cardinal Jaeger, translated by Hilda Graef. xiii + 242 pp. (Geoffrey Chapman, 1965) 30s.

The Decree on Ecumenism that was passed by an overwhelming majority in November 1964, inevitably reflected in certain respects the tensions that existed in the Council between the Conservatives and the Progressives though most people have been pleasantly surprised by its realistic and forward-looking approach. Non-Catholic spokesmen have called it 'miraculous'—'a complete revolution in Roman Catholic thinking'—something that would have been impossible five years ago. Cardinal Jaeger shows how the passing of the Decree was made much easier by the various statements and actions (and travels) of the two Popes of the Council and by the presence of the non-Catholic observers. Cardinal Bea said, 'I myself can publicly state that the non-Catholic observers have made a decisive contribution to the Decree'. This book tells the story of the Decree in the Council, of how it jogged along for two years from one version and alteration to another, till it reached the final stage. Jaeger then comments on each paragraph drawing out the important sentences and phrases. He then does this much more briefly with the Dogmatic Constitution on the Church showing how the Decree is based upon it—in fact derives from it. There is in the Decree a forthright and uncompromising statement of Catholic ecclesiology which is just as well. Any attempt to hide what we hold to be essential doctrine could only lead to misunderstanding and disaster. Many Protestant commentators have rejoiced at this forthrightness which allows for an honest dialogue to take place. Though we are not to imagine that even on the theological plane there is no more to be said on our side, as if it were all crystal clear and complete and that it was now just a matter of waiting till all the others accepted these essential truths. These truths must be, and are being, subjected to further study in order that they be better understood, and expressed in more meaningful ways. There are several theological problems directly connected to ecumenism which have not been dealt with in any thorough way as yet. To mention only one of them, there is the question of the Church membership of non-Catholics which was so violently discussed after the encyclical *Myraici Corporis*. All those justified by faith through Baptism are incorporated in Christ. Catholics have always held this, but few of us were prepared to follow this up to its logical conclusions. The Decree does this to some extent as Cardinal Jaeger shows, though still leaving us rather in the air. 'Moreover a number of important elements or gifts from which the Church derives its structure and life are capable of an existence

beyond the confines of the visible Catholic Church. The majority of them in fact do so exist . . . They all have their origin and their conclusion in Christ: they belong by right to Christ's Church', and 'The strength of these Churches comes from the very fullness of grace and truth entrusted to the Catholic Church.' Cardinal Jaeger is very very emphatic in saying that these 'elements and gifts' are not static—things done merely in imitation of the Catholic Church and apart from her—but are truly dynamic, channels of grace and instruments of salvation. Whenever non-Catholics or their Churches act in a Christian manner they are in a very real and important sense acting within the orbit of the one true Church. This I think would be a new idea for many Catholics but one which we should all try to get used to. It does much to diminish the sense of 'otherness' which we have felt towards non-Catholic bodies. But on the other hand must we ignore our differences? As the Decree says, what it is that our fellow Christians lack, from our point of view, is (apart from possible defects of faith) 'the benefit of the unity which Jesus Christ bestowed on all those to whom he has given rebirth into a single body'. This last factor, that the Catholic Church claims to have a genuine and complete 'unity' which no other Church possesses, has again led to tensions and problems. Because of this claim, some Catholics and even more Protestants have wondered if any real dialogue is possible. An answer to this should be given and can be given; meanwhile on the human level there is only one possible obstacle to dialogue and that is an unwillingness to partake in it. But this book does not deal with this side of ecumenism at all. In fact one of the most notable things missing from it is a discussion on the affect that the Decree had upon Anglicans and Protestants. The Cardinal keeps very much within the confines of Rome when writing this book. Nevertheless as a record and a commentary on (though not a criticism or assessment of) this encouraging and inspiring Decree, the book is of considerable value. It is fairly easy to read and should interest most Christians.

FABIAN COWPER, O.S.B.

THE PROBLEM OF RELIGIOUS FREEDOM by John Courtney Murray, S.J. 110 pp. (Geoffrey Chapman, a Deacon Book, 1965) 10s. 6d.

The decree of the Second Vatican Council on Religious Liberty marks the end of a period of malaise in the Church, and points the way to an era of positive openness to the world. For centuries the Church has hidden herself behind a protective rampart, and thus her light has been hidden also. The issue involves not merely the Church's survival in anti-Christian states, nor the status of non-Catholic religions in Catholic states, but the entire attitude of the Church towards those, in every land, to whom she has yet to take the Gospel.

Father Courtney Murray has presented in detail the two opposing viewpoints and has indicated clearly the main problems. He wrote this book before the Vatican II decree had been debated, so that we are able to see clearly how the problem appeared during the debate. The book is the more valuable since the decree enables us, reading the book retrospectively, to see the full implications of the Council vote. The Fathers were deliberately setting the Church on a new path of openness to the world, a readiness to engage in dialogue with men of all beliefs and of none, with full respect for the sincerity of their views.

As it is made clear, the status of the truth is not only not impaired, it is actually exalted to its true supremacy in the conscience of each man, through the reassertion of the essential freedom of the act of faith, a teaching enshrined in the tradition of the Church from the earliest times.

This book is a calm and lucid statement of the arguments, set forth in a detailed, scholarly manner. It is not light or exciting in style, but, as it proceeds, the convincing nature of the reasoning elicits a deep interest which owes nothing to emotion. It

can be thoroughly recommended as an expert treatment of the problem of religious freedom, it is of importance to the historian for its discussion of the relationship between Church and State, but it is also of great value to the responsible Christian for its insight into the social implications of his daily life and its problems.

G. J. SASSE.

THE SOCIAL THOUGHT OF JOHN XXIII. *MATER ET MAGISTRA* by Jean-Yves Calvez, 120 pp. (Burns and Oates, 1965) 12s. 6d.
 COMPANY AND CORPORATION—ONE LAW ? by M. Fogarty, 214 pp. (Geoffrey Chapman, 1965) 30s.

Mater et Magistra was published in 1961, to commemorate the seventieth anniversary of *Rerum Novarum* and also to 'make more specific' the teaching of the Church and to 'determine more clearly the mind of the Church on the new and important problems of the day'. Since then most of the thinking of Catholics has been taken up with the proceedings of the Vatican Council. Now that the Council is over and the Church is busy putting new ideas into practice, it is timely that we should be reminded of Pope John's contribution to social teaching by the publication last July of the translation of Fr Calvez's study. We are also lucky at last in this country to have a reliable translation of the encyclical available. Pope John wished expressly that Catholics should learn, put into practice and spread the social teaching of the Church. For those wishing to gain a thorough knowledge of the teaching of Pope John on the topics of *Mater et Magistra*, this little book is to be strongly recommended. It is in effect a bringing up to date of *The Church and Social Justice* by Calvez and Perrin (Burns and Oates) which examined in detail the social teaching of the Church from 1878 to 1958. The present volume has a chapter devoted to each of the main topics and a useful index. As might be expected the opening chapter is on 'Socialization' and the author clears up the confusion originally in many minds by contrasting the meaning in the mind of Pius XII (where it was something very close to nationalisation) and the interpretation of Pope John. There is a longish chapter on the Right to Property in the modern world and a discussion of the rights of workers in firms which grow and expand largely through ploughing back profits. There is a chapter on the participation of workers in the life and management of the firm (a subject on which Pope John was most explicit), the role of the State, the lack of balance between agricultural and industrial sections of the economy, and development of backward areas and countries. Each chapter has references mainly to other papal pronouncements and this work will be of great use to anyone seriously studying the teaching of *Mater et Magistra*.

Professor Fogarty's book was written with a more technical aim in view, namely to throw light on the relation between the management of industrial enterprises, and the responsibility of management and the law. In Germany thinking and discussion on this matter and related problems, actual practice in industry and legislation are all much further advanced and mature than in this country and there is much of interest and much to learn from the German experience. Professor Fogarty traces the history and development in Germany and compares it to the situation in this country. This is at once an interesting and important contribution to the discussion concerning new company legislation. But one of the topics in Professor Fogarty's book provides a special connection with the teaching of *Mater et Magistra*. He has much to say on the German experience of co-determination, namely the participation in management of shareholders, employees, etc. The factual examples and the experience of Germany are most valuable in any discussion of the thinking of Pope John on this matter.

EDMUND HATTON, O.S.B.

ST THOMAS AQUINAS, *SUMMA THEOLOGIAE* :

- Vol. 3, *Knowing and Naming God* (1a, 12-13), ed. by Herbert McCabe, o.p. xl + 117 pp. 30s.
 Vol. 4, *Knowledge in God* (1a, 14-18), ed. by Thomas Gornall, s.j. xxvi + 138 pp. 30s.
 Vol. 6, *The Trinity* (1a, 27-32), ed. by Ceslaus Velevsky, o.p. xxii + 170 pp. 30s.
 Vol. 21, *Fear and Anger* (1a 2ae, 40-48), ed. by John Patrick Reid, o.p. xxv + 193 pp. 42s.
 Vol. 22, *Dispositions for Human Acts* (1a 2ae, 49-54), ed. by Anthony Kenny. xxvii + 140 pp. 30s.
 Vol. 26, *Original Sin* (1a 2ae, 82-85), ed. by T. C. O'Brien, o.p. xxiii + 178 pp. 42s.
 Vol. 39, *Religion and Worship* (2a 2ae, 80-91), ed. by Kevin O'Rourke, o.p. xxiv + 281 pp. 42s.
 Vol. 50, *The One Mediator* (3a, 16-26), ed. by Colman E. O'Neill, o.p. xxvii + 269 pp. 42s.
 Vol. 54, *The Passion of Christ* (3a, 46-52), ed. by Richard Murphy, o.p. xx + 230 pp. 42s.
 Vol. 58, *The Eucharistic Presence* (3a, 73-78), ed. by William Barden, o.p. xxiii + 219 pp. 42s. (Eyre and Spottiswoode).

The chief virtue of the Blackfriars' new translation of the *Summa* is its format. What needed translation was the economy and density of a thirteenth-century textbook: the editors of this project have loosened the structure by introductions and appendices to each volume, which make this *Summa* more accessible to modern students. Most important toward this is the generally high standard of readable English in the translations. H. McCabe's translation is particularly felicitous. Vol. 6, an important and difficult volume, is excellently edited; the appendices outline the patristic and scholastic background of thought in which St Thomas worked. Vol. 21 contains good essays on the modern psychology of emotions. A. Kenny's Vol. 22, on what used to be called habits, is distinguished by a fine philosophical introduction; his critical remarks are a better tribute to St Thomas than the easy journalism of the introduction which T. Gilby contributed to Vol. 3. The subject of Vol. 26 is complex and controversial, and the editor rightly devotes as many pages to discussion and commentary as to English text. Vol. 39, which deals *inter alia* with devotion, prayer, and vows, ought to provide information on the liturgical and devotional practices of (I suppose) Mendicant piety; otherwise the significance of certain questions is obscure.

Vol. 50 is long and very important, and is here edited with great competence. After observing that non-professional theologians are seldom attracted to q. 16 (the logic of Christology, which analyses questions like, 'Did the Word become a man, or simply man?') the editor remarks—'problems of language are central to a revelation made through human speech and transmitted by writing'—which is both sufficient justification for q. 16 and well worth saying in its own right. Vol. 54 is part of St Thomas's life of Christ; it is of course in no way sentimental or 'written-up'; its very sobriety is quite moving. Vol. 58 has been severely criticized for both translation and commentary. However, the translation is generally good: it fulfils the policy of the series—the freedom of contemporary English—although there are occasional misjudgements. The editor's notes show that he is sensible and intelligent, but his 'plain man' attitude is entirely unsuited to this subject, where so much contemporary theology is being argued. 'The work that St Thomas did in this particular field was something that had to be done eventually in the life of the Church. St Thomas has done it, once for all' (p. xxii). The volume should be later re-issued with an introduction and supplements written more accurately (distinguishing, for instance, real from physical from natural presence—as technical terms) and in the light of current discussion.

JAMES WINKLER, O.S.B.

SHORT NOTICES

SCRIPTURE

THE PSALMS: THEIR STRUCTURE AND MEANING by *Pius Drijvers, O.C.S.O.* xiii + 269 pp. (Herder/Burns and Oates, 1964) 30s.

One of the difficulties of appreciating the psalms even for those who recite the Divine Office is to find a readable book on them. Not many have the strength for the full scholarly commentaries and certainly not to return to them to refresh their ideas. Drijvers has written a most readable book whether for clerics old and young or for the intelligent layman. The sub-title gives the author's approach—their structure and meaning. He deals with the psalms in the generally accepted categories of praise, supplication, thanksgiving, etc., explaining in the light of modern knowledge their historical and liturgical origin and the ideas behind the formulas and words. Thus instead of mere general phrases and a vague almost platitudinous understanding he makes them more vital and concrete and full of meaning. An excellent set of appendices gives not only the grouping of the psalms but a short structural analysis of each psalm. This makes for more palatable reading than any other except perhaps Worden's *Psalms are Christian Prayer* which deals more intensively with some of the ideas, but is less complete and covers less ground. Drijvers' is probably the best general introduction to the psalms.

C.B.D.

THE APOCALYPSE by *André Feuillet, translated by T. E. Crane, S.S.L.* 143 pp. (Alba House, U.S.A., issued by Herder, 1965) 32s.

The Apocalypse is one of the most difficult and yet one of the most rewarding books of the New Testament, giving the whole sweep of history from a Christian angle. So like anything from this scholar's pen this book is most valuable and illuminating but it is not for the general reader. It presupposes too much knowledge, but for the scholar or teacher it is magnificent. Nowhere elsewhere could one find so much crammed into a small space on this subject nor so useful a guide to the writings of others. The concise and crisp survey of different theories on structure, composition, interpretation and authorship to say nothing of the treatment of special subjects are supplemented by the most comprehensive bibliography and estimates of other works. There are, alas, some printing errors (Farat for Féret, etc.), and the page numbers of the index seem often to correspond to the French original rather than to the English translation. This, however, is a small defect compared with the value of opening the French to a wider circle of readers. The price is high for 143 pages but that is inevitable in American publications.

C.B.D.

MARRIAGE

MARRIED LOVE by *Emile-Joseph de Smedt, Bishop of Bruges.* x + 125 pp. (Geoffrey Chapman, 1964) 15s.

MARRIAGE AND THE LOVE OF GOD by *J. Gosling.* 162 pp. (Geoffrey Chapman, 1965) 18s.

PREPARATION FOR MARRIAGE, translated and edited by *M. G. Carroll.* 141 pp. (Mercier Press, 1964) 6s.

TWO UNUSUAL MARRIAGE PROBLEMS, translated and edited by *M. G. Carroll.* 141 pp. (Mercier Press, 1964) 5s.

These are part of the welcome spate of new Catholic books on marriage and sexual problems. *Married Love* is a unique kind of episcopal pastoral. Bishop de Smedt invited his people to write to him frankly about their marital problems. The

response was heavy—from some 2,500 people—and will provide the Bishop with material for a series of pastorals, each dealing with a different facet of Christian married life today, and each composed of many long extracts from the people's letters woven into a commentary by the Bishop. This first pastoral is an impressive document, realistic, compassionate and firm. It deals primarily with the stresses and strains which threaten to break up marriages and families, and with the nature of married love.

Marriage and the Love of God is written by a married Old Aplefordian, Justin Gosling. He points out that much has now been written about the theology of marriage in general and much about its medical and psychological difficulties. But very little indeed has been written on the spirituality of Catholics' marriages—that is to say 'how marriage fits into the scheme of Christian life', how the experience of marriage and parenthood fits into (and ought to fit into) the spiritual life of the partners. He therefore sets out to attempt to fill the gap. One could well imagine a bad effort of this kind—full of vague pietism and ill-digested fragments of the Catechism and theology books. But Mr Gosling is refreshingly realistic, thorough and straightforward, eschewing pietism and rhetoric. Indeed he is somewhat too austere in his thinking, and the book would be improved by a generous addition of concrete details and material for our imaginations. Nevertheless, it is an extremely useful book—particularly in its discussion of the vocation of marriage and its relation to vowed virginity.

The last two of the books considered here are edited (and presumably much abbreviated) translations of French symposia. They have, to the full, all the advantages and disadvantages of such publications. In general they are lucky dips—amidst a deal of pedestrian and heavily concentrated medical or psychological detail and generalization (informed by spiritual outlooks which vary from the liberal to a very strait clericalism—sometimes oddly mixed in the same writer) there is much interesting matter, for instance on 'Difficulties encountered in Working-Class areas' and on the mechanics of the rhythm method. But we find it hard to understand why the editor chose to call his second book *Two Unusual Marriage Problems*. In the book his authors deal faithfully with frigidity and impotence. They explain that very large numbers of people suffer, more or less, from one or other of these afflictions.

H.A.

CATECHETICS

FIRST STEPS TO THE FATHER. An approach to Modern Catechetics for Infants by *Anthony Bullen.* 29 pp. (Geoffrey Chapman, 1965) 3s. 6d.

This excellent little booklet is for teachers of religion who are not able to attend a 'course' but feel the need to renew their understanding of what they are trying to do—and who doesn't? This one covers the 'infants' stage but others for Junior and Secondary school are to come.

The main part of the book consists of a series of 'papers' designed to be read and thought over, together with prescribed passages from a short list of recent books on catechetics, as a preparation for group discussion by the teachers in any Catholic school. There are points for discussion and some searching questions which go far beyond the 'how' of teaching religion (which seems to be all that most people mean by reform in catechetics) and stimulate real thought about 'what' and 'why'. There are 'pull out' sheets of an outline syllabus for first and second year 'infants' which integrate the course with the liturgical year, give ways of tying it up with the child's experience, linking it with home (much emphasis on this throughout) and developing each subject by 'projects' and visual aids, activities and so on. At the end of the book is a selection of questions and objections most commonly raised by teachers reading this course, with the answers to them.

Although the course is designed for group use it would also be a great help to the lone teacher coping with infants attending non-Catholic schools, and to parents, though with modifications, of course. Its great virtues are its refusal to take things for granted, its tendency to encourage really deep re-thinking and honest self-examination and the realistic and constructive ideas it puts forward—ideas which are presented for consideration, with emphasis on flexibility, not pushed at the teacher as the 'method' or the one 'proper' syllabus. Personally, I found it stimulating and humbling. I don't agree with every word but it makes one think.

R.H.

THE COMING OF THE KINGDOM: A Short Bible. vi + 346 pp. (Geoffrey Chapman, 1965) 10s. 6d.

GOSPEL FOR YOUNG CHRISTIANS, presented by H. Winston with illustrations by J. Lescauff. 191 pp. (Geoffrey Chapman, 1965) 5s.

BEARING WITNESS TO CHRIST by J. Fletcher. 152 pp. (Geoffrey Chapman, 1964) 16s.

SAINT-SÉVERIN CATECHISM FOR ADULTS, edited by Y. Moubarac (Geoffrey Chapman, 1965) 8s. 6d. per vol.

Vol. I. I believe in God. xiv + 136 pp.

Vol. II. Bible, Liturgy and Dogma. 160 pp.

Vol. III. The Church and Christian Prayer. 168 pp.

Vol. IV. The Christian Social Conscience. 112 pp.

This selection of books is a welcome addition to the literature available to those concerned with forming and deepening the faith of young people and adults. *The Coming of the Kingdom* is the English version of a German short bible for young people and it uses the recently approved Revised Standard Version of the Scriptures. For anyone seeking to present the History of Salvation and at the same time wishing to introduce the child to the Word of God itself, this book will be most helpful. It contains a wide and varied selection of texts presented in a readable form and it includes a number of the psalms which will be useful in fostering a sense of the Bible as a book of prayer and life rather than mere dead history. Certain texts have been abridged or paraphrased in order to help the young reader to grasp the essentials more easily. There are a number of simple black and white illustrations which are more imaginative than those of the average textbook though the somewhat dour element in the faces may not appeal to some. This short Bible could be used successfully with intelligent ten-year-olds but will be of most use with eleven to thirteen-year-olds who are ripe for an overall picture of the History of Salvation but yet would find the full text of the Bible too heavy and bewildering. *The Gospel for Young Christians* is intended to help those concerned with presenting the events of Christ's life and his teaching to young children through the actual words of the gospels as far as possible, though the text is simplified and abridged on occasion. This is a book to be read by adults and their children together and each passage has a short introduction bringing out the main points or giving scriptural background. The illustrations are in colour and are in the style of contemporary children's art which is appreciated and understood by the young because of its simple bright boldness but which does not always attract adults.

Mother Jean Fletcher of the Cenacle in *Bearing Witness to Christ*, a handbook for catechists and other teachers of religion, gives a summary of the basic principles governing the renewal taking place in the presentation of religion to the young. She brings together material from Scripture, the official teaching of the Church, theologians and active workers in the field of catechetics such as Fr Hofinger and Canon Drinkwater, in order to help the catechist form clear ideas as regards the real nature of the task and to work out practical methods of forming young Christians in a live faith. The book on account of its brevity and straightforwardness is a good starting

point for any busy person wishing to deepen and renew his or her approach to the subject. Mother Fletcher rightly leaves much work to individual catechists as ultimately each one must develop their own truly personal presentation of God's message based on his own insights and corresponding to the needs of the particular group of children to whom God speaks through the catechist. However, this book, as well as outlining the sources from which a living catechesis can be drawn, gives practical consideration to the methods of presenting material and handling young people in class. There is a bibliography at the end suggesting further reading material.

The *Saint-Séverin Catechism for Adults* is a valuable contribution to an area in which there is a dearth of palatable modern reading material. It covers aspects of the Faith in which an intelligent Christian living in our modern world would want to develop his knowledge in order to be able to respond more fully to God and his fellow men in his daily life. The four volumes, as their titles indicate, aim to lead the reader to a fuller appreciation of God and the mystery of our faith, to examine the sources from which the Christian draws nourishment for his faith, to give him an awareness of his historical roots by considering the main events of the Church's history up until the end of the Roman Empire, to help him foster a life of prayer, the keystone in his relationship with God, and in the final volume, the modern social, political, and economic environment and its problems for a Christian are studied in the light of faith. The Catechism does not take the form of a series of questions and answers but is based on a series of talks given by various experts to groups of Christians in the very active parish of Saint-Séverin in Paris. Since the Catechism originated in a specifically pastoral context it is not weighed down with excessive detail and it gives practical material with which the reader can start a study of any of the topics considered. For example in the Biblical section a course of Bible reading is included and when dealing with prayer the Catechism provides the reader with a selection of short passages from classical writings on the subject. The Catechism is an excellent starting point for anyone seriously seeking to develop his appreciation and understanding of his faith and so respond to the Vatican Council's call for Christians to enter into dialogue with each other and all men of goodwill.

D.M.B.

MISCELLANEOUS

THE BIBLE ON CHRISTIAN UNITY by J. F. Lescauwae, translated by N. D. Smith. v + 186 pp. (Sheed and Ward, 1965) 10s. 6d.

Lescauwae, in his paperback *The Bible on Christian Unity*, reproduces and comments upon the numerous 'ecclesial and unity texts' in the Bible which is most useful especially for anyone involved in ecumenical activities. He also shows how the Bible itself is 'the book of reconciliation' and must be always central in the Church and is so now more than ever before, as Christian scholars co-operate together in this field.

P.F.C.

IS CELIBACY OUTDATED? by Ida F. Görres. 95 pp. (The Mercier Press, Cork, 1965) 5s.

Many Catholics today are troubled about the institution of clerical celibacy as found in the Latin rite; they feel at a disadvantage in the presence of those who argue that its origin is more dualist than Christian and that its effect is stunting, rather than ennobling. This book, by a distinguished lay theologian, is not a full treatise on the subject but an outline, sketched with great personal warmth and insight, of the values in celibacy as a Christian ideal and in its practical working out in daily life. (She writes with special lucidity on the priest's relationship with women.) It is an admirable book, her 'reflections gathered over a long period of frequent meditation on the subject'.

J-F.S.

WHAT IS SOCIETY? by Gordon C. Zahn. 159 pp. (Burns and Oates, a Faith and Fact Book, 1965) 9s. 6d.

To many (and the present reviewer included), sociology is still a largely unknown and unexplored territory, although one which is recognized to be of increasing importance. This book starts off by discussing the claim of sociology to be recognized as an exact science, what society is and how personality can be influenced by surroundings. It goes on to deal with such topics as collective behaviour and social reform and social engineering. The author lacks the Churchillian facility for finding the simplest words and phrases, but all sciences have a vocabulary of their own to which the newcomer must become familiar. Professor Zahn concludes by pointing out the importance of the contribution made by the social encyclical for students of sociology and especially the 'monumental' *Mater et Magistra* and *Pacem in Terris*. There is the usual brief bibliography which one associates with books in this series and much ground is covered in a small number of pages.

E.H.

MAN'S SEARCH FOR MEANING. An Introduction to Logotherapy by Viktor Frankl. 137 pp. (Hodder and Stoughton, 1964) 16s.

The first half of this book consists of Dr Frankl's reflections on his experiences in Nazi concentration camps. The author realized at Auschwitz that it is the need for meaning, not the drives to pleasure or power, which should guide man's psychology. This is not an imposition of values on the world, but rather the perception that man himself is being questioned about the responsibility of his life. Although the style is slightly repetitive, the second half of the book could well have been longer, for there the author begins to explain some basic concepts of his catholic psychology, which he calls logotherapy. It would have been helpful too if Dr Frankl were to have made explicit the philosophical foundations of his theory, which in its treatment and emphasis on time bears an admitted resemblance to the conceptions of Heidegger.

M.I.

LANDSCAPE WITH CHURCHES by G. M. Durant. (Museum Press, 1965) 35s.

If one visits some of the many fine churches throughout England one will usually find, at the least, a leaflet explaining the evolution of that particular building. If, however, one wishes to go further and desires to enquire into 'what lay behind it all, what was the landscape in which the buildings stood, what were the people like who erected and used them?' one finds scant information on these topics. Just as one cannot properly understand English Literature without reference to the environment and times of the writers, so neither can one fully understand church architecture without considering the essential features—'historical, social and spiritual of each age'. This is what this book sets out to do and succeeds admirably in its purpose.

The traces the development of the English parish church from its 'Saxon beginnings' to the end of the medieval period of building. He explains why he ends there when he expresses the opinion that the Reformation, which to him is but another aspect of the Renaissance, is 'the beginning of a new chapter, fed by a different spirit to that of the Middle Ages'.

Each of the chapters deals with the features of the principal architectural styles and the characteristics of each. Should we wish to see these *in situ* for ourselves, we are told where the best examples may be found. Not only are the basic features of the churches discussed, windows, doorways, roofs, etc., but the decoration of the interiors as well. The author is perhaps at his best when he arrives at the zenith of English church building, the Perpendicular period. Here we have described all the richness of woodcarving, wall paintings, fan vaulting, brasses, effigies, rood screens and chantry chapels which enriched so many of our churches during the fourteenth and fifteenth centuries.

There is a useful glossary of the architectural terms used throughout the book. One small criticism—it might have been better if the photographs, which are good, were spread throughout the text to illustrate the various points made, instead of all together in the centre. Apart from this, it is a book well worth reading and studying; it also provides a refreshing example of how to put art in its proper setting and perspective—something all too rare in this age of specialization in which we live.

R.R.

THOMAS MORE AND ERASMUS by E. E. Reynolds. x + 260 pp. (Burns and Oates, 1965) 30s.

E. E. Reynolds, who has already established himself as an authority on More, has written a lucid account of More's scholarly relations with Erasmus. Such a dual biography is perhaps the best way of giving a picture of the intellectual and social life of the educated classes of Northern Europe in the late fifteenth and sixteenth centuries, a time when dialogue was so important as a means both for the promotion of scholarship and of literary expression. Certainly the book forms an excellent introduction to an understanding of the Northern Renaissance. The author makes extensive use of their letters and published works. The extracts are well chosen and in no way upset a narrative which remains highly readable.

M.E.C.

CONSTANTINOPLE: Iconography of a Sacred City by Philip Sherrard. 139 pp. (Oxford University Press, 1965) 63s.

Unlike Titus Burckhardt's *Siena*, its distinguished predecessor in this series, this book is not a descriptive history of Constantinople, it is a portrait of a city—a fine emotive sketch. It falls into four parts: first, there is a brief description of the main buildings; secondly, Constantinople is viewed as the 'New Rome' with a detailed description of court life; thirdly, its function as a spiritual centre, the 'New Jerusalem', is dealt with; and finally there is an account of its destruction by the Latins in the Fourth Crusade and then by the Ottoman Turks. Philip Sherrard's fine descriptive prose is well suited to his subject. In particular, his description of the Hippodrome and of court life could hardly be bettered. Throughout the book substantial quotations from contemporary sources are used. But in sketching the highlights the author leaves many areas largely untouched. We hear little of the life of the ordinary citizen; the busy harbour is left almost unmentioned as is the garrison which protected the city. Inevitably in such a treatment there is a tendency to telescope the picture. There is little to tell the reader that fifteenth-century Constantinople was only a poor shadow of the twelfth-century city. The illustrations, although beautifully reproduced, do little to correct this impression. The general views of the city are confined to a series of drawings and engravings of the fifteenth century and later. Nevertheless the book admirably fulfils its purpose in presenting a vivid account of the city which was the bastion of Christendom for over a thousand years. Finally, it is enough to say that the production of the book is equal to its subject.

M.E.C.

MONKS, NUNS AND MONASTERIES by Sacheverell Sitwell. xiii + 205 pp. (Weidenfeld and Nicholson, 1965) 63s.

If one is expecting an assessment of the monastic artistic achievement, or an analytical survey of monastic art, or indeed any systematic study of monks, nuns and monasteries, this book will be a disappointment. Instead the author writes a sophisticated travelogue based on a lifetime of travel in pursuit of things beautiful. It is, therefore, a highly subjective portrait of monastic Europe that is presented, and as such it has its attractions. The enthusiasm with which the author describes the baroque and rococo of central Europe or the monasteries of Southern Italy is

infectious; and few who read this will be satisfied until they have seen the work of Dominikus Zimmermann or that of the Asam brothers. But it is significant that there was nothing specifically monastic about the art of the baroque and rococo. Throughout the book one feels that the author is uncomfortable in his self-imposed confines, because the monastic element is only of marginal interest to him. The illustrations in a book of this type are of more than usual importance: here there can be little but praise, for both the selection chosen and the quality of reproduction are of the highest order.

M.E.C.

BOOKS RECEIVED

Burns and Oates

- LIGHT ON THE NATURAL LAW, edited by *Illtud Evans*, O.P. 127 pp. 10s. 6d.
 THE ENEMIES OF LOVE by *Alrad Watkin*, O.S.B. 118 pp. 6s.
 WHAT BECAME OF ANGELO? by *Walther Diethelm*. 95 pp. 10s. 6d.
 REVELATION AND REASON by *Guy de Broglie*, S.J. 192 pp. 9s. 6d.
 LITURGICAL RENEWAL by *Josef Jungmann*, S.J. 45 pp. 4s. 6d.
 LUIGI GENTILI by *Claude R. Leatham*. x + 390 pp. 50s.
 LIFE OF ST ANTHONY OF PADUA by *Janet Bruce* and illustrated by *Marcel Probst*. 8s. 6d.
 LEARNING TO WORSHIP by *Theodor Filthaut*. ix + 191 pp. 15s.

Geoffrey Chapman

- LAY PEOPLE IN THE CHURCH by *Yves Congar*, O.P. xxi + 498 pp. 25s.
 THE CHURCH A DIVINE MYSTERY by *R. Hasseveldt*. xii + 298 pp. 12s. 6d.
 THE DIOCESAN PRIEST by *Gustave Thils*. 369 pp. 25s.
 ABRAHAM, JACOB, PROPHET AND THE SOLDIER, JESUS IS BORN: *Dove Books* all by *J. M. George* and *Harold Winstone* and illustrated by *Jacques Le Scarff*. 3s. 6d. each.
 THE MEANING OF EVIL by *Charles Journet*. 299 pp. 16s.
 CHRIST AND THE MODERN CONSCIENCE by *Jacques Leclercq*. 289 pp. 16s.
 GOD'S PLAN FOR HIS CHILDREN by *Denys Lucas*. 24 pp. 3s. 6d.
 RELIGIOUS ORDERS IN THE MODERN WORLD, edited by *G. J. Huyghe*. vi + 172 pp. 25s.
 GOOD NEWS OF THE KINGDOM: Australian Catechism, 2 vols. 104, 216 pp. 5s. 10s. 6d.
 WONDERFUL LIFE OF ST BERNADETTE; CARDINAL LAVIGERIE; PAUL, GOD'S ADVENTURER; AND THE UGANDA MARTYRS. 10s. 6d. each.

Sheed and Ward

- MAN AND SIN by *P. Schoonenberg*, S.J. ix + 205 pp. 12s. 6d.
 THE BIBLE ON THE CHILDHOOD OF JESUS by *L. Hermans*. 122 pp. 8s. 6d.
 THE PARISH: EUCHARISTIC COMMUNITY by *Casiano Floristan*. 240 pp. 11s. 6d.
 LITURGY IN DEVELOPMENT, edited by *Alting von Gergau*. ix + 187 pp. 12s. 6d.
 GRACE VERSUS NATURE by *Hugo Meynell*. 282 pp. 16s.
 WORLD PROTESTANTISM by *W. H. van de Pol*. xii + 346 pp. 15s.
 EVERYDAY THINGS (Theological Meditations) by *Karl Rahner*. 41 pp. 6s.
 A PRIESTLY PEOPLE (Theological Investigations) by *Karl Hermann Schelkle*. 57 pp. 6s.
 THE CHURCH AND FREEDOM (Theological Investigations) by *Hans Küng*. 42 pp. 6s.
 MARY: HISTORY OF DOCTRINE AND DEVOTION, Vol. 2 by *Hilda Graef*. viii + 160 pp. 25s.

Fowler Wright Books

- SPIRIT OF THE COMMON LAW by *Richard O'Sullivan*, Q.C. 169 pp. 25s.
 MONASTIC CENTURY by *D. Parry*. 142 pp. 30s.
 SCHOLASTIC CENTURY by *D. Parry*. 101 pp. 15s.

Faith Press

- POEMS OF JESUS. Vol. 2 by *Dom Robert Petitpierre*. 120 pp. 15s.

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NOTES

VISITING parents and Old Boys will have noticed that things have changed on Sunday mornings. The community sing Terce at 9.45 without ministers. The boys arrive at 9.55, the ministers at 10. There is no Asperges. Epistle and Gospel are read in English. The sermon lasts five minutes. The sub-deacon leads the Bidding Prayers. The boys no longer go to communion at an earlier Mass but, thanks to the new fasting regulations, do so now at High Mass. Communion is distributed by nine priests in a way that combines reverence and speed. All visitors are therefore encouraged to go to communion at High Mass. It ends more or less at 11.



FR BERNARD McELLIGOTT has been appointed a member of the sub-commission set up by the Hierarchy's Liturgical Commission for the revision of Church music.



WE would like to draw the attention of readers to an organization known as the Charities Aid Fund of the National Council of Social Service, whose address is 43 Bedford Square, W.C.1 (MUSEum 8944).

The Fund is a Charity, registered under the Friendly Societies Act of 1896, established in 1924 by the N.C.S.S. in order to promote and facilitate the distribution of money to charity.

It provides individuals and companies with the advantages of a private charitable trust. It acts for the donor under the terms of a discretionary deed of covenant in the distribution of income, free of income tax, to all charities he wishes to support. It can also act for individual charities in the collection of their covenanted subscriptions. But in either case money is passed to the charity in the name of the donor, thus maintaining the personal relationship.

In effect a single deed of covenant with the Charities Aid Fund provides the donor with a charitable account from which he can at any time direct payments of any amount of income free of tax to any charitable purpose; he retains complete discretion and flexibility in distributing untaxed gifts, not only to recognized charitable bodies but also to any purpose recognized by law as a charitable application of trust income.

The advantages of using this organization are so great that we believe many readers might be interested in contacting it.

YORK UNIVERSITY, where Father Bernard is chaplain, was opened last term by H.M. the Queen. At the invitation of the Alcuin Society (the university Catholic society) two members of the community have been into the university every fortnight to provide introductory talks for discussions. At the end of term a party of a dozen and a half students came to the abbey for a day, which included a talk by Sister Cuthbert (Medical Missionary Sister) and much informal discussion. The students are always welcome and we hope will feel at ease to come whenever they wish.



The following is a speech delivered in the House of Lords by Fr Gabriel Gilbey (Lord Vaux of Harrowden) on Tuesday, 30th November 1965, opposing the Second Reading of the Abortion Bill moved by Lord Silkin.

My Lords, first of all I should like to congratulate the noble Baroness, Lady Audley, on her brave first speech—this is only my second—and to say how much I agree with what she said and the way in which she said it. I am one of those terrible celibates of whom the noble Baroness, Lady Summerskill, has so low an opinion. I congratulate her on her sincerity. She does not pull her punches in spite of her boxing views does she? I am also a parish priest in the town which the noble Lady used to represent in another place. I am quite in touch with the articulate many on the ground-floor level; and that is why I came down to speak today.

It is perfectly true that one has a vast amount of sympathy with this Bill in so far as it makes a tremendous effort to stem back-street abortion—and I cannot find words to describe what a frightful thing that is. But, my Lords (I almost said 'dear Brethren') surely some other way could be found of stopping this frightful abuse. We must not substitute the scalpel for the knitting needle, and then wave a cheerful blessing over the taking of human life, which is exactly what we are asked to do today. It is true that it is very humble human life, very unimportant, very insignificant human life; but, nevertheless, it is human life. And though the process may be cloaked under the more pleasing phrase of 'terminating pregnancy', it is, and it remains, the taking of human life which the Almighty gave and which it is the Almighty's duty to take—not ours.

I do not propose to talk on the essential matter of the sanctity of human life, nor to embroil myself in the knotty problem of when the foetus can first be called human. Not being a lawyer, I do not propose to discuss the problem of Mr Justice Macnaghten's ruling; but I should like to say a few words from the angle of the ordinary Christian man and woman and their reactions to this Bill. We find that it is proposed that

doctors be permitted to take human life, to kill a human being if they hold the belief—I do not like that word—that the mother's health will suffer either by the strain of childbirth or by the consequent strain of bringing up the baby. You will notice that the second clause, the time-limit clause, does not apply here. We are being asked to allow the doctor to kill the child right up to the day before birth would normally take place. There is no question of Caesarean section, no question of induced labour, no question of adoption—no mention at all of the wonderful services provided by our Welfare State.

Exactly the same applies when the doctor believes that the child may be abnormal or deformed. One noble Lord who spoke today asked the question I pose now: Need we do more than to point to those many men and women, whom you know and whom I know, who have learned to live with their pre-natal defects and who are all the better for the process? All the better in character in sympathy and in human understanding. Need one mention also the magnificent qualities brought out in those gallant men and women who choose of their own free will to look after the mentally handicapped?

The third and fourth clauses throw open wide every other door which remains (except one which we are told of) to the unscrupulous practitioner. From my reading of it, practically everything from bad housing to poverty, from temperament to tantrums, could be taken as a reason for the doctor to initiate the 'belief' process, so long as he does it within the first four months. I must admit that when I first read this Bill I thought it must be a gigantic hoax. Then I decided by the way it was printed that it must be official. I then took a walk across my backyard to the parish school where I saw a couple of hundred happy, healthy little kids of up to the age of about eleven in the playground making the sort of noises that happy and healthy little kids make. From my knowledge of those happy and healthy little kids and of their family background, I would say that between a quarter and a half of them would not have seen the light of day under one or other of the provisions of this Bill. Indeed, one could say the same about their parents; or, indeed, my Lords, about some of ourselves. You or I, but for the British legal doctrine of the sanctity of human life, might have flickered into nothingness in the first four months of our existence under the 'beliefs' of a scalpel-happy registered medical practitioner.

That such provisions should ever be seriously referred to as likely to reach the Statute Book seems to be bad enough. It opens up vistas of wholesale slaughter of unborn babies—such as has happened in one country that has introduced such laws. It opens up vistas of campaigns for racial purity, of colour bars, of genocide, such as we all had thought gone with Nazism. But, surely, far worse is that these powers recently removed from the competence of Her Majesty's Judges should be left

in the hands of the greenest, most inexperienced, most immature doctor—so long as he can flourish his little bit of paper.

Then I went to a place where doctors gather. I was amazed, I said, at the provisions of this Bill. Even though I have been trying for the last thirty-five years not to get married, I keep abreast of these matters as I am the chairman of a marriage advisory committee; and I understood that therapeutic abortion was on its way out due to the wonderful progress of medical science both in body and mind in the last few years. What I could not understand was who was promoting the Bill. I asked: Was it the doctors who wanted these powers? Were they demanding the power to take human life in the vague belief that somebody might profit by it? The answer, perhaps in deference to my cloth, was: Not Pygmalion likely! One man told me that I was right in my surmise that nowadays responsible medical opinion frowns on therapeutic abortion except in the rarest of circumstances. He admitted that in the far distant past he had had to do one and that the feel of that faint flicker of human life which he was extinguishing was so repugnant to him that he refused to have anything to do with it again.

Another man told me that, if this becomes law, the doctors will be inundated with ladies whose contraceptives have not worked and who threatened to have nervous breakdowns unless the doctor terminates the pregnancy. We all know, with excuses to noble Ladies present, how from the very earliest days of human history woman's persistence has been wearing down man's resistance. Another criticised the alarming extent of the powers to be conferred on the doctors. The raking of life, hitherto the perquisite of the Almighty, is to be left to the discretion of a doctor with no question of consultation. Certified examination by two doctors is required for burning a dead body! This is a question of life.

I am not going to prolong my speech beyond telling that a fourth, who was musically inclined, told me that Beethoven, whose father had a certain unpleasant male disease and whose mother was consumptive, would have been a candidate for the noble Lord's scalpel. Admittedly, he did not get an M.B.E., but I am one of those who think the world would have been poorer without his Symphonies. I will not go on to tell your Lordships what my mother's confraternity had to say about the matter; but I will end—not as a theologian, not as an official representative of my Church, nor even as a man with an axe to grind but as representing the decent Christian thought of decent Christian people—by calling on your Lordships not to give this Bill a Second Reading and not to add your voice to the voice of the primeval temptor by saying to the whole medical profession: 'Ye shall be as gods'.

OLD BOYS' NEWS

WE ask prayers for Brian Dee (1924) who died on 3rd December: he was for many years in the Sudan Civil Service, and was later appointed Bursar and official Fellow of Exeter College, Oxford, a post he held until ill-health compelled him to retire: also for Sir Ronald Hatton, F.R.S., father of Fr Edmund. He was not an Old Boy, but was for many years a Life Member of the Ampleforth Society.

ABBOT ALEXIUS CHAMBERLAIN (1905) died on 30th December. His obituary will appear in the next issue.

R. P. ST L. LISTON, M.B., CH.B.

DR R. P. ST L. LISTON died at his home in Tunbridge Wells on 29th September. He was 66.

Reginald Prosper St Leger Liston was born in 1899 and studied medicine at Edinburgh, where he graduated M.B., Ch.B. in 1922. He was active in general practice in London between the wars, and also held a senior clinical assistantship at Great Ormond Street as well as clinical assistantships at the Chelsea Hospital for Women and the Prince of Wales Hospital, Tottenham. At one time medical officer to the Port of London Authority, he became medical officer to the Ministry of Pensions and National Insurance in 1940 and he came to live in Tunbridge Wells. In 1947 he also became medical consultant to the firm of Schweppe.

It was at Tunbridge Wells that his work for the B.M.A., both at local and national level, really began. He became a Representative at the A.R.M. in 1942 and continued in this capacity up to 1964; he also served the Division as clinical secretary, becoming chairman in May 1957. He was quite outstanding in this post, which he held until 1962. Also at a local level he became president of the Kent Branch from 1955 to 1956. He worked hard and effectively to create an active Division, and his scheme for 'The Wheel' organization was a typically ingenious and useful means of collecting the opinions of divisional members.

Dr Prosper Liston was elected to Council in 1948 as one of the ten elected by the Representative Body; he continued to serve, apart from a three-year break in 1955-57, until this year. In 1960 his services were recognized by his admission to the Roll of Fellows of the Association, an honour which pleased him very much, for it had been well earned. He became a member of the B.M.A. Film Committee in 1946 and its chairman in 1948 until 1961. To this post he brought his characteristic drive and enthusiasm; in addition to maintaining a film library his

committee did all they could to encourage the production of medical films, and in 1957 the Council instituted an annual medical film competition.

Dr Liston served on the Journal Committee from 1949 to 1960, the Family Doctor Committee from 1952 to 1958, and the Public Relations Committee from 1955 to 1959. He was a member of the Science Committee from 1945 to 1951, and of the Committee Reporting on the Code of Standards Relating to Proprietary Medical Advertising from 1947 to 1950. From 1948 to 1950 he served on the Committee on Post-graduate Education. Finally, he was from 1960 a member of the Organization Committee, and from 1961 of the Committee on Medical Science, Education, and Research. The field of Association reorganization particularly engaged him in recent years: in many ways he favoured a radical reshaping and re-examination of ideas and a streamlining of procedure.

This list of his work and activities gives an indication of the range and depth of Dr Prosper Liston's interests. He gave himself fully to everything he undertook, and, having an amazing capacity for work himself, he was able to inspire and encourage others to give of their best, partly by example and partly by a wonderful charm and persuasiveness.

A sensitive and tactful member or leader of any committee, he was well aware of the groundwork that had to be done outside the committee room and he excelled as a tactician behind the scenes. He enjoyed life and was always looking forward to new fields; he had a youthfulness of outlook and humour that never left him. Our sympathies go to his widow and to his son and daughter—C.M.G.P.

[Reprinted from the *British Medical Journal*.]

WE congratulate the following on their marriage :

David Allen (1949) to Frances Gwilliam at St Hugh's Church, Wavertree, on 19th April.

John Hopkins (1954) to Rosemary Elizabeth Pearce at the Church of the Holy Trinity, Sutton Coldfield, on 22nd May.

David Philip Smith to Paula Kathryn Black at St Anne's Cathedral, Leeds, on 17th August.

Paul Watkin (1953) to Pamela Harvey at St Joseph's, Middlesbrough, on 26th August.

Anthony Radcliffe (1958) to Pisana Petrobelli Anselmi at Tramonte, Padua, on 4th September.

Duncan Davidson (1959) to Sarah Wilson at Brompton Oratory on 22nd September.

Patrick St Clair Gainer (1956) to Pamela Congdon at the Holy Saviour Church, Addis Ababa, on 16th October.

Maurus Euan Rimmer (1960) to Giaran Mary Cox at the Church of St Thomas More, Eastcote, on 3rd October.

William Prentice (1958) to Anne Findlater at St Peter's, Edinburgh, in November.

Captain David Morgan-Jones to Jennifer Hammond-Maude at St Mary's, Cadogan Street, on 14th December.

Count John Manassei di Collestatte (1956) to Susan Addington at Brompton Oratory on 16th December.



AND the following on their engagement :

John Frederick Scrope to Jennifer Frances Bott.

John Desmond Augustine Fennell to Susan Primrose Trusted.

John Garrett to Patricia Pinnington.

Sean Liam Sellars to Ioné Leach.

Jeremiah Martin Hartigan to Judith Patience Hackett.

John Dominic Rothwell to Anne Vivien Read.

David Stuart Black to Frances Sarah Elisabeth Skene.

Jan Mostyn to Annette Garrick.

Andrew John Riley to Stephanie Patricia Delany.

Anthony Gair Gibson to Bryony Ellis.

Andrew Johnston Stuart Taylor to Jacqueline Erica Barrett.

Anthony Umney to Gay Sumpner.

Clement Hammel to Wendy Smith.

Philip Vignoles to Lucy Ronca.

Martin Iveson to Rowena Yates.



BIRTHS

Sons

Iain and Barbara Stitt, a brother for Philippa and Jonathan.

Michael and Sally Thompson.

Simon and Marilyn Sarmiento, a brother for Margaret Ann.

Donal and Kairen Cunningham, twins.

Anthony and Dorothy Windsor, a brother for Richard and Simon.

Christopher and Lyn Turville Constable Maxwell.

Julian and Judith Plowden.

Anthony and Susan Astle, a brother for Peter, Jane and Philip.

Ralph and Helen Holmes.

Conor and Prue French Davis.

Peter and Phoebe Ann Caldwell, a brother for Helen, Margaret, Philip and Ann.

Archibald and Charmian Stirling.

Michael and Carolyn Freeman.

Daughters

John and Valerie Cummings.
 David and Morwenna Goodall.
 Christopher and Sally McGonigal.
 Donald and Lucy Grant.
 Robert and Rowan Blake-James, a sister for Clea.
 Michael and Margaret King, a sister for Caroline and Andrew.
 David and Gerti Halliday.
 Peter and Sybil Ryan, a sister for Philippa and Gabriella.
 Richard and Penelope Ballinger, a sister for Camilla and Caroline.
 Martin and Joyce Morton.
 John and Dyllis Bamford.
 Michael and Joan Clanchy, a sister for James.
 Pieter and Miebeth de van der Schueren.
 Anthony and Ann Fazackerley, a sister for Clare.
 Peter and Maire Coyle, a sister for Andrea.



LORD OXFORD AND ASQUITH (1934) Governor and Commander-in-Chief Seychelles, has been appointed Commissioner for the Indian Ocean Territory.



MAJOR-GENERAL MILES FITZALAN HOWARD, C.B.E., M.C. (1935), has been appointed Director of Management and Support Intelligence from December 1965.



CAPTAIN P. E. ROBINS (1945) has left Rhodesia, and is now with the Z.A.S.C. in Ndola, Zambia.



SQ-LDR S. H. R. L. D'ARCY (1947) has been serving on the Cranwell Board of the R.A.F. Officer and Aircrew Selection Centre.



M. K. GOLDSCHMIDT (1963) has been commissioned into the Royal Anglian Brigade.



M. J. R. EDWARDS (1962) and N. P. HARRIS (1963) passed out of Sandhurst in December.

H. F. ELLIS-REES (1948) has been appointed private secretary to Mr Mulley, Minister of Defence for the Army.



PROFESSOR T. C. GRAY (1931), of the Department of Anaesthesia, Liverpool University, has been appointed by the Medical Research Council to the Clinical Research Board.



DR J. M. STEPHENSON (1952) has gone for two years to Seattle from Vancouver: he has a U.S. Government grant for training in Neonatal Biology—care of the newborn, and related research.



DR C. K. CONNOLLY (1955) has completed his term as Resident Medical Officer of the Brompton Hospital, and is now a Registrar on the Professional Medical Unit at the Royal Free Hospital.



DR J. T. G. ROGERSON (1957) and Dr J. M. Muir (1959) are now serving with the R.A.F. in Aden.



M. F. BURKE (1960) qualified M.B., B.S. (Dunelm) in July, and G. W. Stitt (1959) in December.



R. W. F. WILBERFORCE (1922) is a Director of Arthur Guinness and Sons.

P. X. Bligh (1938) has been appointed a Director of Dupont Bros.
 Lord Windlesham (1950) has been appointed to the Board of Rediffusion Television.



DR A. H. WILLBOURN (1938), development manager of I.C.I. Plastics Division, has been appointed research director.



T. R. RYAN (1940) has been appointed General Manager for Reckitt and Colman in Denmark.

H. J. CODRINGTON (1943) has been appointed Managing Director of Consolidated African Selection Trust and its subsidiary company Sierra Leone Selection Trust.



R. N. HADCOCK (1946) has left de Havilland's to take up an appointment with Grumman Aircraft Engineering Corporation.



M. H. D. COLLINS (1947), who has been International Harvester Representative for India, Nepal and Ceylon, has gone to Brussels as Special Representative for Farm Equipment of International Harvester Export Company.



A. A. WINDSOR (1948) has gone to Luanshya, Zambia, with his family as a Senior Electrical Engineer with the Roan Selection Trust, a copper mining firm.



J. J. M. KOMARNICKI (1957) has gone to Milan as Southern European Manager for McGraw-Hill, the American technical publishers.



SQ-LDR B. O'M. BRAYTON, R.A.F. (Retd) (1928) is manager and part-owner of a V-Link Belting plant in West Berlin.



J. P. DOWSON (1960) has left the 11th Hussars, and is now working in Japan for Butterfield and Swire. J. D. M. Sayers (1958) is with the same firm in Hong Kong.



VINCENT CRONIN'S (1939) *Four Women in Pursuit of an Ideal* was published by Collins in September, and Professor Michael Fogarty's (1934) *Company and Corporation—One Law?* by Chapman in November.



DR A. W. A. BYRNE (1943) has been appointed to a lectureship in Music at Reading University.

J. E. TRAFFORD (1952) has been appointed Editor of *European Chemical News* for which he has been working for the past three years.



WE have recently heard that M. O'Brien (1956) qualified as a Chartered Accountant in November 1963, and M. P. C. Gibson (1959) in August 1965.



J. L. JONES (1961) obtained his B.Sc. at the College of Estate Management, London University, last July. E. C. Lovegrove (1961) obtained his B.Econ. (Dunelm) at Newcastle.



AN Oxford correspondent writes: 'Congratulations to Anthony Bucknall who gained his rigger "Blue", and commiserations to Patrick McFarland who just missed his after playing for the Varsity up to the last minute. Dom Felix Stephens, Tony Huskinson and Miles Wright all played for the O.U. Authentics C.C. last summer: Dom Felix has been appointed Secretary for next season. Richard Thompson captained the Worcester College C.C. last summer, and has played rigger and football for his College. Lord Ancram has been skiing for the Varsity for the past two years. Fred Halliday and Neil Balfour have both made paper speeches in the Union. The former was on the Library Committee, writes regularly on politics for *Isis*, and is on the Committee of the Labour Club. Jack O'Reilly was Chairman of the O.U. Student Council last term, and has been asked to stand for election to the Council of the N.U.S. Miles Wright has served on the Committee of the Conservative Association and was President of the Blue Ribbon Club last term—an offshoot of the Bow Group of Young Conservatives. Nicholas Bagshawe speaks regularly in the Union and was elected to the Library Committee. He has served on the O.U.C.A. Committee and was elected Treasurer of the Blue Ribbon Club for next term.'



AMONG the freshmen at the Universities were the following:

OXFORD. D. J. Allport *University*; C. G. Young *Balliol*; N. C. Morris *Oriel*; L. Marcelin Rice *Queen's*; P. J. Corrigan, B. F. Richardson *Lincoln*; C. G. Wagstaff *Magdalen*; K. P. Fogarty, J. S. A. Radziwill *Christ Church*; M. J. Thorniley-Walker *St John's*; A. N. H. Blake *Hertford*; M. Henry *Keble*; F. P. Kelly *St Catherine's*; DD. Matthew Burns, Timothy Wright *St Benet's Hall*.

CAMBRIDGE. J. J. Trapp *Peterhouse*; C. R. M. Kemball *Pembroke*; M. J. Gawel, W. P. Morris, C. F. Pinney *Caius*; S. R. Leslie *King's*; A. J. Plummer *St Catharine's*; H. A. W. O'Brien *Christ's*; St J. A. Flaherty *Jesus*; T. A. S. Pearson, C. N. Robertson, M. G. Tintner, *Trinity*; A. V. Morris *Churchill*.

C. R. M. Kemball has been awarded an Army University Cadetship.

LONDON. D. T. Price, C. N. von Furer-Haimendorf *Imperial College*; W. A. Lochee Bayne *Wye College*; S. A. Sherbrooke *Queen Mary*; P. E. G. Cary-Elwes *King's*; S. H. J. Hayhoe, J. D. Stevenson *St Thomas's Hospital*; J. R. Smith *Westminster Hospital*; P. C. Karran *U.C.H.*; J. R. Devas, P. C. C. Dinkel *Architectural Association*; J. P. Dewe Mathews *Regent Street Polytechnic* (Architecture).

BIRMINGHAM. A. W. Ford-Hutchinson.

DURHAM. P. J. Fitzgerald-Lombard.

EXETER. A. A. Clifton.

KENT. O. J. Field.

LIVERPOOL. J. D. Bryan, J. M. Daly.

MANCHESTER. J. Morris.

NEWCASTLE. A. W. Allan, P. M. Bussy, J. J. Jephcott.

NOTTINGHAM. D. P. Skidmore.

SHEFFIELD. P. S. Detre, D. H. Flint.

YORK. T. O'M. Sherrard.

ST ANDREWS. R. D. McNab, C. J. Wright.

EDINBURGH. K. A. Garrett, A. Sinclair.

DUBLIN. F. T. Ahern, S. M. Broadhead, P. J. Carroll, R. W. Goslett, Hon. G. R. F. Morris, D. P. Murphy *Trinity College*.

BELFAST. M. C. E. Conaghan.

TORONTO. G. C. Wraw.

A. W. ALLAN (1963) has been awarded the Shipbuilding Employers' Federation Scholarship; J. D. Piercy, a 'Sandwich' course with English Electric, and S. J. F. Lamb, a 'Sandwich' course with Bristol-Siddeley.

IN September, A. P. Grant-Peterkin, B. H. Jayes and A. J. W. Powell entered the R.M.A. Sandhurst; and J. F. M. S. Hillgarth, M. Kosicki, G. J. Moor and W. A. Pollock entered Dartmouth.

T. D. J. FENWICK and D. A. Lacy have entered the Seminary at Warwick for the Northampton Diocese. A. P. Q. F. Brown (1961) has started his course of philosophy with the White Fathers in Ireland.

D. L. DODD, H. M. Kerr and R. C. Rowan have entered the Royal Agricultural College, Cirencester.

THE AMPLEFORTH SOCIETY

THE Editor of the Address Book, issued in November, regrets the omission from the list of the Community at Ampleforth of the names of Dom Cyril Brooks, Dom Jerome Lambert and Dom Simon Trafford.

H. G. A. GOSLING (1946), Chesterfield House, Feckenham, Redditch, is the new Secretary of the Midlands Area; and J. M. P. Horsley (1956), Waltham House, Brough, E. Yorks, Secretary of the Yorkshire and North East Area.

BEFORE the end of the year Area Dinners had been held in Birmingham, York and Dublin. The London Area organized a well-attended day of recollection for Old Boys and their wives at the Poplar Club, of which an account follows.

The School will not be at Ampleforth for Easter, 10th April. Old Boys and friends will be very welcome for the Holy Week ceremonies, and for the Retreat discourses, which will be given by Fr Barnabas Sandeman. Those who intend to come are asked to inform the Guestmaster, Fr Denis Waddilove, by 3rd April, of the date and time of their arrival.

AMPLEFORTH SUNDAY AT POPLAR

ON Sunday, 28th November, Old Boys and their wives—and a few offspring—assembled in St George's Club in Poplar for a 'retreat with a difference'. Although the club was empty of its usual population of local teenagers, the retreatants, with intervals of the talks, seemed intent

on re-creating as nearly as possible the noise of a refectory at Shack. In other words, everyone was enjoying themselves.

The day began with Mass, celebrated facing the assembly, at an ordinary table. Father Abbot preached and the theme of the day's Epistle, the need to wake up, was sounded for the first time.

The first talk followed soon after Mass. In it, Father Abbot showed us that the thing to which we have to wake up as Christians is the full implication of loving. God loves us, and it is his love in us that enables us, in our turn, to love—to love him by loving other people.

After sherry and an excellent fork-lunch the 'Teach-in' followed. Father Abbot took the chair and, just as he completed his opening remarks, the first speaker, Father O'Leary of the Catholic Marriage Advisory Council, arrived breathless from his last engagement, with just enough time before his next one to say a few serious and well-informed words on the development of Catholic ideas about contraception, emphasising the new understanding of the developing personal relationship as the essence of marriage. (It is noticeable that his own ideas on the subject have undergone considerable development.) When some searching questions had been answered, the next speaker, the writer Rosemary Haughton, talked about educating children towards the acceptance of responsibility, and emphasised that only love can provide the basis for this acceptance. She suggested that Catholics have a responsibility also for those young people who, for lack of the love our own children have, are unable to grow up to responsibility, especially in sexual matters. Miss Lucy Ware, an experienced Juvenile Court Magistrate, talked about the kind of family background that produces delinquency and the kind that does not, and showed by practical examples the need for love if love is to have a chance to grow.

The most interesting contribution of all came from Father Richard Champion, the young chaplain to the Club, whose whole life is spent working for the teenagers of the district. What they need and respond to is love—the love of Christ seen in his Christians. This short and diffident talk would have been enough in itself to justify the trip to Poplar, because it was about Christianity really works—showed that it really does work. Questions on all the talks were varied and interesting, showing a wide divergence of opinion. The intertwined themes of wakefulness (awareness), love and responsibility recurred in many forms. They were gathered together at last in Father Abbot's last talk after tea, in which he showed how these essentials of Christian living must be rooted in a steady and practical relationship with God, developed in prayer of whatever kind best suits the individual.

This was certainly a 'different' kind of retreat from the solemn and silent ones, but surely all those who came found something to stimulate thought and hope—and wakefulness.

O.A.C.C. REPORT

[This did not appear in the last issue because, although composed in good time, it unfortunately got routed to the Editor of the *Ampleforth News*.—Ed.]

1965 was a successful season with over forty Old Boys turning out to represent the Club. As a result of their efforts four games were won, seven games were lost, one was tied and three games were drawn. Two games were abandoned because of bad weather.

The year started as usual with three days cricket at Ampleforth where equally as usual the hospitality of the school was excellent. It was not a particularly auspicious cricket beginning to the season because the O.A.C.C. were all out for 114. As the majority of wickets fell before lunch no one could point an accusing finger at the port. Only R. S. G. Thompson with 42 resisted the wiles of the School. The School batting on to Sunday replied with 225 with Laurence Toynbee, as so often in the past, holding up the O.A.s bowling. Making the ball fizz and pop he took 6 for 93. Despite this the O.A.C.C.'s predicament was distinctly sticky but good aggressive batting came to the rescue with Adrian Brennan scoring 130 n.o., Willoughby Wynne 44 and Miles Wright 50 n.o., the scoring latterly being at well over 100 an hour. This enabled Lord Stafford to make a reasonable declaration, though with Wright hitting five fours in the final over Mr Wilson and his slide rule would have been welcome in the pavilion. The School needed 145 to win, which they did despite increasing drizzle, with three wickets and five minutes to spare.

The following day the game against the Yorkshire Gentlemen was full of suspense with Toynbee once again holding the centre of the stage. Having taken five wickets it fell to him to make the winning hit and there are no prizes for guessing that it was a one wicket victory. The Y.G.s made 193, 44 coming from Ford and 34 from the familiar figure of John Wilcox. With two balls to go in the final over the O.A.C.C. still needed two to win and the Y.G.s one wicket. Facing was Toynbee who will admit that he normally treats his bat as an instrument of self-protection rather than one of aggression, and at the other end was Wynne who had scored a magnificent 87. Ford bowled to Toynbee who 'steered' the ball through the slips and, accompanied by yelled encouragement from Wynne and many others, just made the second run.

The London season opened with a match against the Periwinkles on the quick scoring ground at Send. In double quick time the opposition reached 303, due chiefly to the efforts of P. Jones who has the right to sport a Kent county cap and Tim Perry who has of course the right to sport an O.A.C.C. cap. The O.A.C.C.'s reply was not especially distinguished and the side was all out for 191. Of this 88 was contributed by David Trench. At Hurlingham, the Stonyhurst Wanderers, perhaps

as a result of the news that they were going to be amalgamated with Beaumont, could only muster 84 runs which the O.A.C.C. knocked off with the loss of only one wicket. Antony King made 43 and Wynne's floaters produced 4 for 26. In the next match against Send, despite David Glynne's 4 for 66 the home side were able to declare at 203 for 6. Against this, with the Send bowlers sharing the wickets the O.A.C.C. could only collect 115.

The match against Downside Wanderers was rather disappointing despite the half-time declaration by the O.A.C.C. Both Martin Crossley and Duggie Dalglis—the casual onlooker must have felt himself in Giantland—struck the ball hard and the Old Amplefordians reached 224. Downside got rather bogged down and in reply by the close were still 50 runs behind with only five wickets down. There was no play before lunch against the Beaumont Pilgrims and when play did start there was just about time for John Dick to play an attractive innings of 51 before the rain ruined the day completely. O'Gorman and Gillham punished the Old Amplefordians' attack at St George's, Weybridge. In reply to the Old Georgians' 216 for 8 declared the O.A.C.C. were all out for 147. The final London match was against the Emeriti and the chief interest was the opening partnership of 156 between Nick Perry and Trench. The O.A.C.C. finally reached 258 for 2 and although de Freitas made 105 the Emeriti were not convincing in their reply of 192 for 6.

And so to the Tour which was played in a week untypical of the summer. Against the Old Rossallians, N. Butcher, this year's School Captain on tour according to tradition, batted well making 67, but the honours of the Old Amplefordians' innings went to Anthony Sparling who in forty minutes before lunch struck 55 in Dexter-like fashion. One could add that his method of getting out was also rather Dexter-like, a little lazy. The Old Rossallians won with six wickets and five minutes to spare, after 51 from Attenborough and some scorching shots from Cooke, who was undefeated at 81.

The match at Tunbridge Wells was once again remarkable and exciting. First of all every Bluemantle wicket which fell was the result of an Old Amplefordian catch. This was no doubt due to the fine example of Lord Stafford, emulating Mike Smith, who took the first two catches at 'suicide' silly mid-on, the second of which was no doubt recorded on the local seismograph. However, all in the garden was not rosy as after being 169 for 9 Bluemantles reached 222 all out, as a result of some hard and high hitting from Hill and Abbott. The opposition were distinctly let off the hook. In reply, thanks to a beautifully judged 90 by Fr Edward Corbould, the O.A.s appeared to get within three runs of the Bluemantles' total, when Lord Stafford propping up the order clouted his first ball into the covers to be caught. However, when the Bluemantles' beautiful blonde and bizarre scorer had re-done her sums it was found the match

was a tie and so it stands. On Tuesday we played a new fixture against the Galleons at Hassocks, which was also notable for a last wicket stand containing some merry tonks this time from Carey and Glynne, the latter striking three sixes in one over while they added 75. None the less the Galleons still won by 4 wickets. D. Vargas being 65 not out.

The next day we met the Sussex Martlets on the Duke of Norfolk's ground at Arundel. This was a memorable experience; first the magnificence of the ground was improved (if that were possible) by a glorious morning. Secondly the writer refuses to believe that anyone has ever bowled better for the Club than Charles Kenny did on this day. The Sussex Martlets had a very strong batting side but from the start Kenny never gave them a moment's peace. Watt went in the first over and Foster, Vargas and Gardiner in rapid succession, 25 for 4. Then Pearson and Borden hung on by the skin of their teeth until lunch, but afterwards back came Kenny again to take another four, bowling even better than he had before lunch. He reserved his best ball of all for the opposing captain, Eddie Harrison, which, pitching about middle, swung superbly late to clip the top of the off stump. For those lucky enough to be behind the wicket it was an education. The first eight wickets went to Kenny and then Carey stepped in to take the last two. The final four wickets had fallen at 108. Although the O.A.s won by 4 wickets, it was not a good batting display, 87 for 2 became 100 for 6 owing to some rather unnecessary shots. Only Wright batted with conviction for 36 and a description of Brennan's 48 as forty-eight edges was perhaps uncharitable but accurate.

As the match against Bluemantles had been remarkable for the Old Amplefordians' catching, the match against Horsham was remarkable for the dropped catches. Eight simple chances went down. As a result Horsham, banging the ball into the air at every opportunity, reached 147 for 8 and declared. However, thanks to some aggressive batting from Wynne and Fr Simon Trafford the O.A.s won with twenty minutes to spare by 5 wickets.

Finally, Middleton gave the Club a good thrashing bowling us out for 136, steady bowling being assisted by some lax batting, but not on the part of Dick and King. In a flurry of sixes Middleton won by 8 wickets with over half-an-hour to spare.

The last game of the season against the Seagulls was rained off. Therefore although the results may not have been so impressive it was a lively year with plenty of members actively engaged in playing. Mrs Dick was once again very hospitable at Send and if the G.P.O. makes a loss on its postal services it is despite the efforts of Lord Stafford who sends out more than a thousand letters a year on behalf of the Club. John Bamford was elected chairman of Staffordshire Cricket Club which brings the total of County chairmen to two.

O.A.C.C. RESULTS

- v. AMPLEFORTH COLLEGE. Lost by 4 wickets.
O.A.C.C. 114 and 252 for 5 dec. (A. P. J. Brennan 130 n.o., O. R. W. Wynne 44, M. F. M. Wright 50 n.o.),
Ampleforth 225 for 7 dec. (S. Pahlabod 50) and 145 for 6 (P. D. Savill 52, A. C. Walsh 56).
- v. YORKSHIRE GENTLEMEN. Won by 1 wicket.
Yorkshire Gentlemen 193 (C. Ford 44, L. I. Toynbee 5 for 78).
O.A.C.C. 194 for 9 (O. R. W. Wynne 87 n.o., C. Ford 6 for 82).
- v. PERIWINKLES. Lost by 112 runs.
Periwinkles 303 for 7 dec. (P. Jones 154 n.o., T. J. Perry 72).
O.A.C.C. 191 (D. J. K. Trench 88, Huydon 8 for 78).
- v. STONYHURST WANDERERS. Won by 9 wickets.
Stonyhurst Wanderers 84.
O.A.C.C. 85 for 1 (A. K. King 42 n.o.).
- v. SEND. Lost by 88 runs.
Send 203 for 6 dec. (P. Smith 52).
O.A.C.C. 115.
- v. DOWNSIDE WANDERERS. Match Drawn.
O.A.C.C. 224 for 7 dec. (M. J. Crossley 75, D. R. Dalglish 68 n.o.).
Downside Wanderers 174 for 5 (A. Squire 63 n.o., R. Mitchell 50 n.o.).
- v. BEAUMONT PILGRIMS. Match Drawn.
O.A.C.C. 162 for 7 (J. Dick 51 n.o.).
Beaumont Pilgrims 7 for 0.
- v. OLD GEORGIANS. Lost by 69 runs.
Old Georgians 216 for 8 dec. (P. O'Gorman 75, Gillham 63).
O.A.C.C. 147 (W. A. Sparling 42).
- v. EMIRITI. Match Drawn.
O.A.C.C. 258 for 2 (C. N. Perry 86, D. J. K. Trench 106 n.o.).
Emiriti 192 for 6 (A. P. de Freitas 105 n.o.).
- v. OLD ROSSALLIANS. Lost by 6 wickets.
O.A.C.C. 208 for 8 dec. (N. Butcher 67, W. A. Sparling 55).
Old Rossallians 212 for 4 (G. Attenborough 51, R. M. O. Cooke 81 n.o.).
- v. BLUEMANTLES. Match Tied.
Bluemantles 222.
O.A.C.C. 222 (Rev. E. Corbould 95 n.o., B. Bairaimian 5 for 87).

- v. GALLEONS. Lost by 4 wickets.
O.A.C.C. 171 (Williams 5 for 42).
Galleons 173 for 6 (D. Vargas 65 n.o.).
- v. SUSSEX MARTLETS. Won by 4 wickets.
Sussex Martlets 108 (C. J. Kenny 8 for 22, R. Burden 41).
O.A.C.C. 112 for 6 (A. P. J. Brennan 48).
- v. HORSHAM. Won by 5 wickets.
Horsham 147 for 8.
O.A.C.C. 151 for 5 (O. W. R. Wynne 59, Rev. S. Trafford 39 n.o.).
- v. MIDDLETON. Lost by 8 wickets.
O.A.C.C. 136.
Middleton 138 for 2 (C. Shamon 52 n.o.).



We thought that it might be of interest to Old Boys if occasionally we gave a list of various Amplefordian enterprises, and it seemed a good idea to start off with hotels and restaurants. Unfortunately we have not been able to get in contact with more than three by the time we go to press.

THE BEDFORD LODGE HOTEL, Newmarket, Suffolk. Run by P. Wardle, father of T.P. (B 55) and D.F.H. (B 61).

A quiet and secluded country home hotel, standing on the Thetford and Norwich road (A11 out of Newmarket). It provides comfort, good food and friendly service.

THE RED LION INN, South Stainley, Yorkshire. Run by J. Fawcett (O 56).

A family-run restaurant on the main road between Ripon and Harrogate. Renowned for its good cooking and pleasant surroundings. Open all the year round for all meals. Prices very reasonable.

THE STORK HOTEL, Queen Square, Liverpool. The Managing Director is J. Clancy, O.B.E., F.H.C.I., (1905), surely the doyen of Amplefordian hoteliers.

Liverpool's first Three Star Hotel. See the advertisement at the back of the JOURNAL. Single from 49/6d., Double from 90/- (breakfast included).

There must surely be many more Amplefordians in this line of country. We would be very glad to hear from them.



THE following is the first of what we hope will become a regular feature, an Old Boy's article describing some aspect of his work. The more enterprising the work, the better pleased we are to print the article. *Export or Die!* being the first of the series, is also the longest; from now

on, contributions should not exceed 1,000 words, i.e. two and a bit pages of the JOURNAL. Please send them to Fr Fabian Cowper.

EXPORT OR DIE!

HAROLD MACMILLAN once said that Exporting was fun. Harold Wilson has told us how desperately important it is to export, but then so have so many Politicians for so long. In fact I remember in my days at Ampleforth that Stafford Cripps used to exhort the country to export more and that was just about the only part of the Socialist Party Doctrine with which I did not quarrel. I am Sales Director of an Industrial Company in Wolverhampton, employing approximately three hundred people, manufacturing two categories of Valves.

The first are industrial and used to control Steam, Gas, Air, Acids, Abrasives, Oils etc. The second are domestic and include Radiator Valves and also Mixing Valves for Showers; both types being either thermostatically controlled or simple manual valves.

Harold Wilson has supported his exhortations to exporters by offering some practical help in the form of 1½ per cent Rebate on Export Turnover, which may be deducted from Taxation, normally paid on certain services. The Board of Trade (B.O.T.) has also been directed to organize 'Joint-Venture' schemes with certain trade organizations, and these take the form of monetary assistance at Foreign Trade Fairs. One of these was Batimat held at Palais de Defence, Paris—18th to 28th November 1965. My Company contacted the B.O.T. and we booked a stand 15 ft x 10 ft in the British Sector of the Exhibition, and we were invited to a Conference in London to discuss with the B.O.T. and our Fellow Exhibitors, the general facilities for our requirements. My Company had completed our Market Research into the European field only a few months previously, and we were quite aware that the majority of our products were available in France (and Europe), even cheaper than our British products. Therefore if Carriage, Insurance and Freight—say 5 per cent—were added and then the import duties, e.g. France 16 per cent—it was obvious we would be wasting our resources by going at all. Fortunately in recent years we have specialized in producing Thermostatic Radiator Valves and Thermostatic (and non-Thermostatic) Mixing Valves for Showers, etc., for a growing Market, where we feel we are at the forefront and we decided to use Batimat as a 'Springboard-into-Europe' campaign, and to take full advantage of the Joint Venture scheme.

I suppose that the hardest work is in the preparation, although the Exhibition itself is more exhausting, because of the noise, stuffy atmosphere and long hours. Anyway, we had lots of hard preparatory work—leaflets to be translated into five European languages, weights into

kilos, dimensions into centimetres, outputs into litres, temperatures into centigrade, etc.

The B.O.T. kindly arranged for Interpreters to apply to us and we received five applications. We have learnt the hard way that in the end it is quicker and more economical to telephone the Continent (or U.S.A.) to finalise a 'deal', so I phoned the most likely applicant. She was Gurl Schneider, who claimed to speak seven languages (impossible?) and I asked the usual questions—Was she attractive (most important)—Yes. How Old was she—33. Was she experienced—Yes. Was she married—Widow with two daughters at a Convent. How much did she want—£10 per day plus lunch. This was ridiculous, I felt, but I said I would like a reference and she quoted the British Embassy in Paris. When I phoned them one of the Commercial secretaries told me that Gurl is the best in Paris, and possibly Europe, and that she was only asking the normal top rate. I accepted this and wrote to Gurl to confirm our offer.

This was my first humble realization of the French prices, and my second came just afterwards, when I booked a twin room at an hotel to which I was recommended as being of a good second class calibre and this was nearly £10 per day, B. & B.!

Shortly before Batimat opened, Mr Walker, our Exhibition Manager, flew to Paris to liaise with the Plumber, the Electrician and the Stand fitters, and he reported that all was going well. He said however, that the Trades Unions appeared to have as big a grip over there as they do at Earls Court or Olympia, in London, and I knew that this meant that their Shop Stewards and 'Spies' would be circling round demanding sight of Union cards from all and sundry, who were helping. If anyone was helping they must be fully paid-up Union Members, and no inter-change of jobs was tolerated. For example, a Carpenter could not touch a paint-brush, nor a Plumber a screwdriver. This obnoxious farce is not, I believe, fully believed by most sensible people, but if we wanted a tap turned off, which was situated inside a wooden cover (to make it less unsightly) a Plumber must be called. The real crunch comes next, when he says he dare not undo the two screws holding the lid down, as this is a Carpenter's job, and it is more than his life is worth to risk doing it! If he did the whole place could be brought to a standstill by the blast of a whistle from a spy and no work could be restarted until the Union Executives were satisfied that this misdemeanour would not recur. How on earth does one describe one's emotion on a thing like this—first incredulous, then all at once laughable, pathetic and finally desperate—what on earth do so-called Christians think they are doing? Certainly no service to Humanity or even to their Fellow-beings!

The first day at Batimat was a great anti-climax as apparently the French assume that nothing opens on time, and it is not expected to be open properly until the second day! Anyway, our Stand was finished and

all complete with the hot and cold water services connected correctly and operating perfectly. In fact the only blemish was that the Company's name was not complete as some of the lettering had been broken in transit. This was about the only job which had been left to the Organizers and they had not bothered to bring any spares!

The first few days were spent finding our feet. Our Interpreter Gurli Schneider arrived five minutes early on the first day and kept this up throughout the Exhibition. She proved to be a charming girl who picked up the basic selling features of our products in a fantastically short time. In fact she became so efficient that during the second week, Mr Walker and I were both able to be away from the stand at the same time, leaving the remarkable Gurli happily and competently at home to all comers.

I suppose that Trade Exhibitions may be compared to the First Night of a London Theatre where you go not entirely to see the Production, but also to see who else is there and what they are sporting. This was a great relief at Batimat, because by half-way through we had not had any real substantial enquiries from any person or Company, who were interested in becoming our Distributors or Stockists in any European country. This was depressing but I had already decided to choose the half-way point as the tactical time to approach other companies myself (If Mohammed won't come to the Mountain, etc.). The first half was spent more away from the Stand than on it, and an appraisal was made of all the little things—Coffee Bars, Cloakrooms, Guides, Organizers' Offices, Restaurants and Banks (most necessary, as living in Paris by Day and Night was just fantastically expensive). Anyway, the other stands revealed an evident truth—firstly that Continental design of Plumbing Fittings, Basins, etc., was much better than our English counterparts (one must be honest) and secondly, their prices were incredibly reasonable. I found this to be true on stands from Switzerland, Germany, Italy, Belgium and France itself. For what it counted, they were very polite and had a most pleasant attitude to the English, and I was asked, 'Why, Monsieur, do you not have more modern factories in England? We have seen your machines and they are outdated and some of them are even Pre-War.' O.K. Yes—but what does one answer? Why hasn't one the courage to tell the truth that, firstly, we have not been financed by Marshall aid and equipped by American Capital, and secondly, we have cruel Company taxation because we support the finest Health Service in the World and thirdly, we have a great Defence Force including Nuclear Arms and Super Aeroplanes, Aircraft Carriers and in fact we spend one-third of our National Income on Defence for us and FOR THEM. Well, one didn't answer this way as I suppose Englishmen have always been taught to grin-and-bear-it from one's first Rigger match (or House match scrum) in one's upbringing.

At the show during the first week we were pleased to welcome to our Stand some of the more enterprising British Businessmen who came over to have a look at the Continental Fare. The show was open on Sunday and we were beset by the Parisian public in their hordes, amusing their children (at our expense) which I found very tedious. Eventually, we removed all the leaflets from our stand and muttered to one another that we now know what it felt like to be in a Zoo!

During the second week I had lunch with Robin Smythe who is now the *Daily Mail* Correspondent in Paris and who was (just) a contemporary of mine in St Edward's. We reflected on the speed of change at Shack as after all it was only about twenty years ago when we remembered Br Patrick as being renowned for his scholastic ability and Br Basil as a horribly tough wing-forward on the rugby field!

One of the first serious requests to us for a Distributor for our products came from a middle-aged Parisian who spoke very little English and who appeared to have a very thorough knowledge of the requirements of Thermostatic Shower Valves. (I was most impressed by him and cheerfully told him that we were not going to decide upon our Representation until the last day but we would meanwhile put him on our short list.) He had quite a most comprehensive knowledge of the subject, including prices, performance and technical specifications of Continental mixers, and he told us he was an independent Agent who was just looking for this type of equipment to be complementary in various cast iron pipes, etc., he was already selling. He said he had served his apprenticeship with an electrical appliance company, and he had excellent contacts all over France with distributors of domestic equipment. Funnily enough Gurli was a little hesitant in her appraisal of this man and her intuition was quite correct, as on the last day but one we saw him again—this time on one of our Competitor's stands, with a badge in his lapel to indicate that he belonged to that Company. We could have had our sales blocked for at least twelve months if we had fallen for the 'Suckers-Punch'.

Eventually it became apparent that the Distributorship of our products should go to one of three companies who became the short-list of applicants. At this stage I telephoned my contact at the Confederation of British Industry in England, to seek his advice on the stability of the companies concerned and to get his department's opinion of the background (and future) of the companies concerned. The telephone line was very bad but he suggested I telephoned his commercial associate in Paris to take this matter over. When I phoned this Paris 'Associate', I was promised that he would be at our stand the next day at 10 a.m. and I therefore made my arrangements for a programme and arranged for those on the Short List to be present—at staggered intervals. It still annoys me even now, writing this sometime afterward, to record that

this C.B.I. 'Associate' never appeared, nor indeed, was there any reason given to this day ! However, I was forced to use my own initiative and although all these seemed to have roughly equal claims of sales coverage and knowledge, the personality of the three was certainly Freddy. He is a great enthusiast with lots of drive and initiative, e.g. He to me : 'Can you understand letters written in French?' Me : 'Not awfully well'. He : 'Very well, I shall employ a typist who can speak and write English'. This is typical of his helpful and co-operative attitude. He is an interesting human by any standards—he was an officer in the Free French Commandos in the War, and he has since married a Hungarian. His present livelihood is selling Hungarian Cast Iron Radiators all over France, which is an excellent entry for us to the Distributors in this Market to whom he sells who can also be Distributors for our Thermo-static Radiator Valves and Mixers without difficulty.

As I write this we have only had an initial order from him, but I have great faith in him, and I know that he must first move quietly whilst he canvasses the market. We also made useful contacts during the Exhibition with Buyers in Switzerland, Italy and Belgium and we live in hope that our exports to Europe will increase through these channels.

My brief acquaintanceship of Executives on other stands in the British Sector encouraged me to believe that the Exhibition showed good results for most participants. I was delighted to note that British products and also our presentation (most important) were of a very high standard.

I believe most people write to try and express a message—I in fact have not done this, but I suppose if I were asked I should complain bitterly that exporting is not fun. Orders are taken at low prices, complete product re-documentation is usually necessary, technical advice and service is costly and difficult. Although we must Export (or Die ?), other countries in Europe are much more export conscious than we appear to be and we should sometime re-examine our values before Mr Heath or Mr Wilson takes us into Europe.

At the moment good and efficient British Companies can and do Export to the European Six despite a high tariff against us. Conversely let us remember that there is also a high tariff for the European Six to export to us. But if we join the Six and these tariffs are reduced (both ways) it will be possible for the Six to flood this country with well designed, mass produced quality merchandise, often manufactured by companies completely re-equipped since the war and usually suffering from less Trades Union restriction than we have, and less taxation to support Health Services and less costly Defence expenditure.

The European Community may need our stability within their Politics but do we need their Merchandise within our Economy ?

HUGH B. MEYNELL (E. 1943-48).

SCHOOL NOTES

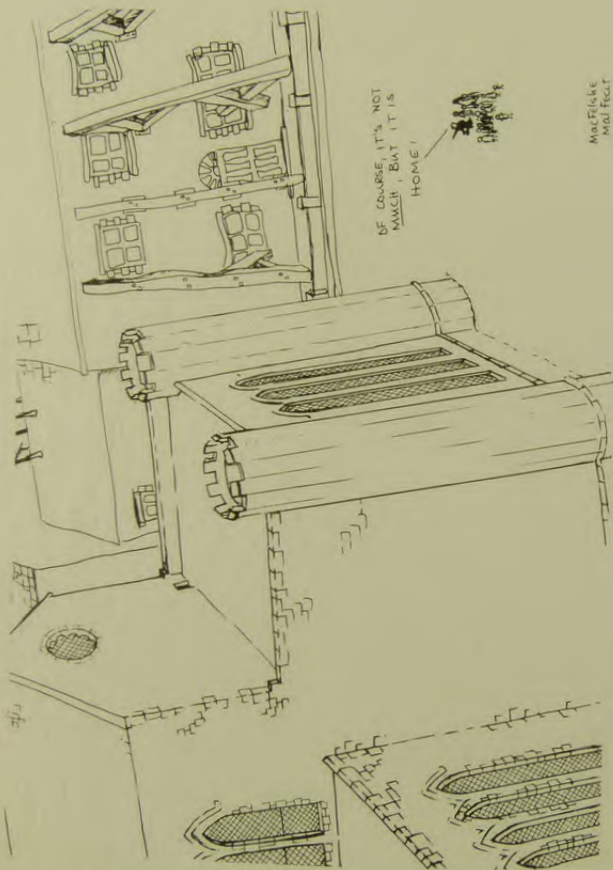
THE SCHOOL OFFICIALS were :

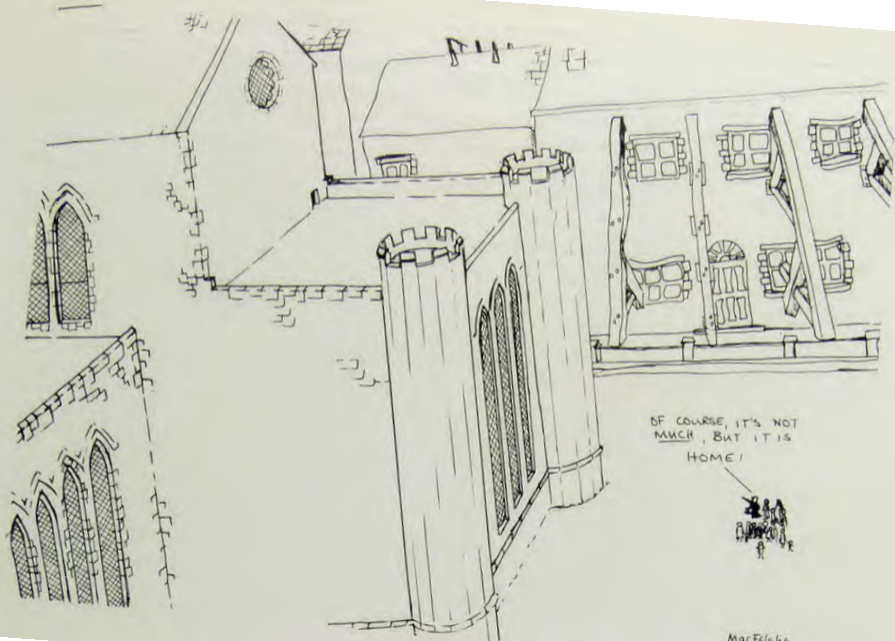
Head Monitor	P. D. Savill
School Monitors	T. W. O'Brien, D. R. H. Tufnell, Hon. H. A. J. Fraser, P. B. Gormley, R. M. Davey, R. M. Lister, T. J. Moulding, M. H. Hudson, T. B. Knight, M. R. Whinney, M. G. Spencer, K. J. T. Pakenham, C. R. Gorst, G. L. de Chazal, S. J. P. Pahlabod, J. F. Holt, P. F. Hewitt, R. E. Parker-Bowles	

Captain of Rugby	P. D. Savill
Captain of Shooting	M. P. George
Captain of Boxing	R. L. Nairac
Captain of Swimming	I. C. J. M. Russell
Master of Hounds	S. G. Hull
Office Men	C. R. Gorst, P. F. Hewitt, M. R. Whinney, W. P. Gretton, B. D. J. Walker, J. Thorburn-Muirhead, P. A. D. Biggs, R. C. Cummings, R. A. Dawson, R. J. Murphy, Lord Ramsay, H. P. F. Sherbrooke	
Librarians	J. M. Brockhurst Leacock, 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, C. H. Hetherington, J. W. P. Wetherell, D. P. West	
Senior Bookroom Official	K. J. T. Pakenham

THE following left the School in December 1965 :

J. H. Borkowski, D. J. Bowes-Lyon, A. Bromovski, J. A. Catlin, W. G. B. Clarence Smith, C. H. V. Collins, F. D. Cummings, T. A. Day, P. O. Donnell, P. R. H. Forrest, H. A. J. Fraser, P. B. Gormley, C. R. Gorst, W. P. Gretton, R. J. Hadow, P. F. Hewitt, D. Q. Holder, J. F. Holt, J. D. N. Home Robertson, M. H. Hudson, W. Q. Hunter, A. A. F. Kean, T. B. Knight, E. W. V. Knox, P. M. M. Langley, J. R. Lawder, P. A. Lawrence, R. M. Lister, S. St A. Mooney, T. J. Moulding, J. R. Nicholson, T. W. O'Brien, S. J. P. Pahlabod, K. J. T. Pakenham, R. E. Parker-Bowles, D. W. J. Price, P. D. Savill, M. G. Spencer, M. F. Stuart Douglas, M. J. W. M. Vaughan, W. B. G. Wakely, J. W. Wardrobe, M. R. Whinney.





OF COURSE, IT'S NOT
MUCH, BUT IT IS
HOME!



MacFelshe
Mal Feclt

The following boys entered the School in January 1966:

D. J. Casserly, A. S. Gibbs, S. G. H. Jefferson, A. D. Lucey, S. J. Marriner, P. Moroney, P. J. Muir, Hon. J. P. Ramsay, C. A. Sparrow, Hon. J. E. M. Vaughan, A. P. Young, M. T. Ryan, W. A. Ryan.

WE congratulate the following on their election to university awards or their gaining of entrances in the recent examinations:

OXFORD

<i>Balliol</i>	(Scholarship, Maths.)	P. R. H. Forrest E. W. V. Knox
<i>New College</i>	(Scholarship, History)	K. J. T. Pakenham
	(Scholarship, History)	M. J. W. M. Vaughan
<i>Worcester</i>	(Exhibition, Maths.)	T. B. Knight
<i>University</i>		C. H. V. Collins
<i>Queen's</i>		S. J. P. Pahlabod
<i>Christ Church</i>		H. A. J. Fraser
<i>Hertford</i>		M. G. Spencer
<i>Corpus Christi</i>		D. W. J. Price

CAMBRIDGE

<i>Pembroke</i>	(Exhibition, History)	W. Q. Hunter
<i>King's</i>	(Scholarship, History for Ec.)	W. G. R. Clarence Smith
<i>Caius</i>	(Exhibition, History)	W. P. Gretton
	(Exhibition, Mod.L.)	P. O. Donnell
<i>Trinity</i>	(Exhibition, Classics)	R. M. Lister P. F. Hewitt C. W. Noel M. H. Hudson P. A. Lawrence P. D. Savill J. R. Nicholson
<i>Queens'</i>	(Exhibition, English)	
<i>Downing</i>		
<i>Churchill</i>		

WE offer our best wishes to Mr J. L. Lee who left the Classics Staff at Christmas to teach at Beckenham and Penge County Grammar School.

WE congratulate Mr and Mrs P. A. Anwyl on the birth of a daughter, Helen Louise, on 7th August, and Mr and Mrs G. J. Sasse on the birth of their third son, Toby William, on 1st November, and Mr and Mrs J. G. Willcox, on the birth of a daughter, Amanda Helen Elizabeth, on 27th November.

THE LIBRARY

THE Library has now acquired a Benefactors Book, so that it should be possible to keep a more exact and complete record of gifts to the Library. Among the more notable in recent months have been the *Larousse Encyclopaedia of Renaissance and Baroque Art*, Pope John XIII's *Journal of a Soul* in a particularly fine binding, Moreton's *Old Carnations and Pinks*, notable for its illustrations, the Admiralty *Manual of Hydrographic Surveying*, Drake's *Saints and their Emblems*, Deamer's *Fifty Pictures of Gothic Altars* (the latter two formerly in the library of Sir Geoffrey Webb), Linklater's *The Prince in the Heather* and a number of others which cannot be listed here. To the various donors we offer our grateful thanks.

Work was begun in May on the building of a Subject Index, and we have started a collection of newspaper cuttings and pamphlets on current affairs and problems, arranged alphabetically for speedy reference. Both these systems should make—indeed, have made—it easier to answer the recurrent question, 'Has the Library anything on . . .?' Examples of headings used are 'Aircraft Industry', 'Elephants', 'Industrial Spying', 'Lions at Longleat', 'Rhodesia', 'Strikes' and 'Zambia'.

Former librarians may like to know that we now have a Librarians Book, which records the name of all those who have helped in the running of the Library since 1949—before which there do not seem to be any records.

THE CINEMA

IN general the films this term were well-received with the exception of a few, including *Seven Days in May* which failed to live up to its expectations as a follow on from Frankenheimer's highly-successful *The Manchurian Candidate*.

The remaining films could be placed in two categories: the comedies and the thrillers. Into the former category fell films like *One, Two, Three* (an amusing take-off of Soviet-American relations in Berlin), *Robin and the Seven Hoods*, and *I'd Rather Be Rich*. Among the best thrillers were *Woman of Straw* (notable mainly for its excellent music and for a first-rate performance by Ralph Richardson), *Topkapi*, *Charade*, *The League of Gentlemen*, and the rather over-rated Hitchcock thriller *The Birds*.

Finally, there were two films which could be called 'serious'. The first was Peter Brook's excellent film-version of Golding's novel *Lord of the Flies*, but, though considered an excellent film, it was not felt to do real justice to the novel. The other was *Behold a Pale Horse*, an interesting story about the Spanish Civil War, which was very well photographed, but the plot was really too drawn-out to hold the audience's full attention.

SEEDS OF PEACE

OCTOBER 16TH was the twentieth anniversary of the Food and Agriculture Organisation which has done so much towards the development of local resources and initiative in poorer countries. To mark the anniversary a group of boys launched a scheme based on the theme that peace in the world must be built up from grass root level by the hard work concern of people for those in need. 'Seeds of Peace' is thus a twenty-one week campaign in a dozen local schools and clubs which requires its members to attach a sixpenny National Savings stamp to a membership card once a week. Newsletters are sent out as a means of educating members in sensitivity and understanding for this central question in our world today: the development of peace, not merely by balance of power, but by the piecemeal, complex but thoroughly worthwhile and possible, provision of every man with the means and energy to support himself and his family.

Seeds of Peace has about 400 members and its secretariat is arranging a project to be adopted; one with which it can have personal contact and which will illustrate well the whole theme of development.

HATFIELD

DURING the term a party of eight were invited here for a week-end from Hatfield Borstal and were entertained by a group of Rovers. Eight Rovers camped with the Hatfield Party despite arctic conditions. The boys from Hatfield ate in the House refectories, and used the Rover Room as a meeting point. Fr Martin kindly gave a much appreciated lecture on the Shroud. It is hoped to continue these week-ends in the future.

CHRISTMAS CONCERT

In spite of the pulls of examinations a good audience turned out on the last Monday of term to hear the traditional Christmas Concert. The Orchestra began with the Beecham arrangement of the suite 'The Gods go a-begging' which made a good opening, though it might have been more judicious not to have played the entire ten movements. For all that it was well played and enjoyable. Mrs Moreton's singing of the well-known aria 'Let the bright Seraphim' was a joy to hear, and greatly appreciated by the enthusiastic audience. She sang with splendid verve, and managed the tricky runs and turns with impressive dexterity. The trumpet obligato was played by Mr Kershaw on a soprano saxophone. After initial engine trouble, which necessitated a fresh start, this turned out to be a triumphant substitute for the high trumpet.

It was good to hear two piano soloists. Appropriately we had two Poles playing Chopin. Of these, Swietlicki is undoubtedly very gifted;



No need to ask him how he's getting on—he's the Manager!

He became a Manager whilst in his thirties, for when we recruit men we are looking for those who will be able to carry responsibility at an early age.

And he enjoys his work, because the atmosphere in District Bank is alive and friendly, both towards our customers and amongst our staff.

The minimum educational requirement is a good G.C.E. at Ordinary level which should include English and mathematics but preference is given to candidates with successes at Advanced level.

In the provinces, the starting salary at age 16/18 ranges from £370 to £475—suitable passes at Advanced

level being taken into account. Thereafter, the basic salary scale rises by annual increments to £1,145 at age 31 and additional merit increments are awarded at every level, so that a man of 27 may earn over £1,000 a year.

In Central London these figures are supplemented by a special allowance of £150 a year.

From age 31 salaries rise to progressively higher levels with increased responsibility. The commencing salary for a Branch Manager is over £2,000 and the way is open for further advancement to higher appointments with salaries of £5,000 and beyond.

People get on in

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Teaching the Faith

Teachers, parents, parish priests—today all alike are vitally concerned with the challenging problem of how to teach the faith as the living, saving, divine Word that it is. And all alike will find new help and inspiration in the catechetical feature *Teaching the Faith* now published every month in the CLERGY REVIEW.

Yet this is only one of the new features appearing regularly in the new, enlarged CLERGY REVIEW. Others—all of direct interest to teachers and lay people as well as to the clergy—cover the latest developments in biblical theology, the liturgy, and ecumenical encounter and dialogue. Their titles are enough to show their scope and emphasis: *The Bible and the People*, *Letter from an Anglican*, *Ecumenical News*, *Reforming the Liturgy*, *A Layman's Comment*.

All the popular, established features—features which have already made the CLERGY REVIEW Britain's most bought, most read serious Catholic monthly—remain unchanged, of course; articles by leading authorities ranging over all aspects of the Church's life and thought, the monthly *Questions and Answers*, the quarterly illustrated supplement on church architecture, correspondence, book reviews, The CLERGY REVIEW is now essential reading for every enquiring Catholic.

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but he played on this occasion with more panache than accuracy, and it would be a pity if he were to sacrifice his real musicianship for mere showmanship. One would like to hear him play something much simpler and prove to us once more that there is real depth behind the technique. Sienkowski, on the other hand, showed a great feel for the music, and it was a pity that his memory failed him.

The Brandenburg Concerto came off very well, again with the soprano saxophone replacing the original high trumpet, and it was remarkable how trumpet-like it can sound. All the soloists played well, especially in the outer movements in which they were well accompanied by the orchestra. The slow movement would have benefited from a little more practice together from the point of view of ensemble.

It was unfortunate that Bussy was prevented by a bad cold from playing Franck's *Panis Angelicus* on the trombone, in duet with the bassoon. However, Mr Dore is nothing if not resourceful, so we had the bassoon playing the melody, and Fr Anselm deputising ably at short notice for the original (if that is the right word) bassoon part. All very complicated, but it came off rather effectively.

Paradoxically the concert ended with an Overture, but for all that Mendelssohn's 'Ruy Blas' made a spirited and appropriate ending to an enjoyable evening's music.

Monday, 13th December 1965

Theatre 8.05 p.m.

PROGRAMME

NATIONAL ANTHEM

- Ballet Suite—The Gods go a-begging *Handel-Beecham*
Introduction, Allegro, Minuet, Hornpipe, Musette,
Ensemble, Larghetto, Tamborino, Gavotte, Bourree
- Let the Bright Seraphim *Handel*
Soprano : ANN MORETON Trumpet : DOUGLAS KERSHAW
- Piano Solos *Chopin*
(a) Impromptu in A flat G. SWIETLICKI
(b) Nocturne in F sharp *Chopin*
I. K. SIENKOWSKI
- Brandenburg Concerto No. 2 in F *Bach*
Allegro, Andante, Allegro
Violin, NEVILLE MORTIMER Trumpet, DOUGLAS KERSHAW
Flute, EDWARD MORETON Continuo, GERALD DOWLING
Oboe, SUZANNE DORE
- Panis Angelicus *César Franck*
Trombone, J. M. BUSSY Bassoon, T. W. O'BRIEN
- Overture : Ruy Blas *Mendelssohn*
Leader of the Orchestra, NEVILLE MORTIMER Conductor, PHILIP DORE

KATHLEEN LONG

It was our very great pleasure to be able to welcome back after a lapse of some five or six years Miss Kathleen Long, who came and gave us a quite exceptional recital of music for piano at the end of October. She had chosen a first rate programme which catered for, without pandering to, every taste, and she played with such consummate artistry and skill that everyone was thrilled, and many more seasoned concertgoers were heard to remark upon one of the very finest piano recitals ever heard at Ampleforth. Perhaps what impressed one most was the truly astonishing range of Miss Long's tone and her ability to adapt her playing to such a wide variety of style. Seldom has one heard any pianist able to coax such beautiful and delicate sounds from the instrument, caressing when necessary, yet fully able to command a vast and noble climax, and never, on any occasion, sacrificing the clarity of the texture. This was playing of the highest order, and a revelation to many, for one realised how jejune a merely accurate and note perfect performance can be. Miss Long's programme speaks for itself, and let it suffice to say that whether playing Scarlatti or Mozart, Schumann or Chopin, Fauré or Debussy, she invariably captured the mood and succeeded triumphantly in putting it across to a particularly appreciative audience.

October 29th, 1965

Theatre 7.30 p.m.

PIANO RECITAL

Two Choral Preludes

In dir ist Freude
Ich ruf zu dir*Bach-Busoni*

Three Sonatas

E minor, E major, B flat major

Scarlatti

Sonata in C, K.300

Allegro moderato, Andante, Allegretto

Mozart

Sonata in G minor, op. 22

So rasch wie moeglich
Andantino, Scherzo, Rondo (presto)*Schumann*

SHORT INTERVAL

Three Mazurkas

Ballade No. 4 in F minor

Chopin

Nocturne in B major

Fauré

L'Isle Joyeuse

Debussy

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

THE first session of the new Academic Year was an active one for the S.D.S. Two events attracted large attendances of well over 100—the Easingwold match and rumours of an Impeachment.

The Easingwold match came at a good point in the term when the quality of debates and attendances at them were beginning to fall. The School, as always when female talent is to be present, turned out in due force and an enjoyable debate was had by all even though Easingwold were so strikingly defeated. The Committee entertained the visiting team and its supporters in the Guest Room afterwards and Miss Bronwen Roberts entertained us all to some folk music, assisted by the Secretary in 'Rule Britannia' and the President with the Volga Boat Song.

The Impeachment of Mr Nicholson formed a fitting culmination to the term. Mr Nicholson who had already outraged the House in the Easingwold match, further outraged it by deriding its good name and that of all the officials. Though it was evident that there had been much preparation beforehand the trial did not suffer from this but on the other hand gained. The Leader of the Government moved a Committee of the whole House, so great was the offence, and into this the House moved. The Secretary took the Chair as Steward of Committee and called upon Mr Spencer and Mr Price to assist him as officers. Meanwhile the Tellers had successfully organized the Chamber into a Court and gathered the names of those who wished to give evidence. The Sword of Justice was unsheathed and placed before the Secretary, symbolizing the fact the court was now in session. The defendant took his seat in the dock and the impeachment proceeded. Several witnesses were called, including the President himself, whose character had been so grievously maligned. This provided much entertainment for the over-full House. Mr Nicholson, after his speech from the dock, was then judged by the Steward and Officers and found guilty in three of the five charges brought against him. On being asked the House said it did not want sentence to be passed. Mr Nicholson, though not agreeing with the verdict, accepted the decisions of the judges and subsequently resigned his membership.

This first impeachment of a member of the S.D.S. by his fellow-members ran smoothly with some reservations. The Counsels—for the House and for the Defence—needed to brief their witnesses better in order that questioning and cross-questioning might be quick and slick to keep the attention of the House. This Mr F. Saunders and Mr E. Baker failed to do adequately, but it has provided a very valuable lesson for the future. In order that this may be so, future impeachments will be proposed

one week in advance, and if they are to be, will take place the following Sunday, and only for part of and not instead of an entire debate, if possible. Such trials must never again be allowed to drag.

This is how the term ended, but it began with the election of the Lord Ramsay as Leader of the Government, the Hon. D. Howard as Leader of the Opposition, and Mr Raftery as Secretary. Lord Ramsay's greatest fault as Leader of the Government was his failure to pin down the true issues of the motion and confine the area of a debate. Instead the area was unbounded and debates often confused. In the debate on the Classless Society for example, both sides were using the same arguments and proposing the same case, which caused much tedium.

Mr Howard, after a shaky start, improved as the debates went on, and he warmed to his new position.

After five debates the two leaders stood down and Mr Fane-Saunders took Lord Ramsay's place and Mr Spencer Mr Howard's, in preparation for the Easingwold debate. Mr F.-S. still has his natural vehemence; it got a little out of hand at times and lost him the hold he might have had over the Society. Mr Spencer speaks forcibly and persuasively but tends at times to treat anyone who does not agree with him as he would a dire enemy.

Of the speakers from the floor Mr Durack was the most prolific—what were at first slightly monotonous speeches grew later to be erudite and varied. Mr Emerson-Baker did much service to the Society and to himself with his unceasing flow of oratory. Mr Raftery too ranks among their number for prolixity though not for quality, too pre-occupied was he with the onus of the secretaryship.

Others too are deserving of mention: Mr Gubbins, Mr Bevan, Mr Hunter, Mr Cape, Mr Zawidowski, Mr Noel, Mr Scrope and Mr Lawrence. All contributed to the standards of the debate—one looked forward to the witticisms of Mr Scrope, or the thought of Mr Bevan, the erudition of Mr Hunter, or the noble ideals and integrity of Mr Lawrence, to the logic of Messrs Zawidowski and Cape or the originality of Mr Noel. Others, like Messrs Sich and Fenwick, did not fail in their duty towards the Society.

A family worthy of mention in a paragraph of its own is that of the Le Fanus. Mr J. C. Le Fanu is certainly one of the most outstanding of the speakers this term. He has through pure will-power and great effort overcome his speech defect and now renders his words with perfect ease and pleasing sincerity and firmness. Mr M. E. Le Fanu, suffering too from a slight defect of speech, has not so much overcome it as skilfully and admirably turned it to his own good use, producing the most entertaining of speeches. Mr J. R. Le Fanu was heard little but proves to be promising from his maiden speech—as do others like Mr Donlan and Mr de Trafford.

Another family that deserves mention, alas for the last time, is the Pakenhams. They started to invade the Society some time in the youth of the President, and since then many an opponent must have murmured with Macbeth, and possibly with similar emotions on occasion: 'What! Will the line stretch out to the crack of doom?' But the one that has just left was the last, and though we heard little from him this term, we remember his past services, notably his efforts as Leader of the School team in last year's Regional Round, and the Society extends to him the thanks and good wishes that it has extended to all previous members of this long and illustrious dynasty.

K. RAFTERY, *Secretary*.

The motions debated were:

'This House considers that all coloured people who wish to immigrate into this country should be allowed to do so.' Ayes 28, Noes 29, Abstentions 9.

'This House would have fought by the side of the Irish Heroes of 1916 in their fight against English occupation.' Ayes 39, Noes 42, Abstentions 2.

'This House wishes good luck to an independent Rhodesia.' Ayes 31, Noes 16, Abstentions 1.

'This House considers that the Ampleforth Expedition to Russia will be a damaging blow to East-West relations.' Ayes 29, Noes 20, Abstentions 2.

'This House, if it is to be honest to itself, cannot say that it welcomes the coming of the classless society.' Ayes 39, Noes 32, Abstentions 6.

'This House thinks we have nothing much to learn from America.' Ayes 26, Noes 23, Abstentions 1.

'This House thinks that respectability is the curse of civilization.' Ayes 25, Noes 68, Abstentions 4. (Proposed by Easingwold.)

'This House considers that the methods of modern warfare are such that no Christian can, for however just a cause, take up arms.' Ayes 11, Noes 33, Abstentions 4.

'This House would keep the Red Flag flying.' No vote was taken at this debate as the House was diverted to the impeachment of Mr Nicholson.

THE JUNIOR DEBATING SOCIETY

ALTHOUGH the Society has not had an exceptional session, it has, under a new President, Fr Vincent, improved its standards of debating continually during the term. A large number of members were enrolled at the first meeting and attendance was never lacking. The regulars displayed much ability and eagerness, but all too many concealed their potential in the back row. The majority of debates were extremely lively, if

somewhat predictable, and even the most difficult topics were carried off with surprising resolve. However, the House offered little hope to the strictly serious speaker, but induced a most amusing, if somewhat turbulent term's debating, led in great part by Messrs G. W. Russell and M. P. Reilly.

Mr Reilly spoke often and rarely to the point, intriguing the House with his uncompromising and witty style. Although only in his first term with the Society, he has already gained a notorious reputation. Mr Russell, his counterpart, who was never lost for a quick or witty retort, often seemed to find it convenient to ignore the President, who was constantly punctuating his literary pieces with reproof.

Mr Laury, with his calm bleakness, never failed to direct the House successfully into following his esteemed theories, whereas "adults' disregard for teenage opinions" was never far distant from the accomplished Mr Cape's lips. A large part of the serious argument was provided by Messrs Harries, N. J. Couldrey and the imperturbable Mr Burridge, who were always willing to provide light for those they considered to be in the dark. Mr Murphy conducted his affairs with a certain amount of suave mystery. Unfortunately for Mr Thompson time often seemed shorter than his entertaining speeches, but this did not seem to mar his chances as far as the House were concerned. Mr Fane-Gladwin made a number of commendable speeches, as did Mr D. N. Young, while the beaming Mr Macadore rarely ceased to bounce indefatigably up and down in attempts to keep the House informed.

Mention must also be made of the conscientious Mr Mafeld, who added a dash of sobriety and never ceased to lament the inability of the House to appreciate his opinions; nor should one forget the many promising first-year members, notably the individual Mr O'Reilly, the bluff Mr Bolton, the brisk Mr Mackay, and last but certainly not least the scriptless Mr Solly, whose clear thinking and precise argument could not fail to impress the House.

The Society held its 1100th meeting in the course of the term and invited some distinguished guests to voice their opinions on the advantages of 1902 (when the Society was founded) over the present day. The Society wishes to extend its gratitude to Fr Dominic, Fr Cyril, Mr Spencer and Mr Fane-Saunders who made adequately known their differing opinions in a most convincingly witty manner.

Officials elected at the first meeting were Mr C. B. Young as Secretary, and Messrs Cape, Couldrey and Tempest, joined later by Mr O'Reilly, as members of the Committee. Apart from complaints about the length of the minutes, and the inevitable moaning about the choice of motions, the term's debating went relatively smoothly.

C. B. YOUNG, *Hon. Sec.*

(*President*: Fr Vincent)

The following motions were discussed:

'That the growing tendency of the British to spend their holidays abroad is good neither for themselves nor for the country.' Lost by 26 votes to 51.

'That the world was a happier place when the Society was first founded (8th November 1902).' Lost by 46 votes to 53 with 9 abstentions.

'This House considers that the money wasted on space travel could be better used on our planet.' Lost by 14 votes to 24.

'This House considers that the country has benefited from having Independent as well as B.B.C. television.' Won by 36 votes to 24.

'This House deplors the organized pursuit and killing of animals for pleasure.' Lost by 14 votes to 52 with 10 abstentions.

'This House maintains that Mr Smith's Unilateral Declaration of Independence has at last provided a realistic solution to African problems.' Lost by 17 votes to 27 with 10 abstentions.

'This House believes that the ideals and standards of behaviour of teenagers are worse today than they have ever been in the past.' Lost by 15 votes to 61 with 8 abstentions.

There was also a 'Jumble Debate' in which a number of short topics were briefly discussed.



THE FORUM

IN response to the demands of the committee the President began the term¹ with a lecture on Existentialism. Perhaps it is not easy to get an audience worked up about a philosophy which even its devotees call dull, especially at Ampleforth but it was interesting to see how much of what the existentialists say was already familiar. Fr Dominic stressed particularly the emotional basis of Existentialism which, he said, derives from the familiar sensation of meaninglessness and pettiness—perhaps the atheist's substitute for humility. The next lecturer was Fr George Burns, S.J., who talked about America, he was particularly interesting about the habits of the South Americans. The next lecture was given by the novelist who writes under the name of Thomas Hinde. His talk was about Utopian, or more particularly anti-Utopian, novels of the present and last centuries, he told us much about those books which he had chosen for his lecture and read us several extracts from them. It is to be regretted, however, that Mr Hinde did not deal with the subject of Utopian fiction in general. The last lecture of the term was quite certainly the best, it was Mr Dammann's lecture on the anti-novel or more widely what he called 'The world of anti'. It carried on almost where Fr Dominic had earlier left off with a discussion of how Existentialism has affected modern

¹ This is the Spring term's account; the last term's has not arrived.—EDITOR.

literature. Although one was compelled to listen gravely to what Fr Dominic had said about the theory it was quite easy to laugh with Mr Dammann at the practice.

At the business meeting held at the beginning of term T. A. S. Pearson was elected as secretary and K. Raffery, T. W. O'Brien and the Hon. K. Pakenham were chosen to serve the Society as members of the committee. At this meeting it was also decided to limit the membership of the Society to twenty-one members.

T. A. S. PEARSON, *Hon. Sec.*

(*President*: Fr Dominic)

THE HISTORICAL BENCH

ONCE again the Bench was steered through a most successful term under the watchful eye of Mr Davidson, to whom the Society owes an inestimable debt of gratitude. J. F. Durack was elected secretary and A. C. Walsh treasurer.

Although the majority of lectures were connected with English History, there was considerable variety amongst them. Mr Davidson started the season with a graphic description of the rise and fall of Charles Stewart Parnell, and he was followed by Mr Dore on the role of music in the social history of England. The secretary gave a talk on the Carthusian Order, and Mr Houston told the sad story of Charles I's adventures with the Spanish Infanta in 1623. Br Leo gave a most interesting account of the Munich crisis and at the final meeting of the term T. A. S. Pearson, an ex-secretary, amused the Society with stories about his more unusual experiences in Mexico.

Perhaps the most important event of the term was the lecture given to the Society on 25th November by Dr Claire Cross, lecturer in History at the University of York. This was the first contact that the Bench has had with the University of York, and we would like to express our thanks to Dr Cross, whose description of 'An Elizabethan Wooing' was both instructive and interesting.

JOHN DURACK, *Hon. Sec.*

(*President*: Mr Davidson)

THE COMMONWEAL

THE Society this term, as previously, had a large membership. For the first time in its history the Society elected its officials; Lord Ramsay was elected Secretary and Messrs Price and Spencer to the Committee. The success of the term was only marred by irregular attendance for the standard of lectures was high.

The opening meeting was a talk by Fr Fabian entitled 'How prejudiced are you?' This was a lively meeting on Left and Right Wing opinions and was followed by a vote on what people considered themselves to be. Following Fr Fabian the Society was lucky enough to have General Sir Geoffrey Musson, C.-in-C. Northern Command. He discussed some aspects of Britain's army and its future role in the world. The clarity with which he summed up our present commitments made this for many a most enlightening talk.

The Society has always had one or two unusual speakers and this term it was an ex-M.I.5 agent, Mr Hughes. Having denounced all the classic agents as unrealistic, he then gave an, if possible, even more exciting account of his often not unamusing experiences. As far as we can make out he belonged to nearly all secret societies and attended their meetings and although he only once carried a gun, death did seem to lurk round the corner rather frequently. In their next meeting the Society was glad to welcome an old friend of the School, Sir Oscar Morland, who was until lately the British Ambassador in Japan. He showed very clearly how little we do actually know about the Japanese and his deep knowledge was most interesting.

The Society ended the term with a talk on the Commonwealth from the President. This provided a great deal of amusement in that it was extremely provocative and caused much argument. At the end of a successful term the Society has had many good lectures and, what is almost more important, many good discussions. In conclusion I would like to offer thanks to all those who talked to the Society.

RAMSAY, *Hon. Sec.*

(*President*: Mr Anwyl)

THE NATURAL HISTORY SOCIETY

THE Society acquired a new President in the person of Mr J. B. Davies. Mr H. P. Rosenvinge was appointed Secretary, P. H. Rhys Evans Treasurer, and a Committee was elected.

Apart from the business meeting four meetings were held during the term. The President himself gave a short lecture on Penguins studied by Dr Wilson in the Antarctic. Mr M. Parker delivered a very comprehensive paper on Scollops, those bivalve Molluscs of our coastline. Also two discussion meetings were held, one on general topics of interest and the other, the last meeting of the term, on the publication of a biological record in the School and the possibility of a summer expedition to Rhum.

H. P. ROSENVINGE, *Hon. Sec.*

(*President*: Mr J. B. Davies)

THE ARCHAEOLOGICAL SOCIETY

The Society was unfortunate this term in being without a full-time President, and in having fewer meetings than was hoped; this was partly due to unfortunate circumstances. However, the meetings were successful and well attended; amongst the most interesting were a lecture by Fr Bruno on Genghis Khan, a lecture by J. M. Moor (a member of the Society) on Ancient Carthage and the ruins of Tunisia, illustrated by some excellent colour slides, and a lecture entitled 'Recent Finds in Ryedale and Cleveland', also with slides, given by Mr Raymond H. Hayes, which provided an excellent survey of the Archaeological material in the area around Ampleforth.

About twenty members of the Society visited Whitby Museum and Abbey on the Feast of All Saints. This outing proved to be very interesting and instructive, both in the field of Archaeology and local history. On another occasion, an opportunity was given to three members to dig on a suspected pre-Roman site on Grimston Moor, under the supervision of Mr MacDonnell, to whom we are also very grateful for a lot of help during the term, especially in organizing the outing to Whitby.

In addition, we would like to thank Fr Piers for helping with the Outing, and particularly Mr Smiley, who stood in as acting President in the absence of Fr Piers, and has given a lot of invaluable help and practical advice in the running of the Society this term.

M. BEVAN, *Hon. Sec.*

(President: Fr Piers)

THE SCIENTIFIC CLUB

S. G. COX was elected Secretary for the Session, which, with an average attendance of forty members, was one of the most successful of recent years. R. L. Bernasconi's lecture on *Science and Crime Detection* was based on his prize-winning essay of last June, and made clear the difficulties under which criminals work nowadays. Mr Philip Vignoles, a former member of the Club, now engaged in research work for Shell, spoke with authority on *The Production and Evaluation of Motor Oils*. Mr G. Holdsworth, of Gerard Holdsworth Productions, showed his *Prince in the Heather*, a beautiful documentary film of all the country associated with Bonnie Prince Charlie, and gave an excellent account of the work involved in planning and producing such a film. In his lecture on *Silicones* D. W. Kennedy was bold enough to attempt some unusual experiments, and was rewarded with complete success. The points he made were further emphasised in a very good film lent by I.C.I. For the 500th Meeting of the Club the Chair was taken by Fr Bernard Boyan, a former President, and now Catholic Chaplain of York University.

The Physics Department of the University kindly supplied the liquid nitrogen needed by the President for his lecture on *Very Low Temperatures*. Ways of attaining such temperature were explained; and a series of demonstrations, some of scientific, others of spectacular interest, put members in a cheerful frame of mind for enjoying a small celebration in St Dunstan's Refectory after the Meeting. The last lecture was given by M. M. Parker whose successful demonstration of *Optical Illusions* entertained and mystified his audience. Towards the end of term the Carborundum Company's excellent *Grinding a Giant Telescope Mirror* was shown, together with two short films, illustrating unusual techniques, by Len Lye and Norman McClaren.

S.G.C.

(President: Fr Oswald Vanheems)

THE YOUNG FARMERS' CLUB

The term's activities began, as usual, with an election meeting. A few days later, Fr Prior opened the season for the second year running with a lecture on growth and control of plants. The second lecture was given by an outside speaker, M. Couttie, who spoke on Artificial Insemination. A final lecture was given by another outside speaker, an Old Boy of St Dunstan's, about farming (and life) in Rosedale. There were two film meetings: the first, about the middle of term, told the story of cider, and extracting oil from oil palms in Africa. At the second film meeting, the last meeting of the term, no films on farming could be obtained and Br Stephen kindly showed one on the Battle of Britain and another on Ampleforth in 1941; needless to say, the Science lecture room was crowded, and the films enthusiastically welcomed.

There was an outing to a pig factory near Malton, which appeared to have been enjoyed by the thirty who went, although some of the more junior members appeared slightly green at the sight of blood gushing out from a pig's neck.

The secretaries were pleased at the good attendance at lectures, but wish that the number of those who attend lectures could be exchanged for the number of those at films.

THE ATHENIAN SOCIETY

The Society had an extremely successful term, meeting eight times. The President opened the season with 'How to be a Traitor', which turned out to be a fascinating account of the Fourth Crusade; the traitor in

question was Enrico Dandolo, Doge of Venice. Mr Raftery spoke on the background of the Irish Rising of 1916. Fr Dominic gave us 'A Study in Evil: the Roman Games', possibly the most horrifying paper yet delivered to a society that proved to be more squeamish than it had realised; the Society dispersed in silence to its Houses, averting its eyes from any member of Group I encountered on the way. There was then a magnificent candle-lit session of poetry reading, ending with a collective rendering of 'Where have all the flowers gone?' The Secretary read a paper on Oscar Wilde which was all that his friends and foes had expected of him. Mr Smiley spoke to us in his usual captivating way about his recent travels in Greece; Br Leo presided, in the absence of the President. The Hundredth Meeting of the Society was held in the Crown Hotel; although the room allotted to us was not as warm as it should have been, the playing of records, the singing of respectable songs, the playing of sedate games and the consuming of a large meal helped the time to pass very pleasantly. The last meeting of the term was addressed by the President; his talk was entitled 'Time, Gentlemen', and all expected an erudite entertainment on pubs. It proved, however, to be about time; he had many fascinating things to say about our immeasurably expanded awareness of time, and his words made a suitable conclusion to a most enjoyable term.

M. LE FANU, *Hon. Sec.*

(*President: Fr Francis*)

THE FIRST YEAR SOCIETY

This term saw the revival of the First Year Society which was designed to cater for the lack of activities in the lower part of the School. The main difference from the previous efforts was that it was run entirely by boys, most of whom were in the Rovers, under the guidance of T. W. O'Brien and P. B. Gormley. The Society embraced a wide variety of independent activities, from acting to aero-modelling.

The Play. This was a half-hour mystery play, with a cast of twelve, called *Noah's Flood*. It was produced by three senior boys: P. N. S. Emerson-Baker, J. Holt and R. Leonard and performed on Gaudete Sunday with considerable success.

The Speaker's Course. This course was run by K. Raftery, the Hon. D. F. Howard and B. C. Ruck Keene, and had a regular clientele of sixteen. It is hoped that it will continue to have a beneficial effect upon the standard of speaking in the Junior Debating Society.

Stamps and Coins. T. Hillgarth ran a small group who met regularly to exchange and discuss.

Chess. D. Tufnell, aided by R. F. Satterthwaite, organized a thriving club, with weekly chess problems. The winner of the ladder was M. A. Grieve.

Heraldry. A small group of would-be aristocrats showed great enthusiasm in the noble science under the flamboyant guidance of K. Raftery.

Aero-modelling. Despite frequent changes of location, a small group built and smashed their aircraft throughout this term with great élan.

Music Discussion. This was run by J. Bussy in the Music School and catered for all tastes.

Film Discussion. A large number turned up every Friday afternoon to see and discuss excerpts from films, ranging from horror to documentary, organized with great efficiency by C. R. Gorst.

Brass Rubbing. A successful society was started late in the term by P. Swietlicki and K. S. Kilmartin. Visits were made to Nunnington and Kirby Moorside and a visit to York is planned for next term.

Photography. A few enthusiasts made constant use of the darkroom, printing and developing their own films under the supervision of R. M. Davey.

Conjuring. A great many tried to acquire the considerable skills of E. W. V. Knox, whose lectures were exceedingly entertaining and informative.

General Activities. On Friday evenings the Rover Room was open to the First Year for Bridge and records. An inter-House table tennis competition was organized by B. C. Ruck Keene and played off in the Houses, with the finals in the Rover Room, which were won by C. Dixon. Some soccer and seven-a-side rugby was also organized. Despite snow and rain, an outing on All Monks to Rosedale was a great success with tea at the Feathers on the way back.

[The Editor regrets that no contributions were received from the A.M.S., the Leonardo, the Potrzebie, Lingua Franca, and the Chess Club, and that the Forum's dates from the previous Spring term.]

RUGBY FOOTBALL

THE FIRST FIFTEEN

It was expected that the 1st XV would have a poor year, but nobody anticipated quite how poor it would be. It played nine school matches, won three and lost six.

For the first part of the season, it played with the greatest possible spirit, and although handicapped by a lack of weight and by its youth, so that it could not obtain much good possession, it defended with such skill that no side found it easy to cross the line. Much credit is due to the captain, P. D. Savill, who infused the side with his own determination, which enabled them to overcome Mount St Mary's, Giggleswick, and the King's School, Canterbury, and to lose only 3—0 to a fine side like Denstone.

It was after this period that things went wrong, the tackling and determination were no longer apparent, and the XV went down heavily to Stonyhurst, Sedbergh, and St Peter's, York.

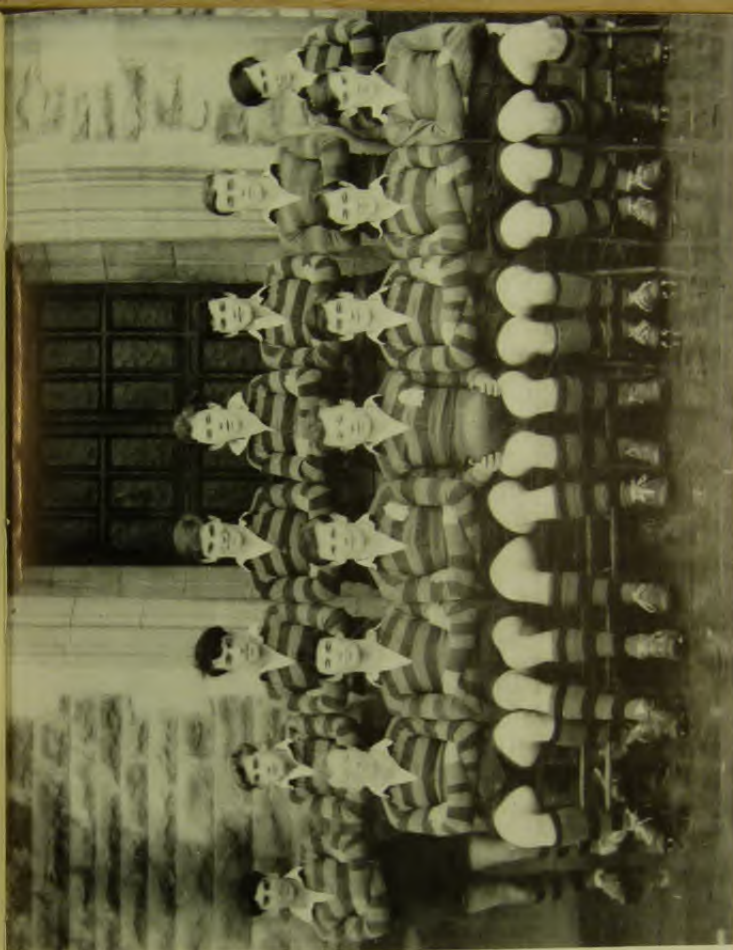
Though good defensively, there was a marked lack of speed in the back division, and M. Pahlabod was the only back who could be described as fast. G. de Chazal was still suffering from the effects of his jaundice in the summer, but was beginning to show signs of his old speed, and was improving fast. Savill was the brains behind the three-quarter line, and it would have been interesting to see how the backs would have performed had they been given a reasonable share of the ball. But what they did get was slow and untidy, and it was the forwards who must take the blame for this.

The back row were fast on man and ball though none were good at distribution. J. F. Holt was very quick and a crushing tackler, while D. Craig was a good No. 8 with the best hands in the pack, and it was he who had to do most of the catching in the line-out. The blind side position presented problems when Russell moved up to hooker, but there was always a problem in the second row. A. Benson and R. Potez tried hard enough, but were lacking in weight and strength, and at no time were prepared to want possession. C. Collins was also used but he too lacked the strength, drive and urgency required. The two props were however the biggest disappointment. They lacked the ability to look for the ball, and preferred to stand out of the mauls and close-quarter work in the hope that the ball would come out in their direction, and never seemed to understand that they were the ones who were required to do the heavy work and *obtain* the ball, or protect and help those who had it. I. Russell was one of the best of the forwards, and having moved from blind side to hooker, he did his best to get possession in right and loose.

Of the halves, C. Grieve at scrum-half was very young and has much to learn. At the moment he is slow getting the ball away either by hand or foot but he is improving fast. P. Wildermuth started well. With good hands and a very useful kick, it was hoped that he would be a real threat to the opposition. But he never stamped his authority on any game, and hardly ever attempted to make the breaks of which he was capable: there was no doubt that the slow heel and lack of good possession was partly responsible for this.

The following played for the XV: D. de Sousa Pernes, A. Walsh, M. Pahlabod, G. de Chazal, P. D. Savill (*Capt.*), R. Lister, P. Wildermuth, S. Mitchell, C. Grieve, R. T. Ahern, M. Armstrong, D. Tufnell, C. Sarll, I. Russell, D. Cowper, C. Collins, R. Potez, A. Benson, J. Holt, D. Craig, F. Schlegelmilch.

The Captain awarded colours to the following: J. F. Holt, I. Russell.



From Left to Right:

Standing:

M. J. Pahlabod
P. E. Wildermuth
F. N. Schlegelmilch
A. F. Benson
C. H. Collins
A. C. Walsh
C. M. Sarll
C. F. Grieve

Sitting:

G. L. de Chazal
D. J. Craig
R. T. Ahern
P. D. Savill (*Captain*)
J. F. Holt
I. C. Russell
R. C. Lister

From Left to Right :

Standing :

M. J. Pahlabod
P. E. Wildermuth
F. N. Schlegelmilch
A. F. Benson
C. H. Collins
A. C. Walsh
C. M. Sarll
C. F. Grieve

Sitting :

G. L. de Chazal
D. J. Craig
R. T. Ahern
P. D. Savill (*Captain*)
J. F. Holt
I. C. Russell
R. C. Lister



v.
MOUNT ST MARY'S against Mount St Mary's, by a try, a penalty goal and a drop goal to two penalty goals. Ampleforth had a good opening five minutes in which Mount conceded first a twenty-five and then a try. The try began with a clean break from the base of the scrum by Grieve; de Chazal was the link with Pahlabod who scored half-way out. Savill had two attempts to convert but was unable to add the goal points. The 1st XV looked confident but did not hold their lead long; Mount levelled the score with a penalty goal almost straight away. Play then became scrappy. Both sides tried penalty kicks at goal and Craig finally succeeded with his third attempt to put Ampleforth in the lead again. On the whole, Ampleforth had the better backs whilst Mount had the more active forwards.

In the second half Mount soon got an equalizing penalty goal. Ampleforth began to look very uncertain and were fortunate not to be three points down when they gave away an easy penalty which Mount missed. The Mount scrum-half caused endless trouble at this stage of the game. Towards the end, however, Ampleforth recovered their form. Mitchell dummied twice on his way to the posts; there was a scrum and a quick heel, and Savill was there to drop a neat goal. Although Mount responded with some good open play, Ampleforth were pressing at the end, with breaks by Mitchell, de Chazal and Grieve.

v.
GIGGLESWICK This match was played at Giggleswick in beautiful conditions and was won by two goals and a try to nil. The first points were scored after ten minutes of rather anxious play by both sides: the forwards got the better of a loose scrum and Ahern scored a try which Craig had no difficulty in converting. There was plenty of open play. Giggleswick's fly-half broke through to the Ampleforth twenty-five and looked dangerous. Back came the ball at the feet of the Ampleforth forwards to the Giggleswick twenty-five and Savill tried to drop a goal. Then from the half-way de Sousa Pernes broke through the Giggleswick defence; there was a scrum on their line; Grieve broke on the blind side and scored near the touch line. Craig could not convert. For the rest of the first half Giggleswick exerted much pressure and very nearly scored. Their backs did not handle well, however, and they were unable to penetrate a sound defence. De Sousa Pernes was particularly outstanding in defence during this period.

The second half saw Giggleswick at once on the attack. De Sousa Pernes was again fully employed at full-back whilst Pahlabod saved his own line with a fine tackle on the Giggleswick left-wing. The game continued to be open, though neither side could establish any real superiority. After twenty-five minutes Wildermuth kicked ahead, followed up with a fine burst of speed and scored a rather unexpected try under the posts. Craig converted. There was no further score.

v.
DENSTONE The Denstone match was played at Ampleforth on 27th October. This was the first occasion on which a Denstone side visited the School, the Leeds venue having been abandoned. The home crowd saw an excellent Denstone side in action. Within five minutes they had scored a fine try; their right-wing crossed-kicked into the middle, the attack went left and the Denstone left-wing was the man over to score in the corner. Craig very nearly levelled the score with a good penalty kick at goal from the half-way and he had two more attempts in the first half. Denstone certainly deserved to lead for they had the better team; their forwards were able to push Ampleforth in the tight as well as get the ball out of the

loose; their three-quarters were fast and polished. They were, nevertheless, unable to score and the Ampleforth defence did well to hold them up.

Ampleforth exerted considerable pressure on the Denstone line early in the second half, and towards the end the Ampleforth forwards nearly scored with a rush to the posts. For the rest, however, it was all Denstone. Their right-wing avoided Lister with an excellent run, linked up with his forwards and started a very dangerous attack which should really have been rewarded with a score. There were two more excellent moves by Denstone which were somehow or other cleared by the Ampleforth defence. There was a difficult cross wind to cope with all during the match, and this explains in part why neither side was particularly skilful. It was a match full of excitement, however, and a match which Denstone deserved to win.

v.
THE KING'S SCHOOL, King's on their half-term tour. Ampleforth never managed to cross their opponents' line yet won the game by two
CANTERBURY
Won 9—8

Three days after the Denstone match we welcomed King's on their half-term tour. Ampleforth never managed to cross their opponents' line yet won the game by two penalty goals and a drop goal to a goal and a try. They were certainly lucky to do so because King's had the better all-round team. Ampleforth however were more sensible about the weather conditions and kept their game close to the scrum; King's preferred to go for the open game in spite of the very strong wind and paid the penalty. Ampleforth started well with an attack well inside the King's twenty-five. There followed a bout of kicking for touch and then after ten minutes King's scored. Their fly-half slipped through some loose marking; there was a change of direction left; and finally their left-wing scored a good try in the corner. Ampleforth came back at once and were in a position for Craig to kick a penalty goal to level the score. King's then mounted two attacks from which they could have scored. Only a desperate tackle by Pahlabod on the Ampleforth line saved the situation. With five minutes to go before half-time Savill suddenly and unexpectedly produced a fine left-foot drop goal from a most unlikely position, and Ampleforth found themselves leading by 6—3.

The second half began with a flurry of touch-kicking. After a quarter of an hour King's scored a good goal. Their scrum-half broke on the open side of the scrum and scored near the Ampleforth posts. With the conversion, it seemed that King's had at last established a superiority which they would be unlikely to lose. It was against the general run of play when Craig kicked a difficult penalty goal against the wind with only five minutes of the match left. Somehow Ampleforth retained their one point lead to win by the skin of their teeth.

v.
STONYHURST
Lost 0—12

This match took place on 6th November at Ampleforth. A very competent Stonyhurst side, encouraged by a large and enthusiastic band of supporters, won the game by three tries and a penalty goal to nil. Once again our opponents scored early. The Stonyhurst fly-half had broken through to the Ampleforth twenty-five. From the scrum which followed, Ampleforth got the heel all right but Grieve was caught in possession by his opposite scrum-half. The ball went loose and Stonyhurst's open-side wing-forward picked it up and scored an unconverted try. For the next ten minutes Stonyhurst were well on top. Their pack began to push Ampleforth off the ball; Grieve was three times caught with the ball; holes began to appear in the Ampleforth defence. Eventually Ampleforth settled down and Craig was given a chance to kick a fairly easy penalty goal. He missed; instead it was Marshall who kicked a beauty for Stonyhurst from near touch. Stonyhurst did not let up for the rest of the first half. They failed with two penalty kicks and only just failed to cross the Ampleforth line again with a number of fine attacks.

Ampleforth were lucky not to concede a goal as soon as the second half started. A penalty punt by Stonyhurst bobbed about the Ampleforth posts and caused a real panic. Within five minutes Stonyhurst got their reward. There was a line-out on the Ampleforth goal-line and Clough went over for another unconverted try to make the score 9—0. Ampleforth looked well beaten at this stage. Once again there was a fierce Stonyhurst attack, and then an attempt at a push-over try. After twenty minutes Craig failed with a long-range penalty kick at goal, and then it was all Stonyhurst again. The ball was booted through to the Ampleforth line and Stonyhurst were all but over in the left corner. Grieve's touch kick was charged down and Cooper scored for Stonyhurst their third try. Towards the end Ampleforth got into the Stonyhurst twenty-five and missed an easy penalty goal. There was just time for Lister to show his paces on the left-wing before the final whistle went. Stonyhurst fully deserved their win.

v.
SEDBERGH
Lost 3—15

This match took place at Sedbergh on 13th November. It was fully ten minutes, and Sedbergh were nine points to the good, before Ampleforth settled down. The match had hardly started before Savill sliced a defensive kick to give Sedbergh's left-wing an easy try. Four minutes later Ampleforth presented Sedbergh with an easy penalty goal and three minutes after that there was another penalty goal; this time, a long straight kick which surprised everyone. At long last, Ampleforth went over to the offensive. Savill had no difficulty in dropping a goal and this inspired Ampleforth to play some good open rugby. Craig missed a penalty goal from straight in front and there was another expensive miss five minutes later. On the whole, Ampleforth should have been on level terms at half-time. Instead, they trailed 3—9.

For the first five minutes of the second half Ampleforth played very well indeed. The pack was excellent in the loose and there were one or two really quick heels. It was not until fifteen minutes had passed that Sedbergh got back to Ampleforth's twenty-five. Ten minutes later they scored a push-over try which settled the issue once and for all by pushing the score up to 12—3. In the last seconds of the game Sedbergh scored an easy penalty goal. They certainly deserved to win, but hardly by such a large margin.

v.
ST PETER'S
Lost 0—16

Ampleforth again started badly in this match which was played at St Peter's on 20th November. St Peter's should have been three points to the good within five minutes but an easy penalty went down. They got almost constant possession for a time and Ampleforth's defence looked weak. They also played the right sort of game. Time and again they made much ground by booting the ball through in greasy conditions. After one such foray, and when they were in an excellent position on the Ampleforth line, St Peter's got a good ball from the tight and one of their centres went clean through the Ampleforth defence for a try near the posts. It was an easy conversion. Savill had plenty of time to drop the goal he wanted but he found the ball too heavy for him. Apart from this, however, Ampleforth did not look like scoring in the first half.

It was in the second half that St Peter's thoroughly outplayed Ampleforth, though they did not score for twenty minutes. A sliced kick by Savill allowed their right-wing to run in a try in the corner. Eight minutes later their backs kicked ahead; Walsh failed to gather and once more there was a try in the corner. This time it was brilliantly converted with a very powerful drop-kick. St Peter's were playing with real

vigour at this stage, and Ampleforth seemed unable to hold them at all. In the last minute of the game their three-quarters broke down on the open side; they switched direction and had no difficulty in scoring a try half-way out. The game ended with St Peter's yet again on the attack. It was altogether a disappointing display by Ampleforth.

FIRST FIFTEEN TOUR 1965

v. Dulwich. Friday, 17th December. Lost 0—24.

This match was played at Dulwich on a pitch which had soaked up a great deal of rain, and which soon became a sea of mud. It was obvious under these conditions that the side which made fewer mistakes, and which capitalized on their opponents' errors would gain the day. Tackling and falling would be at a premium. And so it proved. One hoped that Ampleforth, after a three week rest from rugby would play with the fire and determination which they displayed in the first few matches of the term. But after ten minutes it became apparent that there was no hope of this. The Dulwich fly-half put up a fine kick, the ball was allowed to bounce, there was no cover and Dulwich had five points. Five minutes later the Dulwich fly-half, after a dummy scissors done at half-pace was allowed to evade three half-hearted tackles and go over under the posts virtually unopposed. Still the Ampleforth side did not rouse itself: though the pack was being outpushed and outhooked, it was gaining one or two good loose heels but C. Grieve, soaking up a lot of punishment in the process, was only prepared to break himself, and never attempted to serve his three-quarters. In this way Ampleforth finished the first half never having visited their opponents' twenty-five on a single occasion.

After the interval, Dulwich continued to use the lofted kick which had the Ampleforth defence in all kinds of trouble, and it was from one of these attacks that Dulwich's captain kicked a penalty. At that moment, what little spirit and determination that remained vanished, and Dulwich were allowed to do virtually as they pleased, and ran out winners by 24 points to nil.

v. WHITGIFT. Monday, 20th December. Lost 3—11.

The warming-up process before the game cost Ampleforth most dearly for D. Craig ran into a goalpost, broke his nose and had to come off. This not only deprived Ampleforth of their best line-out forward and only goalkicker, but also resulted in A. Walsh having his first game ever at No. 8. This misfortune was enough to upset any side and when Whitgift converted two easy penalties within twenty minutes for stupid and careless infringements in the scrum, one expected the Ampleforth spirit to evaporate as it had done against Dulwich. But the School responded magnificently, the tackling and covering was as good as it had been had three days previously, and Whitgift never looked like scoring until at a scrum near the Ampleforth line, they brought in eleven men to push. Ampleforth, forewarned to wheel, failed to do so and Whitgift were eleven points up. Ampleforth fought back magnificently, and kicked through to the other end where a loose scrum ended in an offence by Whitgift and a penalty to Ampleforth on the twenty-five and nearly straight in front. But the kick was missed.

After half-time, though beaten for possession in tight and loose, Ampleforth continued to harass their opponents and capitalize on their mistakes, and another fine forward dribble ended in another loose scrum near the Whitgift posts. Ampleforth heeled, C. Grieve went blind and seemed to be over but the referee awarded a penalty

to Ampleforth as several Whitgift players were offside under the posts. P. Savill converted this penalty with a drop kick. Now Whitgift seemed to be tiring, and when R. Parker Bowles snatched up a loose ball and ran through to the full-back with R. Lister outside him, it seemed that justice would be done, and the scores much closer. But the pass was a poor one, Lister could not take it, and the match ended with the score 11—3. But after the manner of the defeat at Dulwich, and the misfortune suffered by the team in the loss of Craig before the game, it was a magnificent effort.

THE SECOND FIFTEEN

Because of the dreadful weather, the 2nd XV only played five matches of which two were won, two were lost, and one was drawn. The team could have developed into a very useful side, but at times did not play with the fire expected of it. The pack was strong, and members of it such as D. Tufnell, D. Cowper, and F. Schlegelmilch were tried at various times in the 1st XV. But they never worked as a cohesive unit, and found it difficult to obtain a push in the tight or any good loose possession. They had a strong front row in D. Cowper, D. Tufnell and A. Gastrell, and a competent back row in which P. Forbes Winslow's play augurs well for his future, and which included the captain at No. 8, W. B. G. Wakely, who led the side well throughout the term.

The halves suffered from a slow heel and lack of possession, and S. Mitchell at fly-half found little reward in opening up the game. All the backs, as in the 1st XV, lacked pace and penetration, and so were unable to score many points except in the match against Barnard Castle in which the team played very well.

During the term the following were awarded their colours: D. de Sousa Pernes, R. J. Potez, D. R. Tufnell.

The team was: D. C. de Sousa Pernes, Lord Ramsay, R. Parker Bowles, J. Walker, P. Poloniecki, S. Mitchell, R. Leonard, D. Cowper, D. Tufnell, R. Gastrell, R. Potez, A. Benson, F. Schlegelmilch, W. B. G. Wakely, P. Forbes Winslow.

RESULTS

v. Barnard Castle	Won	27—0
v. Leeds G.S.	Lost	6—9
v. Archbishop Holgate's 1st XV	Lost	0—11
v. Sedbergh	Drawn	3—3
v. St Peter's, York	Won	8—6
v. Scarborough College 1st XV	Cancelled	
v. Durham	Cancelled	
v. Ripon G.S. 1st XV	Cancelled	

THE THIRD FIFTEEN

The 3rd XV played four matches winning three of them and losing one. Two more matches were due to be played but were cancelled because of the snow. The amount of talent available was perhaps greater than usual but it seemed to concentrate on certain positions. There were no less than three hookers available, each of whom might have obtained a place in a more senior side in another season! The forwards were stronger than the backs and improved greatly in the course of the term. In the

last match against St Peter's, played in very wet conditions, they gained almost complete dominance. Hardcastle's hooking and McKelvey's play in the line-out were the most prominent features in a highly competent pack. The backs were all right when given room to move, but they lacked penetration. Their defence was suspect, and on one occasion (the match against Leeds), it was almost non-existent. Gormley captained the side excellently, and Samuels was always reliable at full-back.

The following played in the side: *Backs*, D. J. Samuels, M. F. McIlvenna, P. H. Rhys Evans, T. F. L. Hayes, T. B. Knight, R. F. Avery, S. J. P. Pahlbad, P. G. N. Curzon, M. J. D. Robinson; *Forwards*, R. M. J. McDonough, P. F. J. Hardcastle, A. C. Davenport, C. R. Gorst, T. P. C. McKelvey, A. H. G. Boardman, T. L. Schlegelmilch, D. P. S. Rush, P. B. Gormley (*Capt.*), D. A. Keenan, T. A. Day, R. C. Cummings.

RESULTS

v. Giggleswick 3rd XV	Won	12—0
v. Leeds G.S. 3rd XV	Lost	0—17
v. Archbishop Holgate's G.S. 2nd XV	Won	9—3
v. St Peter's, York 3rd XV	Won	6—3

UNDER 16 COLTS

The term has been disappointing. Perhaps too much was expected of a team undefeated in its four games the previous season, but the most disquieting feature of the season was not so much the loss of three games out of four but the fact that we contributed so much to our own defeat. The loss of scrum-half Thorniley Walker before the season started proved to be the root cause of the team's inadequacy; nobody could provide as long or accurate a service from the base of the scrum and as a result the backs were too frequently reduced to mere kickers and tacklers. This is no reflection on Woodcock who replaced Thorniley Walker after only weeks' experience in the position. His pass was rather short but he frequently took the eye with his sure handling and incisive breaks from the base of the scrum. He has obvious ability but in the one essential of giving a quick and reliable service to his fly half he was unsuccessful. At fly-half, Norton showed plenty of potential but in the school games he seemed to lose confidence and resorted to ineffective kicking up-field. The three-quarters spent a dismal term; seldom did they get the ball quickly and as a result two very capable wings were kept short of work. Nevertheless, enough was seen to appreciate Hammond's fine acceleration and West's good use of weight and deceptive body swerve. At full-back Tufnell brought off some fine line-saving tackles but he was handicapped by his lack of speed. In the centre Howard and Coker were frequently called on to tackle and snap up stray passes—they stuck to their task manfully, with Coker in particular being very difficult to beat. Howard still contrived to look a nicely-balanced runner with a good pass and kick, and it is a great pity that these two did not get more opportunities to run with the ball.

The ineffectiveness of the backs was even more regrettable in so far as the forwards usually performed well and by the Sedbergh game were a well-drilled, hard-working eight. Whitehead, the captain, gave a fine example to the team both on and off the field and he came successfully through the test of captaining a losing side. In the front row he was well supported by the all-round excellence of the hooker, Smith, and the hard-working Harrison. One of the outstanding forwards was Dalglish

who used his height and weight to advantage, bearing the brunt of all phases of forward play against forwards who were invariably bigger. He was well supported by Carter, who did a lot of unobtrusive hard work in the loose mauls. The back row positions were shared between Gilbey, Friel, Fuller and Nihill and all four worked hard and covered the ground well.

Whitehead awarded colours to Dalglish and Smith.

The following represented the Colts: Whitehead, Tufnell, Anthony, Madden, Coker, Howard, West, Hammond, Norton, Tufnell, Woodcock, Spencer, Harrison, Smith, Carter, Dalglish, Friel, Fuller, Gilbey, Nihill.

RESULTS

v. Pocklington	Lost	0—6
v. Barnard Castle	Won	17—8
v. Stonyhurst	Lost	0—9
v. Sedburgh	Lost	0—6
v. St Peter's	Cancelled	
v. Giggleswick	Cancelled	

UNDER 15 COLTS

The season has not been a happy one: three matches were cancelled due to the snow, three were lost, and only one won. Caesar is reported as saying, 'let me have men about me who are fat'. The Under 15 Colts suffered from a lack of size, but in spite of this were quick to learn the basic skills, and played with zest and courage.

Among the forwards Price S. stood out as blind side wing-forward, and Powell N. playing at No. 8 was always quick on the ball. In the front row de Trafford J. did sterling work with a good straight back in the tight, and eager for the ball in the rucks. Kean Q. too, after a late start owing to illness, quickly worked his way into the team, showing fire in the loose and doing some excellent blocking at the front of the line-out. In the second row Fane Gladwin J. provided a good shove in the tight, but for all his height was unable to catch the ball in the line-out.

Behind the scrum Hardcastle A. at scrum-half showed undaunted courage and a useful natural break, but his pass is still too short and he does not find it easy to get away the awkward ball. Reichwald A. and Skehan M. also showed their talent, but were slow off the mark and only at the end of term really began to tackle. McCreanor M. also showed promise with a devastating hand-off, but needed room to move.

The following played for the team: Grieve M., Satterthwaite D., Sommer C., Fane-Hervey K., McCreanor M., Horsley P., Davey P., Skehan M. (*Capt.*), Reichwald A., Hardcastle A., Hadow P., Hughes D., de Trafford J., West D., Kean Q., Fane-Gladwin J., Broxup I., Price S., Powell N., Burridge J., Morris M.

RESULTS

v. Leeds Grammar School	Lost	3—8
v. Barnard Castle	Lost	6—17
v. Pocklington	Won	25—0
v. Ashville College	Lost	3—28

THE HOUSE MATCHES

St Oswald's and St Wilfrid's were the favourites for this year's competition by virtue of the fact that both teams had strong fast, forwards, and since the weather throughout the competition was appalling, it was not expected that the teams with the better backs would be in at the finish. In the event, however, St Edward's with a competent pack, good halves in P. Curzon and P. Wildermuth, and a useful back division reached the final, and in appalling conditions gave a very good account of themselves in that match.

St Edward's path to the final had not been easy. They defeated St Bede's competently enough, and then went on to beat St Thomas's on a dry day when their strong backs were able to show their paces. Their biggest test came in the semi-final against St Wilfrid's who, despite the score of 9-6, had had little difficulty in beating St Aidan's in the previous round. This semi-final seemed to be going St Wilfrid's way when A. Walsh went off with a back injury, and immediately afterwards St Wilfrid's scored. This made the score 3-0 at half-time, but with the wind at their backs, St Edward's seven forwards surprisingly took control, and play remained in or around the St Wilfrid's twenty-five for minutes on end. It was not until the closing minutes however, that the St Edward's pack, in which C. Carroll was prominent, gained yet another loose heel: P. Wildermuth, who was playing with an authority which he too rarely showed in 1st XV matches, cleverly worked the blind side, evaded several tackles from tired coverers and scored wide out. With the last kick of the match, he himself put St Edward's into the final.

St Oswald's too had a hard passage to the final, and were thankful to beat St Hugh's 3-0. But their pack, with T. McKelvey dominating the line-outs, and J. Holt, I. Russell and M. Whitehead in good form in the loose, gradually wore down the opposition. In their semi-final they were faced by St John's who played with the utmost verve and spirit even without their captain, P. Savill. But the improving P. Forbes-Winslow at fly-half and the back row were continually probing the St John's defence, and it was from one of these moves that St Oswald's scored.

In the final, played yet again in the most appalling conditions, the St Oswald's pack gave another fine performance. Aably led by J. Holt, they gained all the necessary loose heels, and at times pushed the St Edward's pack yards in the tight. St Edward's could not, under the conditions, use their backs, and Forbes-Winslow did not want to use his, and an exciting match was finally settled by a penalty goal kicked by C. Blane. Nevertheless, the St Oswald's pack had laid the foundations for victory, and St Edward's left the field with honour more than satisfied.

The attempt to play the Junior House match competition this term was defeated by the weather, and it will be continued in the Easter term.

BOXING

The Autumn term was devoted entirely to the coaching of the first year boys. Boxing is voluntary, and it is pleasing to be able to report that the sport has proved very popular with many boys. A nucleus of about thirty attended regularly twice a week and at the end of term twenty-four took part in a First Year Competition, which was held on Monday, 6th and Tuesday, 7th December.

The cup for the Best Boxer was awarded to M. J. Poole (St Aidan's), the cup for the Runner-up was won by S. F. Fane-Hervey (St Thomas').

We are very grateful to Mr and Mrs Nairac for presenting the Boxing Club with two splendid tankards for the prizes for this term's competition, and to Mr Callaghan, who has done so much for boxing in the School, for presenting them to the winners.

THE GOLF CLUB

BR LEO, with the aid of a strong band of gardeners, each term breaks new ground on the Gilling Golf Course: in direct proportion school golf improves. Indeed this year the improvement was spectacular, as the match against the Old Boys showed. Under the aegis of Fr Jerome, the corner-stone of school golf, the team emerged from the thick Ganton fog having won three matches and been narrowly defeated in the other five; probably the closest result yet. Cox and Ogilvie, Gilbey and Young all played excellently in the difficult conditions, while my admiration for Baer, with his four handicap, ever increases.

However, in the final analysis, the Old Boys remain the stimulant for golf enthusiasm and it is to them that our greatest thanks are due.

KEVIN PAKENHAM, *Captain.*

THE SEA SCOUTS

THE present generation of sea scouts will hardly appreciate how much they owe to Father Jerome. But in fact the adaptation of scouting to a school such as ours, the place the troop holds in the life of the School, and many of the particular activities in which we indulge, find their origin in him. So we say a special 'thank you' this term when he hands over as Group Scoutmaster to Father Kieran.

There is an insidious danger among us staid Britons to equate excessive caution with prudence. Father Jerome is remembered by scouts as a man of remarkable intuitive wisdom whose spontaneous judgement, if at times daunting, was by no means rash. On behalf of the present troop and many years of past members: thank you, Father.

T. C.

With J. Dalglish and A. West as troop leader and assistant, these were reported P.-Ldrs P. Dagnall, R. Harris, J. Hill, M. Knapton, D. Lintin, W. Morogh, R. Springer (treasurer and recorder) and A. Lloyd-Williams (kindler) join the P.Ldrs meeting.

We intend to invigorate sea scouting for second year members (i.e. roughly third year in the school) by more out-and-about activities, for there are so many of these accessible to us now. We made a start on All Saints' day when eleven members under the guidance (more or less) of Father Thomas, went for a two-day trip to the Pennines. It was cold, it was wet, it was windy (the same winds that cracked up Ferrybridge power station), but it was great fun. It may be that some of the words used in blowing rain and semi-bog would not read well; it may be that Griffith Jones would not choose to get stuck every day across that waterfall at the head end of the 700 ft walk in Upper Long Churn cave; it may be that those who crossed the Ingleton-falls river (in spate) on a slender tree trunk only to find that the scoutmaster had wrongly identified the river, have serious doubts as to his sanity; but all-in-all it was a good trip and there is plenty left (including the view) for another trip. We thank the Procurator for hiring the van, and the C.C.F. for the invaluable gas cookers.

On the same day Brother Bede took a party to the British Ropes Factory at Doncaster where they were handsomely received. Lunch and tea were provided by the firm, as well as an instructive tour of the works and a lecture. We are much indebted for all the trouble taken over the visit, and are most grateful.

A party of forty from Welburn Hall School came to see the film *Topkapi*, the best of the term. Tea was prepared for them in number one classroom and the whole troop joined them for this after the film. We have high hopes of more extensive activities with Welburn Hall.

The new building at the lake nears completion. Its fibreglass roof is on and looks well, despite being blown off by a gale while temporarily secured. Harris cut up a floor (kindly given by the Procurator) to make four doors for the front of the building. They will be slung next term.

The weather? Disappointing. Early frosts followed a mixture of gales and windless days. But we have had a fair amount of sailing, done some valuable work preparing to plant trees in the spring, and were not discouraged from having two camps at the lake which were a great success.

Our numbers are now thirty-four, fifteen from last year (none left) and the rest new members.

THE ROVERS

UNDER the leadership of P. B. Gormley, the Rovers continued to flourish and membership now numbers fifty.

The weekly visits to Alne and Claypenny have continued and a new development has taken place in that all who visit Alne, call at Claypenny on the return journey, where all help to feed the children. Voluntary Service in the neighbourhood has also taken place. On 'All Monks' a party visited Marske Hall, near Redcar. The annual Christmas concert was again given at Alne Hall.

Our reciprocal visits with Hatfield have also taken place. Towards the end of term a party of eight from Hatfield were invited over here for a week-end and we hope to make this a regular feature of each term.

A new venture which the Rovers have adopted is the running of a Society for the First Year, details of which appear elsewhere in the JOURNAL.

THE COMBINED CADET FORCE

MAJOR D. COWELL of the Yorkshire Brigade, who has been our liaison officer at Strensall for over three years, has now left to join his regiment in Germany. We hope he will be happy in his new appointment and we take this opportunity of expressing our sincere thanks for all that he has done for us.

Holidays occurred on Mondays which seriously curtailed training time. An extensive syllabus for the Army Proficiency Certificate could hardly be covered adequately in the time available. This was reflected in the written paper of the Map Reading examination in which the majority of candidates failed to pass. However, extra time was found and proved valuable and on the subsequent examination practically all passed with ease.

Buglers sounded Last Post and Reveille at Commemoration Services on Armistice Sunday in six of the nearby villages.



The following promotions were made with effect from 1st October 1965:

To be Under-Officers: Sgt M. H. Hudson, T. J. Mouling, R. E. Parker-Bowles, D. R. Tufnell. F.-Sgt J. R. Nicholson.

To be C.S.M.: Sgts Hon. H. A. Fraser, P. B. Gormley, P. F. Hewitt, T. B. Knight R. M. Lister, T. P. McKelvey, K. J. Pakenham, M. G. Spencer. F.-Sgt M. P. Geister, J. F. Holt, I. C. Russell.

To be C.Q.M.S.: Sgts J. M. Brockhurst-Leacock, G. L. de Chazal, R. J. Hadow, M. E. Taylor, D. C. de Sousa Pernes.

To be Leading Seaman: A.-Bs R. T. Ahern, J. H. Borkowski, D. J. Craig, P. V. Curran, W. P. Grettton, C. E. Hay, T. P. Hillgarth, R. J. Potez, M. A. Rambaut, A. H. G. Watson.

To be Flight-Sergeant: Sgts S. G. Cox, S. Pahlabod.

To be Sergeant: (R.A.F.) T. L. Buxton, K. Raftery, G. Ryan, B. Walker.

(Army) C. H. Collins, D. A. Cowper, R. C. Cummings, R. A. Dawson, G. C. Dees, P. O. Donnell, A. A. Kean, A. J. Lentaigne, J. P. McGing, S. J. Mitchell, P. H. Rhys-Evans, D. J. Samuels, N. J. Stephenson, M. A. Van Zeller, M. J. Vaughan, Q. J. Baer, D. J. Bowes-Lyon, T. A. Day, G. J. Dewe-Mathews, C. M. Haigh, A. J. O'Brien, J. N. Crichton-Stuart.

To be A.B.: R. J. Bradshaw, R. P. Carton, A. C. Davenport, J. A. Fellowes, P. D. Forbes-Winslow, J. P. Fresson, J. H. Hatfield, M. R. Heddy, C. Houghton, S. G. Hull, R. P. Lacy, D. J. Lintin, J. H. Mounsey, R. R. Stringer, A. M. Vanheems, D. P. West, K. D. Williams, N. P. Wright.

To be Corporal: (R.A.F.) P. A. Biggs, W. G. Clarence Smith, D. C. Clive, N. P. Fleming, A. E. Ford-Jones, P. K. Corrigan, K. S. Kilmartin, S. R. Lewen, R. J. Murphy, P. B. Poloniecki.

(Army) R. E. Cooke-Hurle, A. G. Cuppage, G. W. Dessain, J. R. Lacy, A. S. Lukas, R. L. Nairac, R. J. Nevill, P. Ogilvie, C. J. Petit, H. P. Rosenvinge, M. Stuart-Douglas, J. Thorburn Muirhead, A. Walsh, S. H. Wadling, C. J. Wickham, P. E. Wildermuth, J. G. Bemasconi, J. N. Crichton Stuart, D. A. Keenan, R. C. Lister, M. Owen, G. R. Thorniley Walker.

To be Lance-Corporal: R. M. Bannister, A. F. Benson, J. E. Blackledge, A. Bromovsky, P. G. Curzon, J. F. Fenwick, P. R. Forrest, C. W. Golden, J. A. Greenfield, P. Henry, E. A. Karnicki, J. R. Lawder, M. J. Robinson, A. J. Rogerson, C. J. Blane, J. G. Campbell, R. J. Higgs, J. N. Howard.

Passed Army Proficiency Certificate (22-11-65): J. C. Bates, C. P. Carroll, C. M. Collins, J. T. Dalglish, J. F. Eddison, R. M. Festing, M. C. Gilbey, J. A. Hansen, A. B. Hunter, A. F. Markus, N. J. Mills, K. Peacock, R. J. Peto, J. F. Prescott, J. M. Prescott, Hon. A. Ramsay, A. B. Rayfield, D. F. Scatterthwaite, P. G. Schicht, A. C. Shaw, D. R. Young.

Passed Army Proficiency Certificate (6-12-65): M. G. Anthony, R. M. Barrett, M. C. Blake, P. J. Boys, A. T. Cape, F. D. Chapman, C. H. Channer, M. G. Chisholm, J. H. Darnton, D. J. Dubois, J. F. Dufort, M. A. Everall, J. M. Freeman, N. J. Fuller, M. N. Griffith-Jones, M. B. Grabowski, D. A. Haigh, R. F. Harris, A. M. Horsley, J. A. Hay, A. J. Heaton Armstrong, J. R. Le Fanu, C. J. Loftus, P. C. McCausland, W. R. McDonald, G. S. Malczewski, A. F. Mathias, J. G. Norman, J. M. Peet, C. P. Penno, N. M. Powell, A. E. Reichwald, B. A. Reid, N. A. Roy, A. R. Scrope, A. A. Sich, D. M. Tilleard, C. H. Villeneuve, A. G. West.

ARMY SECTION

Once again there has been a change in the Army Proficiency syllabus. From a school contingent's point of view it is still unsatisfactory, requiring as it does too much to be tested at one time, but some of the details are an improvement. One of these is the introduction of a written Map Reading test which can be done at a different time from the main examination. The Map Reading this term caused the downfall of forty-two candidates, and special arrangements had to be made for extra instruction under the officers and C.S.M. Baxter, so that these failures could be re-rested before the end of the term. Fortunately these measures were successful and nearly all candidates passed at the second attempt.

We have been lucky to have had further assistance from Captain Neil MacIntosh who, with members of his No. 11 Green Howards Army Youth Team, had already been to camp with us in the summer. This term he brought some of his team over each Monday to run the Fieldcraft part of the A.P.C. training for next term's candidates. Altogether 140 cadets were under training for the exam, taking it either this term or next, and thirty instructors, supervised by Major Trafford, Captain Gilman and Lieutenant Corbould, were responsible for them. Captain Haigh continued to conduct his tactics course, Captain Everest assisted by the Royal Signals ran a signals course. There was a R.E.M.E. course and also a Weapon Training Instructors course. In addition to all these twelve senior cadets were in charge of the Pre-Service Section.

ROYAL AIR FORCE SECTION

Despite the fewness of parades in this Winter term, the Section made a thorough start to the year. An exceptionally large intake was absorbed and given their first experience of Corps Training under W.O. Russell. A solid basis for Proficiency Training was laid by W.O. George, and U.-O. J. Nicholson ran the Section smoothly and efficiently.

Five trips to R.A.F. Dishforth and eighteen hours flying were obtained despite several cancellations owing to unfavourable weather conditions. This Wednesday flying was oversubscribed by members of the Section, and the usefulness of these opportunities enhanced by a progressive scheme of Flying Training.

In August, D. W. Kennedy gained his Advanced Gliding Proficiency and J. F. Holt and S. G. Cox attended a gliding course at R.A.F. Spitalgate. Both were

successful in attaining their Gliding Proficiency (A and B standard) with J. F. Holt gaining an above average rating. It is hoped to be able to provide further opportunities at Easter and in the summer for members of the Section to take advantage of one of the most worthwhile opportunities offered by the Corps.

Sqdn-Ldr S. D'Arcy and Fl.-Lt. T. V. Spencer came to talk to the Section during the term and show films of their respective work. To them and to Fl.-Lt. Burgess of R.A.F. Dishforth, the Section offers its most grateful thanks.

ROYAL NAVY SECTION

At the end of the Summer term the Section carried out its annual training. A party went to Norway, details of which are in a separate article, whilst another party went to the R.N.C., Dartmouth. A smaller party went on the Frigate Squadron cruise to France. Unfortunately, the Ampleforth section were in the Frigate which broke down and got no nearer to France than Plymouth. This was a sad anti-climax to what was, for the others in other frigates, a superb cruise.

We are sorry to lose L.S. T. W. O'Brien, who has run the Section very capably. He takes our best wishes with him. Fortunately we have L.S. R. M. Davey to take over from him. Davey passed the Advanced Naval Proficiency Examination at the end of last term; the first member of the Section to succeed in this difficult examination. We congratulate him on this effort and hope for much from him. As always our parent—R.N., Linton-on-Ouse—has been very generous with assistance. We are most grateful to them for all their help.

NORWAY 1965

Whilst I was in Norway in the summer of 1964 with the Army Section of the C.C.F., I made tentative enquiries about bringing a Naval contingent to Norway under the auspices of the Royal Norwegian Navy. Any problems were fairly quickly resolved, thanks to the efforts of Wing Commander A. M. Gill, O.B.E., D.F.C., the Naval, Military and Air Attaché at Oslo and Cmdr J. R. Hegland, R.Nor.N., our Norwegian Naval Liaison Officer and, at the end of the Summer term, a party of three Officers and twenty Cadets established themselves in the H.Q. of the Royal Norwegian Navy at Haakonsværn, near Bergen.

This very modern Naval Base, which also serves as a N.A.T.O. base in Northern Europe, is a post-war construction which has been carved out of solid rock. Dry docks are impressive holes blasted out of the rock and the various parts of the base are largely connected by tunnels through the rock. The cadets lived in the Naval Barracks with all modern amenities giving evidence of the American help in the planning and construction of the base.

After a short stay at Haakonsværn, devoted largely to visiting ships of all classes and nationalities, the party moved up into the mountains at Kvamsvogen, some fifty miles east of Bergen. Here we lived in the hunted camp used by the Norwegian Army for mountain warfare training. It is at a height of 1,200 ft above sea level, situated in magnificent mountain country with breathtaking views in all directions. We were entirely on our own here save for a splendid cook of the Norwegian Navy, with little English but vast enthusiasm, who soon learnt to cook breakfast English style.

On our first day we climbed as a body to a base about 2,500 ft high beside a mountain stream, where we had lunch. In the afternoon, small parties climbed peaks

ranging from 3,000 ft to 3,500 ft depending on the difficulty of the climb and the strength and capabilities of the party. We returned to the camp as a body. Next day, those not suffering from the previous day's exertions, marched half-way to Norheimsund to see the spectacular scenery along the route, and then joined the remainder of the party by bus to Norheimsund, situated at the head of one of the arms of Hardangerfjord. After lunch we explored the small town, walked, went out in pulling boats on the fjord as we pleased.

The final full day at Kvamsvogen we were divided into five teams and had team races where an ability to move as a body along mountain paths and across country from point to point, were the deciding factors. As on previous days we were blessed with lovely weather and spectacular views of mountain streams, lakes and forests. This was an excellent day.

The strenuous part behind us, we moved back to Haakonvern for sea training. This was carried out in Norwegian M.T.B.s of the latest kind. These boats, built in Norway at Mandal, are constructed of mahogany, with keel and deck of ash. Engines and stores came from Great Britain, and they are powered by two Napier Turbo-blown Deltic diesel engines which, developing 6,200 BHP, give the 70-ton boat a speed of 45 knots. Armed with four 21-inch torpedo tubes and a Bofors gun, they are splendid sea boats capable of operating off North Norway in all weathers.

The first day we went south from Haakonvern in the *Hauk* and cruised in brilliant sunshine among the narrow leads off Bjornafjord. The next day, when we went north in the *Erle* to the more open waters of Hjeltefjord, was very much more exciting. Freed from the restrictions imposed by the navigational hazards of narrow passages, we were able to manoeuvre at speeds in excess of 40 knots. The cadets were able to drive the boat in turns and operate the Radar. The sea was considerably rougher than on the previous day, whipped up by a Force 5 wind from the north, and sharp turns at high speeds were a most exhilarating experience. We laid smoke, carried out dummy torpedo attacks from the shelter of the islands on merchant ships, and gained an excellent impression of the capabilities of these craft and the seaman-like qualities of the officers. We were very fortunate to get to sea in these boats and are indebted to Cmdr Hegland who organized it, and the Commanding Officers of *Hauk* and *Erle*, Lieuts Halvorsen and Johansen, for their kindness and patience.

The last day we spent sightseeing and shopping in Bergen. On Sunday morning Father Bernard Boyan, who came with us as Padre, Quartermaster and Medical Officer, said the first Mass to be said at Haakonvern since its opening in 1962. We sailed back to England later in the day.

We are all very grateful to the Naval Commander, Vestlandet, Rear-Admiral Voltersvik, and all his staff, who spared no trouble to make our visit so successful. We all gained much from our training; not least a better understanding of the way of life of this hardy, brave race, who living almost entirely by fishing, agriculture and the sea, have values not always associated with or understood by more sophisticated, industrialised, modern states.

E. J. WRIGHT.



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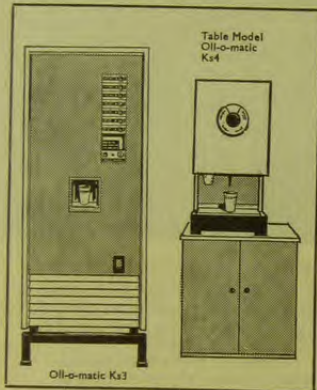
in detail, and he can arrange for you to meet your R.A.F. Schools Liaison Officer for an informal chat. Or, if you prefer, write to Group Captain J. W. Allan, D.S.O., D.F.C., A.F.C., R.A.F., Adastral House (SCH 248), London, W.C1. (It will help if you give your age and educational qualifications you hope to get, and say whether you are more interested in flying, technology, or administration.)

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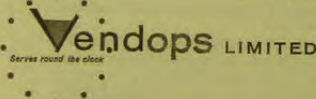
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THE JUNIOR HOUSE

THE House started with its full complement of a hundred boys. The following joined from Gilling :

G. E. A. Bankoff, C. V. Barker-Benfield, T. C. Bidie, A. N. G. Bird, J. D. A. Birtwistle, N. R. Cape, R. W. H. Coghlan, S. M. Craston, P. O'K. Craven, R. D. Dalglish, R. A. Fitzalan-Howard, J. A. Glaister, G. R. Gretton, M. D. Guiver, R. P. C. Hooke, M. P. T. Hubbard, D. C. Judd, R. J. Kelly, T. E. Lintin, F. G. S. Lukas, R. F. C. Magill, T. G. MacAuley, C. G. M. Meares, T. D. S. Morris, J. S. Mounsey, J. M. Pickin, R. J. A. Richmond, A. M. J. S. Reid, M. T. Ritchie, J. S. M. Robinson, A. M. Ryan, C. J. V. Ryan, J. M. Ryan, M. H. Ryan, R. J. Ryan, G. T. D. Sandeman, J. E. Spence, E. W. S. Stourton, R. D. C. Vaughan, M. A. G. Viner, P. G. Westmacott, C. Williams.

The following came from other preparatory schools :

J. S. Burford, S. L. Cassidy, H. M. Duckworth, P. B. Duguid, Hon. J. Fermor-Hesketh, P. King, A. J. Leonard, S. L. Newton, J. D. G. Pratt, M. B. Sherley-Dale.

P. REDMOND was appointed Head Monitor and C. Dalglish Captain of Rugby.

NORMAL routine continued uninterrupted until the early arrival in November of snow, at first not of sufficient quality or quantity to be enjoyable. Later there were a few days of Winter Sports with catastrophic descents by a few on skis from the hill at the back of the House. The less sophisticated enjoyed the toboggan and the tin tea tray of former days.

WE welcome Fr Alban Crossley who is the Scout Master. The following are Patrol Leaders :

Eagles : N. S. McCraith
Kingfishers : B. A. McGrath
Wolves : J. D. Dowling
Badgers : J. P. Clayton
Woodpecker : P. C. Coghlan
Kestrels : S. A. P. Maclaren

A NUMBER have been regular followers of the beagle hunt. P. J. Forde and R. Fitzalan-Howard were awarded hunt stockings.

S. A. P. MACLAREN has been successful in the numbers he has managed to muster for 'voluntary' boxing. The competition for the boxing cup takes place during the coming term.

FOR many years the writing of the average boy in the Junior House was very acceptable. It is good to know that the decline of recent years is being arrested. A weekly competition has produced most encouraging results. P. J. Ford, P. C. Seilern, C. J. Ryan, M. H. Ryan and C. G. Meares have shown skill and perseverance, a most necessary quality.

P. J. Ford and D. W. Spence have achieved a high standard in lettering. Each designed a Christmas card which was printed and sold to assist the Freedom from Hunger Campaign, and Gospel texts which were illuminated by F. Gilbey, P. Seilern, D. J. Lees-Millais and C. J. V. Ryan were used at the Carol Service.

THE Hobbies Room and the Carpenter's Shop have been hives of industry. Good models of ancient aeroplanes were made.

It is in the Carpenter's Shop that a high standard of work has come to be taken for granted and this Junior House is by no means behind its predecessors.

For several Bridge has been a regular feature during the half-an-hour after supper.

As there has been little sickness, rugby games were well attended and play in the First Set was well up to standard. An early defeat by 3 points to nil marred an otherwise unbeaten series of six matches.

The current number of the Junior House Gazette, under the persistence of Seilern, Blane and Sykes finally came into production and proved to be a good one, despite an apparent lack of interest in the House as a whole. The Editors should take notice that their Summer Number will mark the twenty-fifth anniversary of its publication. In those far-off days the editors, Justin Gosling, now a Don in the university of Oxford and Tom Farrell, now a solicitor, wrote and illustrated by hand some twenty copies. It is up to the present management, with all Mod. Cons, introduced happily by an American boy in the Junior House, John Marlin, to show their appreciation of the founders by a worthy publication.

THESE notes would not be complete without sincere thanks to Fr Paulinus Massey for an interesting retreat.

We also thank the Headmaster for presiding at the Carol Service and afterwards for being present at Christmas dinner. He expressed the gratitude we all felt to Matron, Cook and the Staff for their devotion.



RUGBY

SNOW put an end to games before the middle of November, but by that time the 1st XV had developed into a very capable side, and practice games in the

First Set were producing a good all-round standard of play. The forwards were the foundation of the team's success and the credit for this belongs in a large degree to Dalglish C., the captain, Redmond and Lewis, who were all intelligent as well as hard players. All the others did well, while the wing-forwards, Dowling and Judd, were conspicuous for their speed and tackling—this latter being the least satisfactory aspect of the side's performance. Behind the scrum Lintin was a constant cause of anxiety to our opponents. Of the other backs Waide and Gaynor were the most dangerous, though both were sometimes inclined to rely more on strength than skill. Dalglish R. had the best eye for an opening and should be a very good centre next year.

The season began with a comfortable win over an inexperienced Pocklington side, but a week later St Martin's inflicted the only defeat of the term by much quicker thinking than we were able to produce. This defeat was valuable because it revealed defects and allowed them to be remedied early in the term. The third match, against Leeds, was the best of the season. Poor tackling allowed our opponents to be 10 points up in ten minutes. The side might easily have cracked and lost by 30 or more. But the forwards went back with increased vigour and scored just before half-time. In the second half the whole side played above themselves and gradually got the upper hand. Lintin initiated many dangerous movements while Waide, Gaynor and Dalglish R. scored tries to give us a 14—10 victory. This was the turning point of the season; thereafter the whole side knew they could beat even big and skilful opponents.

St Martin's were completely overwhelmed in the return match showing the measure of the improvement in under three weeks. The match against St Olave's at York, although played in the rain on a muddy pitch was another excellent game. St Olave's were a skilful side and took an early lead through some half-hearted tackling, but the scores were

quickly levelled when Gaynor made a good run up the right-wing to score in the corner. In the second half we did most of the attacking but the defence was good. In the end the continuous pressure and the slippery ball gave us two more tries to win 9—3. Although this was the end of rugby for the term owing to snow, we did in fact play one more match a month later. The ground at Pocklington was much less affected by the weather than ours, so we were able to play the return match even though we had no practice. It is not surprising that the game was scrappy and we were rather lucky to win 3—0 through an opportunist try from Dowling.

The following played in the team: C. B. C. Dalglish (*Capt.*), M. S. L. Waide (*Vice-Capt.*), N. G. J. Gaynor, R. J. A. Redmond, E. A. Lewis, F. A. Cape,

S. A. P. Maclaren, D. P. McKenna, J. D. Dowling, C. G. Leonard, T. E. Lintin, D. C. Judd, R. D. Dalglish, R. P. C. Hooke, J. E. Spence, R. J. A. Richmond, P. B. Duguid, N. R. Cape, M. P. T. Hubbard.

Waide and Gaynor had their colours from last year. Colours were awarded to: C. B. C. Dalglish, R. J. A. Redmond, T. E. Lintin, E. A. Lewis, J. D. Dowling, D. C. Judd.

RESULTS

v. Pocklington Sch. (H)	Won	30—3
v. St Martin's Sch. (A)	Lost	0—3
v. Leeds G.S. (A)	Won	14—10
v. St Martin's Sch. (H)	Won	25—3
v. St Olave's Sch. (A)	Won	9—3
v. Pocklington Sch. (A)	Won	3—0

Points For 81; Against 22.

THE PREPARATORY SCHOOL

THE Officials for the term were as follows:

Head Captain: N. B. Herdon.

Captain of Rugby: R. F. Hornyold-Strickland.

Captains: A. F. Loring, S. M. Clayton, C. H. Ainscough, J. A. Durkin, P. S. Gaynor.

Secretaries: M. A. Lloyd, P. F. Sutherland, J. P. Guiver, R. M. R. Lewis.

Sacristans: R. J. Young, N. J. Leeming, N. O. Fresson, M. C. Liddell, H. J. N. Fitzalan Howard.

Ante-Room: J. A. A. Potez, J. C. Gosling.

Bookmen: A. J. Hope, C. C. Franklin, I. A. Campbell, R. J. Nelson, F. Seilner.

Art Room: C. A. B. Ratcliffe, J. G. McDonnell, T. O. Dowling.

Librarians: A. P. H. Kerr, P. N. Nelson.

Carpentry: B. Peacock, D. J. G. Loftus.

Office Men: S. Brooks, S. C. G. Murphy.



THE following new boys joined the School in September:

*J. F. Anderson, *M. Ainscough, *H. J. C. M. Bailey, R. M. Bishop, *L. M. J. Ciechanowski, *T. N. Clarke, R. S. Collingridge, A. J. Craig, *P. H. Daly, *T. F. Fawcett, *R. J. Ffrench, *E. W. Fitzalan Howard, *M. J. Franklin, *R. D. Freeman-Wallace, *J. V. R. Gosling, *J. S. Gaynor, *C. A. Graves, C. G. E. Heath, *C. E. Lees-Millais,

M. D. Leonard, S. N. Lintin, J. B. W. Madden, A. P. Marsden, *C. B. Moore, N. J. McDonnell, J. J. Nicholson, K. E. O'Connor, J. P. Orrell, *N. T. Peers, R. J. G. Raynar, *M. P. Rigby, *G. C. Rooney, *P. B. Ryan, A. P. Sandeman, M. B. Spencer, J. F. Spencer, T. B. Symes, *M. W. A. Tate, *J. E. Tomkins.

(* indicates the son of an Old Boy)

It is good to note that, this year again, as has always been the rule at Gilling, the majority of the new boys in September were the sons of Old Boys and we also welcomed, as usual, a large number of brothers of past and present Gilling boys.

APART from a new Head Master, who in this case was not so very new, the only really eventful occurrence during the term was the snow, of which we had several considerable, for November, falls. The sledging and other forms of 'snow-activity'—perhaps not to be dignified by the name of Winter Sports—were very much enjoyed by all—or nearly all. The sledge-run from the Rookery Wood across the Golf Course, which was well looked after by Fr Gervase and Sergeant Callaghan, proved extremely fast and some sledgers became quite expert in negotiating its hazards. This sport was some compensation for the loss of time for rugby and the cancellation of several fixtures.

In spite—or because of the cold weather, the health of the School was excellent throughout this term and the usual activities, both in and out of the classrooms, went forward, for the most part, vigorously. One or two new interests

made their appearance notably the Bird-Ringing for which Fr Justin has been responsible and an account of which appears in these notes.

Art and Music have both flourished as is shown below in the separate mention of these two most important aspects of Gilling life and work.

In the annual Spelling Competition of the I.A.P.S. Gilling came third this year with a score that included one 'possible' by J. A. A. Potez.

ON the Feast of the Immaculate Conception the following made their first Holy Communion: H. J. C. Bailey, M. J. Franklin, C. E. Lees-Millais, and J. E. Tomkins.

The end of term was enlivened and made joyful by the usual round of celebrations, culminating in the Christmas Feast which this year took place on 15th December. If the feelings of the new boys were anything like those of one more elderly participant who had himself not been present before at this celebrated occasion, they must have been amazed indeed at the wonderful entertainment provided for body and mind. Our thanks are greatly due to Matron and her helpers for the care and attention which go to make this and so many similar gatherings into such happy moments of our school life. The musical programme included Carols led by Mr Lorigan's singers, a French Song by Form III, under Miss Porter's direction, two pieces of Harmonic Verse by Forms IIb and Ia compered by Mr Capes and, of course, Fr Boniface's (unannounced) appearance as Father Christmas and those items from the repertoires of Frs Gervase, Justin and Gerald which everybody looks forward to with such expectation and which obviously never fail in their effect. The Head Captain, Herdon, returned thanks in the customary speech at the end of the proceedings.

Mr Donald Cape has presented us with a selection of long-playing records

in memory of his own and his three sons' time at Gilling, which will be a very useful addition to Fr Gervase's library of records, and for which we are most grateful.



WE would like to extend our sympathy to Mr Douglas Brown on the rather serious accident that he sustained towards the end of the term and to wish him a speedy recovery and return to all those many contributions to our activities for which we owe him so much.

SAYING good-bye is inevitably a sad business and it was with very great sadness that we said good-bye to Miss Mary O'Donovan at the end of the Christmas term. Much stronger, however, than the feeling of sadness is our sense of gratitude to Miss O'Donovan for all that she had done for us at Gilling during the past thirteen years. She can look back with pride over those years knowing how well she has cared for the health of the boys and how many hundreds of them there must be who remember her kindly, skilful and cheerful ministrations. Likewise many of the community and staff are similarly indebted to her. One remembers especially Miss O'Donovan's devoted care for Fr Maurus in his last years, for Fr Bede and, more recently, for Fr Hilary. One remembers too all the multitudinous jobs she did connected with the running of the School—her artistic flower-arranging, her care and love for the Chapel. We do thank her very very much and assure her of our prayers for her future happiness and welfare.



ST CECILIA'S DAY CONCERT

THE traditional concert took place on the Sunday after the feast of St Cecilia, and again showed what Gilling boys are

capable of. True, there was not the exceptional talent of recent years, but there was enough to indicate great promise for the future. The orchestra this time was small, a string group who played promisingly, though they yet need more confidence. Perhaps the outstanding soloists of the afternoon were Marsden, Guiver, Fresson, Dowling and Seilern. Marsden showed himself to be a most promising pianist who played with confidence and sensitivity. Guiver and Fresson are both going to be able cellists; Dowling and Seilern likewise show signs of being two very useful violinists. Dowling is technically the more advanced, and played with a sense of style and very good intonation; Seilern must be a very gifted natural musician, and his performance after only two terms' tuition was remarkable; here again good intonation, good tone and a nice sense of style were evident, and it was a pleasure to listen to him.

In Mr Brown's unavoidable absence it was good to see that IA were still able to give a highly creditable account of their harmonic verse, though one missed Mr Brown's inspiration and conducting. In accordance with tradition the Gilling Singers finished the concert this time with a spirited rendering of some Bohemian Children's Songs, and lastly with Fiat Cor Meum. Their practice, too, had been unavoidably curtailed, and top notes were not as good as usual. However, their singing made an excellent and enjoyable end to a very good afternoon's music.

PROGRAMME

String Group
Pastorale *Vivaldi*
Country Dance *Pechatschek*
T. O. Dowling, Brooks, Fresson, Guiver

Recorders: Two Folk Songs
The cuckoo and the donkey
Lil' Liza Jane
A. J. Tate, M. A. Campbell

Piano		
Allegro	D. J. Loftus	<i>Muller</i>
'Cello		
Romanza	J. P. Guiver	<i>Spohr</i>
Recorders: Three Folk Songs		
The Flowers of the Forest		
Andulka		
Down in Demerara		
Peacock, Nelson, Gosling, Townsend		
Violin		
Little Waltz		<i>Herfurth</i>
Minuet	F. Seilern	<i>A. Carse</i>
Harmonic Verse		
Tony the Tortoise		
Form IA		
Piano		
Austrian Waltz		
Andante		
Scherzo	W. G. Marsden	
'Cello		
The Merry Peasant		<i>Schumann</i>
N. O. Fresson		
Violin		
Swinging		
Hopping Dance		<i>A. Carse</i>
T. O. Dowling		
Songs		
Children's Songs from Bohemia		
Fiat Cor Meum		<i>Bishop Hedley</i>

RUGBY

1ST XV RESULTS

v. Glenhow 'A'	A	W	15-0
v. Malsis Hall 'A'	H	W	17-3
v. Malsis Hall 'A'	A	D	6-6

ONE effect of the policy of progressively lowering the leaving age has been felt in the school rugby over the past few years. Four years ago one could always count on three or four boys with 1st XV experience being available to form the nucleus of next year's team. This year only one player was left from last year's team, and next year there will be none at all. This means that a great deal of training has to be put in during the first month of the term, and more fixtures have to be arranged, if possible, in the second half of the term than the first. As the record shows, only three 1st XV matches were played. A heavy fall of snow early in November lasted until the end of the month and four of the matches had to be cancelled.

R. Hornoyold-Strickland, the sole survivor from the 1963 XV, was made Captain and he took over the important position of fly-half. He soon developed a good understanding with his scrum-half, J. Durkin, and in practices the backs looked faster, though less robust, than those of last season. It seemed evident quite early on that they would be capable of scoring plenty of tries if the forwards could let them have the ball quickly from the loose scrums. Up to a point the forwards played their part. They trained hard and put every ounce of weight and energy into every match, but one felt that they were often just that fraction of a second late in getting to the ball which makes all the difference to the amount of room the backs have to work in. Sutherland, Potez and Clayton formed a very solid front-row for Liddell and Ainscough to shove against, while the wing-forwards, Gaynor and Lewis, were tireless in defence and quick to make the most of any mistakes between the opposing backs. Though hardly a quick striking force as a whole, the weight and general fitness of the pack managed to wear down their opponents in the first two matches and create opportunities for Durkin, Hornoyold-Strickland or Murphy to get through for

tries. In the return fixture with Malsis Hall, however, the excellent handling and switching of the direction of attack by the Malsis backs had them chasing from one side of the field to the other and often arriving a little later than their more nimble opponents.

During this rather frustrating first half of the season certain memorable moments have survived the long period of sledging. A superb crash-tackle by Glaister on the Glenhow fly-half which prevented a certain score: the first-class tackling and falling on the ball of Hornoyold-Strickland and Leeming in every match: the irresistible dashes of Durkin round the blind side of the scrum which gave him tries on five occasions: one beautifully timed pass from Hornoyold-Strickland to Murphy which Murphy took on the burst to leave the opposition standing; the jumping and catching of Ainscough and Liddell in the line-out.

The following played for the 1st XV: Glaister, Leeming, Fresson, Gosling, Peacock, Hornoyold-Strickland (*Capt.*), J. Durkin, Sutherland, Potez, Lloyd, Clayton, Liddell, Ainscough, Gaynor, P. J. Ryan, Lewis.

Colours were awarded to: R. Hornoyold-Strickland, J. Durkin, Lewis, P. Gaynor, Murphy, Sutherland, Ainscough.

CROSS COUNTRY

THERE were five races in the course of this term, and clearly there are an unusually high number in the top year who have learnt to run a well judged race. The best is R. F. Hornoyold-Strickland, followed by N. Fresson, who bides his time and produces a very powerful finish in the last straight. Then J. Durkin, Murphy and P. Gaynor are the best of several other good runners.

J. Hornoyold-Strickland and A. Sandeman were the best in the lower

forms. Early in the term the Athenians would be the winning team, thanks to the two Hornyold-Stricklands, Liddell and Seilern, but towards the end the Trojans became the regular champions, with J. Durkin, P. Gaynor, C. Ainscough and Peacock packing themselves into the first eight home.

★

SWIMMING

As an experiment the swimming bath was kept in commission this autumn, and it proved to be a great success. A great deal of use was made of it, to the delight of all, but to the delight especially of the new boys. October was unusually mild, and when the bath had finally to be put into hibernation at the beginning of November as much progress had been made by non-swimmers and future experts alike as would normally take at least the first half of a Summer term.

Swimming badges for good crawl style were awarded to J. Glaister, P. D. Wright, S. M. Clayton and J. A. Durkin, and at the end of the term the first supply of the new swimming colour badges arrived, so it remains to be seen how many will reach the necessary standard to be awarded one next summer.

★

ART REPORT

We believe in plenty of freedom of choice when painting, but every now and then, we specialize. This term, we have tried portraits and figures. The result has been thirty or more cardboard cut-outs representing anyone from Lord Nelson to scarecrows and elves. These were varnished and hung round the walls of the Great Chamber to add to the festive air of the Christmas party.

The First and Second Forms joined with the Third in making paper hats, and these were proudly worn for the party. Of course every member of the Extra Art classes helped to make the cribs. It is always a very happy time in the art-room as Christmas affords so many opportunities for constructive and satisfying work.

L. PORTER, W. METCALFE.

★

CHESS

THE Chess ladder sifted the chess talent in the upper forms for six weeks this term. P. S. Gaynor, last year's junior champion, held the lead for most of the term, but he had too many other commitments to be able to build up a good lead. Towards the end he began to falter, and at the end of term the top places were held by Herdon, Lewis, Hope, J. O'Connor, M. Spencer, C. Ainscough and J. McDonnell. There is very little between the leaders, and it will be interesting to see who manages to come out top next term.

In the First Form, there has been a grand revival in the world of Chess. After a short period for settling down and instruction, the Chess Ladder was instituted and continued until the last three weeks of term; at this stage, M. Leonard, N. Peers and H. Bailey had established themselves immovably at the top of the Ladder. A further Tournament of the 'All Play All' variety was then begun, and when this finished, E. Fitzalan Howard was the reigning Champion, hotly pursued by C. Graves, M. Ainscough, M. Leonard, N. Peers and J. Nicholson. Competition remains very keen, and as the standard of play rises still higher, new names may well rise to fill the top places next term.

ORNITHOLOGY

THIS term attempts were made to trap some of the birds in the immediate vicinity of the castle, and to colour-ring them so as to study them in the future. By early November seventeen robins had been ringed in their various territories, and a few blue tits. Then came the snow at the end of the month, and business became really brisk. A drop trap was operated on the East Lawn from the window at the end of the Classroom Gallery, and with the help of the Sparrow

Trap and two Potter traps which had been used previously the final total of birds ringed was a hundred and forty-nine. There were over thirty robins and blue tits, nearly as many blackbirds, over fifteen starlings, house sparrows and great tits, six hedge sparrows and a few others of other species. The robins and blackbirds should be of greatest interest in the long run, but the tits can be most entertaining, especially when one particular blue tit retraps himself eleven times in three days.

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THE FREEDOM OF THE CHRISTIAN

I AM one of those who is old enough to remember when a declaration of religious liberty seemed as unlikely from the Roman Catholic Church as the canonization of Martin Luther. But the declaration has been made, and more than that, it has been made with no great disturbance and by the vote of an overwhelming majority of the bishops. The Church did not depart as much from an established pattern as we thought; the pattern really never was established. What we heard was a noisy and persistent minority who knew what they believed. The great majority remained silent, either from fear or from the lack of a clear understanding of their own belief. The Church discovered no new principles in arriving at the declaration of religious liberty, nor did she abandon any old principles. The Church simply reconsidered her identity and her mission; once she recognized herself, she could have arrived at no other conclusion. That the Church ever failed to state the principle of religious liberty firmly—and she did fail—was due to a loss of identity; the Church became so deeply engaged in politics that she could not recognize herself, and her decisions became partly or even entirely political.

My task is to discuss the decree against its biblical background. If I were to limit myself to the explicit discussion of the New Testament and to the texts quoted, particularly in paragraph 11, my treatment might be thought not altogether sympathetic with the decree. A fuller and better selection of texts could have been made; and I could produce a very dull paper by listing the texts which I think should have been used, adding a brief comment to each. This part of the decree is disappointing because it can leave many with the impression that this handful of texts is the biblical background of the decree. In the time allowed, it seems that it will be more profitable and, I hope, more interesting to the listeners to attempt to state some of the biblical themes on which the decree reposes.

The central idea of the decree is the dignity of the human person. Personal dignity demands that the person be permitted to realize his personal fulfilment; and he can do this only by exercising his power

of responsible decision. This personal dignity can be viewed philosophically, and if it is so explained a very convincing statement can be produced. Once the nature of the person is understood, it becomes obvious that only the person can make himself fully what he has the potential to become. He must do this in society, of course; but society exists in order that persons may reach their full development within it. I do no more than notice the philosophical presentation, because it is not my task to expound it or to criticize it. I do no more than notice that historic man has rarely been aware of the dignity of the human person. Historic man has almost always considered that some human beings are more persons than others, or that some human beings are ends and other human beings are means. Historically human societies have rarely been principles of freedom. This does not imply that the philosophical presentation is invalid; it suggests that a consideration of the nature of man does not always coincide with a consideration of the history of man.

We approach the dignity of the human person from the New Testament, not because the Old Testament has nothing to say, but because the full dignity of the person as a religious subject does not emerge in the Old Testament. In the New Testament all Christians become one in Christ, so that differences of race, social status and sex cease to be meaningful. Baptism gives all men freedom in Christ. This is not specifically religious freedom in the modern sense of the word; it is freedom from sin and concupiscence, it is freedom from slavery to the world. There is a sense in which the Christian freedom of Paul is very close to the Stoic freedom of the wise man; the difference is seen when the basis of the two freedoms are viewed more profoundly. For the Stoic the wise man liberates himself; the Christian has been liberated by God through Christ. But it does touch our problem, for the freedom of the Christian is the freedom to act as a religious subject. No member of the Church has more or less of this freedom than another member; this would mean that some members are more baptized than others. And since it is God who bestows this freedom, it is not for man to take it away.

It is worth delaying slightly on the fact that Christian freedom and Christian equality go together. Any conception of the inequality of persons destroys freedom—if not at once, then in the course of a very short time. Unless we are speaking of equality, we are not speaking of persons; we are speaking of persons with something added—of persons as Jews, Greeks, Scythians, or women, to draw an example from a Christian writer so remote in time that no contemporary allusion can be suspected. We can fill in the more contemporary names and titles for ourselves. These are the factors which Paul says make no distinction between Christians; these would destroy the unity of Christ. What he says fits quite well with the saying of Jesus that those who are officers

of his community should become the slaves and lackeys of others; just there where inequality might creep in, we have a specific recommendation that it should be compensated. For the Christian can achieve a distinction from other persons only by taking something away from them; and what he takes away might turn out to be their power of responsible decision, the only means they have of achieving fulfilment as persons. The dignity of the person is invested with a new sacredness; the person is a member of Christ and a son of God, and it is God's freedom which is attacked when human freedom is attacked. For God has a fulfilment in each person which cannot be achieved through other persons.

This freedom, I said, is freedom to act as a religious subject; and this ought to be explained in New Testament terms. The decree speaks of faith as the religious commitment, and emphasizes that faith is a personal commitment. I would prefer that the nature of New Testament faith had been presented in more detail, but the decree makes the point that no one believes except by his personal decision. The decree accepts the principle which I was fortunate enough to state elsewhere that compulsion is alien to the genius of the New Testament. When we say, as we so often do, that faith is a gift, we must not forget that the gift carries no compulsion to receive it. I think that the decree would have been stronger if more space had been given to the Christian fulfilment, which is not faith but love. When James said that faith without works is dead, he meant, as we can see clearly in the context, the works of love. Now love of its nature—and here we can appeal to the philosophical consideration—is the height of personal freedom and personal decision, personal commitment and engagement. That love can be compelled is an absurdity; if it were compelled it would not be love. This is true of love on the merely human level; but what is given to the Christian is love on the divine level. The Christian is not to love his neighbour because of his lovable qualities but simply because the neighbour is there. The Christian is to exhibit the sovereign love of God, which is free from all compulsion and free of any particular attraction; therefore, it can be given to all equally, and no one can be excluded from its scope. This is the supreme religious act of the Christian, and he cannot perform it unless he does it with supreme freedom. He must engage himself; no one else can do it on his behalf.

The concrete ideal of Christian love is Jesus himself, who did not employ coercion. The decree refers to those passages of the Gospels in which coercion is explicitly rejected. Jesus employs persuasion and demonstration, but he does not employ physical or moral force. In the crisis of his life he met coercion with non-resistance, and thus he achieved the saving act. Why should Christians ever have thought that the character of the saving act had changed? If the Church is the enduring

presence of Christ in the world, should not her share in the saving act manifest the same qualities as the saving act of him whose name the Church bears? It is shocking to think of the Church as continuing the role of the Sanhedrin and Pilate in the passion rather than the role of Jesus. I said that the Church has not always clearly recognized her identity, and this is what I meant. At times her leaders have appealed to means of fulfilling her mission which Jesus refused. No one doubts that this was a demonstration of his sovereign freedom, a freedom which is communicated to his members.

Love is fulfilled in the works of love, and the New Testament in more than one context states what some of the works of love are. I find it piquant that the New Testament is most explicit about the works of love just where more recent Christian moralists have insisted that these works are optional; I mean such things as non-resistance and the total donation of one's goods to the poor. More recent moralists may place less emphasis on these acts than the Gospel does, but their position clearly makes these works of love a matter of personal decision. The principle of love must be worked out in detail by each Christian in a manner suitable to his own situation and his own resources; for ultimately no one except the person who loves knows whether his love is genuine and full. It is not for another to impose a ceiling upon his love. Nor is it for another to teach how to love; love is an action which cannot be taught as history and geometry are taught. It is communicated by love received, by love shown in example, by immersion in an atmosphere of love, which ought to be the atmosphere of the Christian community.

This thought leads into another consideration which I have treated elsewhere, and I must beg pardon for being repetitious. I am aware that the consideration is controversial even among interpreters of the Bible; but the proposition is important enough to be set forth once more. Apparently it is still open to discussion. The proposition, based on the Gospels and the Epistles of Paul, is that Christianity confers freedom from law. I interpret this proposition as meaning that Christianity does not impose obligation on its members. It is clear in St Paul, and scarcely less clear in the Gospels, that the law of Judaism is annulled for Christians. No distinction is made between various laws or types of law in this annulment. We do not keep a few and throw away the others. Of the 613 precepts which the rabbis counted in five books of Moses Jesus retained only two, the love of God above all things and the love of the neighbour as oneself. Paul wrote that he who loves his neighbour has fulfilled the Law. And Christian interpreters have never contended that the Law of Judaism remained valid, even when they have been uncertain about some of its contents.

That the annulment of obligation is a consequence of annulment of the Law I deduce from the fact that no other Law is substituted for

the Law of Judaism. The Christian will do the acts of love from the motivation of love or they are not Christian acts. We may put it this way: the Christian who does not commit adultery from a motive of obligation has done nothing wrong, but he has done nothing good in the specifically Christian sense. He has not risen above the morality of the Law, he has not made his righteousness more abundant than the righteousness of the Scribes and Pharisees. If one thinks of morality as comprised in love, it is extremely difficult to define a point at which one has done all that one ought. Love is not considered in terms of what one ought to do.

It is a real question whether we have ever shown full confidence in the freedom and responsibility implied in the morality of love, and therefore whether we have allowed Christian personal dignity to reach that fullness which lies within its power. It seems undeniable that Jesus released the power of love as an adequate principle of an entirely new set of human relations. Christians who are endowed with the Spirit have the capacity to execute the commandment of love by their personal decisions. Some will never reach it, others will fail to reach its fullness, and all will fail at times to reach even its minimum level. Jesus seems to have preferred these risks to other risks, risks involved in the principle of obligation. Certainly these other risks include the preservation of the principle of Pharisaism, and the risk of creating a class of Christian scribes. They include the risk of reducing the ideal of love to a controllable minimal level of obligation which can be imposed. These risks we have run, and I will not go into the consequences.

The New Testament speaks of freedom of the Christian; the decree on freedom speaks of the religious freedom of all men. How is the biblical base of freedom extended to those who are not members of the Christian community? Here it might seem both wiser and safer to rest the principle on philosophical reasoning. I am not sure that the philosophical basis of freedom is more meaningful here than elsewhere. For Christian freedom does touch the freedom of others very deeply, and for the Christian this is ultimately the factor which will mean most to him. In its simplest terms, Christian freedom means that other men must have the freedom to become Christians. If they do not become Christians by a free personal decision, they do not become Christians at all. They cannot be compelled into the way of freedom, for it would cease to be the way of freedom if they were. Certainly at this point Christianity historically has often shown little confidence in the power of the Gospel, preferring to strengthen the Gospel by various types of pressure. Christians have shunned the encounter with the world, the free encounter of the market place. Had they deep faith in that which they profess, they would fear an encounter with no one, confident that the power and truth of the Gospel is greater than all human arguments and all human force. Yet it is precisely these means, arguments, and force

which have sometimes been employed to propagate Christianity or to maintain it. The unbeliever is quite safe from an authentic Christian; it is not difficult to understand why he is apprehensive when he is confronted with any other kind. It is the other kind which makes this decree necessary and valuable. It does not create any more authentic Christians, but it at least keeps any other kind from being the spokesmen of the Church in this matter.

Ultimately the assurance of freedom of religion for all men rests on the conviction of the Christian community. I am aware that this may appear to some to be a foundation less stout than they could wish; but what is to substitute for this Christian conviction? The conciliar decree is a beginning and not an end. It should help Christians, and in particular Roman Catholic Christians for whom it speaks, to understand that religious freedom of all men is not a matter of tolerance or concession or compromise with a lesser evil. It is an act of virtue, an act of Christian love, and an act of apostolic zeal. It guarantees the Gospel against corruption. And I spare you the obvious comments on how it might make Christianity at least a little more attractive. I do not think it is in our power to make Christianity attractive, but it is unfortunately within our power to make it repulsive.

There is a final aspect of the decree which does not really fall within the scope of the decree; it would pertain more directly to the constitution on the Church, and the topic is opened in this constitution. That it is opened will permit further discussion, for the topic has been discussed extensively in recent years. This aspect is religious freedom within the Church as well as outside it. I hesitate to add this consideration, because it may appear irrelevant to the concern of this meeting, and may even be thought a hobby-horse which I brought along because I have a chance for another ride. I think it is pertinent, and I shall try to explain why. And perhaps the simplest way to say it, if incomplete, is that freedom is of one piece; either you believe in it or you do not. It has been my effort here to set forth the biblical basis of religious freedom. Examination shows that it is Christian freedom within the Church which best guarantees, at least for Christians, freedom of other religions. The Church can be no more convinced of the right of freedom of those who are not her members than she is convinced of the right of freedom of those who are her members. The history of the failure of the Church to speak clearly on religious freedom is accompanied by a history of her failure to accord her members that personal dignity and power of decision which is theirs as Christians. This history is so long and so complex that we now find ourselves in the position of reaching for something we are not sure we want and defending something which we are not sure we like. Let no one be apprehensive about demands for excessive freedom; for what it is worth, my experience is that most Catholics are

afraid of freedom and do not even want as much as they have. And because they are afraid of it for themselves, they are afraid of it for others. No doubt this attitude is changing in what is called 'the new breed', and it would be interesting to remain around long enough to see how 'new' the new breed still is in 1986. But at present it is still true, as it has been for a long time, that practically no important decisions in the Church are made by any one under forty, and very few by any one under fifty. The change in attitude may be coming, but it is not just around the corner.

In evading freedom Catholics evade responsibility. They permit the character of their Christian fulfilment to be determined by another. Where they ought to look for leadership they look for control; and it must be said that they have little trouble in finding it. They renounce the freedom I mentioned earlier, the freedom to act as a religious subject; and this can be ultimately the renunciation of Christian love. I am optimistic enough to think that discontent with this type of managed Christianity will grow, and that more and more people will see that they will be as free as they insist on being. To some of us older and more timorous churchmen it will look as if the whole structure is tottering; but that is because our perspective is from the past.

We are, I think, on the eve of some important structural changes. These changes can put Christian fulfilment within the reach of Catholics in a way in which it is not at present. These changes can be conducted in an orderly fashion; the Church has the resources to grow without the mess of a revolution. But she will grow, and those who attempt to stop history where they are will have the difficulties usually experienced by those who attempt this. Recently I have been going over the epistles to the Corinthians; it is simply impossible to imagine a church of this type today. But if the Christians of Corinth were really able to move where Paul led them, we have little reason to think we are better than they because we are more organized. The Church can survive the disorder of development better than she can stand the living death of organized immobility. We have not yet seen that the decree on religious freedom has profound implications within the life of the Church as well as in her posture towards the world. In the decree the Church has disclosed her true identity, and it will be impossible to conceal it in the future.

JOHN L. MCKENZIE, S.J.

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THE PASSOVER PLOT

ACCLAIMED by some as the most influential religious book to appear in this country since *Honest to God*, *The Passover Plot*¹ has already run into three impressions in its first five months of publication, received television interviews and provoked widespread discussion in the press. This popular success constitutes its chief claim to notice. The author claims that his book is an attempt to penetrate behind the gospels to the personality of Jesus; throughout he professes great admiration, indeed reverence for Jesus, for his faith (which is, incidentally, never mentioned in the New Testament), his courage, his decisive power of action, his penetrating vision. Jesus was 'a man of so much faith that he dared to translate an age-old and somewhat nebulous imagination into a factual down-to-earth reality' (p. 180).

The story of Jesus runs like this. At the end of the first century B.C. Palestine was in a ferment of Messianic hope, of expectation of the last times to be inaugurated by the Messias. These hopes took two forms: among the peasantry the Messias hoped for was to be a conquering hero who would shake off the yoke of Roman rule; but the Pharisees awaited a quiet and humble Messias. It was (curiously) in this latter climate of hope that Jesus grew up. With profound faith he appropriated to himself the part of the Messias. With incredible courage, foresight and careful planning, he carried out the Messianic programme, devoted his whole life to fulfilling the Messianic prophecies of the Old Testament, even to the extent of deliberately provoking his crucifixion, and planning every detail of it to accord with the prophecies. Only he made one fatal miscalculation: having planned the time of the crucifixion so that he could be left not more than four hours on the Cross, and having arranged that he should be given a drug (at the clue 'I thirst'), he hoped that the resulting stupor would be sufficient to convince the Roman authorities that he was dead. But unfortunately a Roman soldier pierced his side with a lance. So, when, later that night (here the author claims to make the step from history to pure hypothesis), he was taken out of the tomb, as arranged, to be revived, he lived long enough only to instruct one of his accomplices how to fool the apostles (his dupes) into thinking that he was indeed accomplishing the promises to appear after his death. We should not, however, think that Jesus was a 'deluded fanatic' (p. 186); he was 'a man of courage, cunning and ingenuity' (p. 122), who is constantly 'contriving', 'cleverly arranging', 'resorting to devices' and to pre-arranged deceptions, plotting and laying plans of which he reveals only the bare essentials to his dupes, until finally

¹ *The Passover Plot* by Hugh J. Schonfield (Hutchinson, 1965) 30s.

he arrives at this last 'nightmarish conception and undertaking, the outcome of the frightening logic of a sick mind, or of a genius' (p. 152).

Can Dr Schonfield really admire this character he draws? His constant praise of Jesus' faith, vision, courage, dynamism are linked with equally constant tacit admission of lack of sincerity, cunning, wilful deception of his most faithful adherents—friends one cannot say—unscrupulous scheming. Yet still the basic questions howl for their answer: he acted out the part of the Messias, he fulfilled the prophecies, yes; but was he the Messias? Was there to be a personal Messias in God's plan? Was there a plan of God at all? Was the Messias to be someone else? Or did God intend his chosen servant to accomplish his mission by scheming and treachery to his followers? With the best will in the world one cannot but suspect the glaring failure to answer these questions of being the result of insidious Jewish polemic; Jewish because it represents all that was good in Jesus and the movement he founded as being simply the product of the Jewish atmosphere at the time of Jesus; insidious because the author professes to admire Jesus while attributing to him the most despicable treachery. The author's omission to make his own position clear and remove the suspicion of inconsistency on this vital point taints the whole book with the odour of insincerity.

Even before examining Dr Schonfield's evidence for his picture one is entitled to ask whether the character he ascribes to Jesus is coherent and psychologically possible, and whether the gigantic hoax he is said to have planned could have been judged to have the slightest chance of success. Jesus claims to be laying down his life for his friends, while all the time he is planning to avoid doing so. He professes to have revealed to them the inner secrets of his kingdom, while in reality he is cheating them at every turn. He designated the Twelve as foundation members of his kingdom, while scheming with Lazarus and Joseph of Arimathea to outwit them; his last dying instructions are to continue the deception. Is this the attitude of a man whose consciousness is shot through with a sense of a mission from the God who is truth and fidelity itself? Jesus knew he was to be rejected; so far we agree. But can one credit that he spent months deliberately planning that this rejection should take the form of crucifixion, that terrible punishment which filled even the brutal Romans, inured to human suffering and bloodshed as they were, with horror? That he planned to deny himself only that death which was counted as a release? This scheming and introverted stoic is far removed from the figure who loved sinners and children, whose message is of such moral splendour and unearthly peace.

Grant that Jesus was a paranoiac, in whom courage and megalomania were allied with intrigue and petty treachery; he engineers a situation which even the creator of James Bond would blush to force

on his hero. The Passover Plot does not even make a convincing detective story. Jesus had such complete control over the duped enemies to whom he entrusted the capture which was to lead to his victory that he could predict the day, the hour, the nature of his execution, the very platoon which was to carry it out. An error over any one of these would prove fatal; it must be the cross, a short period (hence Friday afternoon), a soldier with an unusual potion prepared, to be administered at a pre-arranged password. Schonfield may reply that such was his courage and faith in his mission that he was prepared to stake all on a gamble which did not in fact come off (though elsewhere the author insists that Jesus left nothing to chance). But the gamble could never have come off, for to stimulate death the victim must remain still, sagging on the cross. But if he sags the position of the diaphragm makes breathing impossible and death soon supervenes; this was precisely the purpose of 'breaking the legs of still living prisoners'. Jesus had seen enough crucifixions in his day to know this.

Almost more incredible is that such an intelligent intriguer was prepared to stake the whole of the subsequent success of his plans on the honest but stupid apostles. They had been chosen primarily as burly bodyguards, we are told, and Jesus consistently concealed from them his real plans; he knew them too well. But did he not perceive their cowardice? Did he not foresee that they would desert him to a man, convinced that all was over, that they would despairingly give up his cause and return to their fishing? How was it that their cowardice, passivity and naive inability to see through the trickster they so admired were suddenly transformed into the courage, energy, and vision which were to convert the world?

On what, then, does Dr Schonfield base his unlikely reconstruction? The lynch-pin seems to be a denial of the possibility of the supernatural. 'The traditional portraiture no longer satisfies: it is too baffling in its apparent contradiction of the terms of our earthly existence' (p. 10). This is his real motive for explaining away or simply rejecting much of the gospel records. This refusal to accept the supernatural is founded on the philosophical tenet that nothing can disturb the established order of nature. But the acceptance that the creator, who founded and guarantees the laws of nature, may also interfere with them, is one of the basic postulates for religion whether Christian or Jewish—if not, indeed, the basic option which underlies all religion. Deny the intervention of God in history and the whole of the Old Testament, founded on God's intervention for his people in Egypt, becomes meaningless. *A fortiori* the New Testament. The writers of the Bible were building on sand, their testimony is valueless, vitiated by their naivete. If they were mistaken on a point they considered so important, what value has their witness even to the teaching of Jesus? If they misrepresented

so grossly his person and purpose we can have no confidence in their ability to transmit even his moral teaching.

The first duty of those who reject all miraculous elements in the gospels is to account for the presence of these elements; what induced the evangelists to insert them? Dr Schonfield's panacea is the destruction of all records in the sack of Jerusalem by the Romans in the year 70 A.D. The evangelists are to be excused on the grounds that they had virtually no information about Jesus' life, and had to make it up somehow. But this principle is false, and the way it is employed is irresponsible. The principle is false because by the year 70, even if the gospels were not written (and at least Mark may well have been) there were communities all over the hellenistic world who could preserve the tradition, and Jerusalem had already the position of a 'poor relation' in Christianity. Some fifteen years after the resurrection we find Paul quoting traditions in a linguistic style quite alien to his own, which he seems to have learnt by heart, and recommending the Christians of Corinth to commit them to memory, traditions about the Last Supper and the Resurrection (1 Cor. xi, 15). B. Gerhardsson has produced formidable evidence to show how repetition and memory techniques were employed in religious teaching among the Jews and early Christians to preserve intact a message. It is extraordinary that Dr Schonfield shows no knowledge of the vital role this played in all rabbinic teaching. Such techniques, and the diffusion of Christianity through the hellenistic world, from the day of Pentecost onwards, are responsible for the preservation of what we know of the life and teaching of Jesus. Furthermore, the way Dr Schonfield applies his principle is irresponsible. The stories of Jesus walking on the waters are dismissed as due simply to a confusion in the translation of the Hebrew word '*al*', which can mean both 'on' and 'beside'; Jesus was really walking beside the lake. But this is in contradiction to the whole run and purpose of the story (which is not a simple miracle-story but enshrines teaching as well). In addition the most primitive gospel tradition was in Aramaic, not Hebrew, and this confusion does not seem to be possible in Aramaic. The story of the disciples on the road to Emmaus is dismissed as an imitation of the opening of Apuleius' novel *The Golden Ass*; but scholars date this work to the late second century A.D., an impossibly late date for Luke's gospel. The whole conception of the divinity of Jesus is excised at one blow by the double expedient of saying that it appears only in the fourth gospel, and of presuming that this fourth gospel was written by a 'Greek elder at Ephesus' (p. 103). He acquired this idea not from the Palestinian tradition, but from hellenistic emperor-cults; it was simply his way of saying that Jesus is lord, as others acknowledged the emperor by calling him *divi filius*. But if the discoveries at Qumran have taught us anything, it is that the fourth gospel is thoroughly rooted in Palestinian soil, is wholly Jewish in

conception, shot through with Old Testament imagery and symbolism. In this gospel the divinity of Jesus is presented precisely in a way in which it could be understood by Jews, not merely by proclaiming the title 'Son of God', but by showing Jesus acting as God, and claiming divine privileges.

The idea of Jesus' redeeming death was not Jesus' own. He (p. 220), and more especially Paul, derived it from the pagan myth of Adonis. But it is highly improbable that Jews would allow themselves to be so contaminated by pagan myths. There is no evidence that the Adonis myth was current in Palestine at that time. Finally, contrary to the author's assertion, Adonis is never said to rise again. This case is typical of Dr Schonfield's use of extra-biblical material. The large quantity of information (described by some reviewers as a wealth of erudition) which he employs to support his theories is applied without discretion as to date or origin. Jesus' and Paul's ideas are said to be derived from works which in fact date from the very end of the century (the *Similitudes of Enoch*), or are recognised by all competent scholars to contain large Christian interpolations (the Slav edition of Josephus, and the *Testimonies of the Twelve Patriarchs*). He interprets the New Testament in the light of the sixth-century Mandaean literature, which cannot have even its origins in the first century A.D. On the other hand he ignores the most obvious parallel contemporary sources, the traditions preserved, and ascribed to Jesus' contemporaries, in Talmud and Mishnah.

Nevertheless, these methods do not suffice to enable the author to shift from his path the stumbling-block of the evidence for the appearances of the risen Christ. Jesus was, of course, dead and buried in an unknown tomb; the 'appearances' were made by an accomplice of his, the gardener, acting on his dying instructions. How did he deceive so many people? The witness of the holy women may be discounted: 'they were in no state to take in what he said' (p. 174); nor was Magdalen; they were simply hysterical. The appearance in Jerusalem recounted by John is 'highly questionable' (p. 178). At the appearance in Galilee the apostles failed to identify the man on the bank, but were 'persuaded by the belief of the Beloved Disciple' (p. 179). But what of the other appearances cited by St Paul as part of the Christian tradition in 55 A.D. (1 Cor 15)? Dr Schonfield supposes that 'without the empty tomb belief in his resurrection would probably not have registered' (p. 180). On the contrary, in the testimonies to the earliest Christian teaching (Paul and Acts) precisely the reverse is true: the empty tomb is not mentioned, and the stress is upon the appearances of the risen Lord. But the author consistently neglects these two vital sources in his investigations.

The treatment accorded to the supernatural elements in Jesus' story is, then, thoroughly unconvincing. But what of the contention

that Jesus merely picked up his messianic ideas from his milieu and proceeded to carry them out? The author has our thanks for stressing that the primary message of the synoptic gospels is the Messianity of Jesus, that he came to accomplish the Old Testament prophecies of the Messiah. The author similarly does well to distinguish the two conceptions of the Messiah, conquering hero or suffering servant of God. But his attempts to show that the latter was current at the time of Jesus are unconvincing. The universal expectation of the Messiah at that time was for a conquering hero who would free Palestine from the Roman yoke and establish a world empire. Not only among the common people and the leading families (as the Jewish historian Josephus shows), but among the Pharisees (shown by the so-called *Psalms of Solomon*, composed c. 50 B.C.) and the Essenes (witness the Scroll of the War Rule), the hoped-for Messiah was to establish a world-wide political kingdom, inaugurated by a blood-bath of his enemies. This was the judgement of the nations foretold by the prophet Isaiah. Nowhere in contemporary rabbinic literature is there an inkling that the Messiah would come in humility, be rejected and found a purely religious kingdom. Prophecies that the Messiah would come in this guise are simply disregarded.² Jesus' conception of a hidden kingdom, a grain of mustard-seed, a pinch of yeast buried in the dough and leavening the whole, has always been unintelligible to the Jews. Justin Martyr found it so in the second century; one finds it so in discussions today. All Jesus' teaching in parables was destined to this end, to purify their concept of the Messiah, to show that his mission did not imply an earthly kingdom—he fled when they tried to make him king—that he came to heal, not to destroy, to build up, not to sweep away. We can see now that this aspect of the Messiah is clear enough in the Old Testament, but the contemporaries of Jesus could not. It was precisely because he departed from the universal interpretation of the role of the Messiah (which seems to have been partially that even of John the Baptist) that Jesus was rejected as Messiah. The people were just not interested in this aspect.

Dr Schonfield, on the other hand, is left with the curious contradiction that both Jesus and the Pharisees held a pacific Messianism (he unwarrantedly exaggerates the influence of the Pharisees in Galilee), but that Jesus contrived to make the Pharisees condemn him for claiming to be a political Messiah. Jesus had to get himself condemned in order to fulfil the prophecies that the Messiah would be rejected, and to this

² Zachariah ix, 9 'Poor and riding on an ass', the prophecy fulfilled by Christ at his entry into Jerusalem, is nowhere applied to the Messiah in the first century Jewish sources. In the rabbinic sources it is used only twice to show that the Messiah may come in poverty, an interpretation first suggested in 250 A.D. (Strack-Billerbeck, I. 842).

end managed to work the Pharisees into this inconsistent position. In fact, however, the gospels leave us in no doubt that Jesus was condemned by the Sadducees, not the Pharisees; and that the opposition of the Pharisees was to his unorthodox teaching on the Law, to his lack of orthodox training in the Law, to his friendship with sinners, and above all to his assumption of personal authority against the weight of pharisaic tradition.

The publicity which this book has enjoyed marks it as a *succès de scandale*. It is a testimony more to the fascination of even the modern secularised world for the person of Jesus than to any intrinsic worth of the book. The present reviewer cannot but agree with Professor S. G. F. Brandon: 'It will be dismissed as valueless and naive by specialists in the study of Christian origins'—and, we might add, any intelligent reader, provided that he has the poise not to be overawed by Dr Schonfield's façade of scholarship.

HENRY WANSBROUGH, O.S.B.

OUR BROTHERS OF THE EAST

THE traditional emotional and intellectual prejudices of the Catholic West prevent any proper appreciation of what Orthodoxy really means, although its approach to spiritual and theological problems would be of great value, especially in the present ecumenical climate. Perhaps this hostile attitude may best be illustrated by repeating three conversations: 'Russian Orthodoxy a mawkish religion' (a Benedictine in 1959); 'Like Anglicans the Orthodox probably don't know what they really believe' (a member of a Catholic lay order in 1965); 'Orthodoxy has suffered invasion and persecution because, unlike Rome, it has not been under the protection of the Holy Spirit' (a missionary priest, also in 1965). This last opinion is particularly cruel and uncharitable, when one remembers the Orthodox devotion to our Lady. Incidentally all three critics had been educated at Ampleforth. Yet the East has so much to offer us.

From an unpublished article *Barriers in the Catholic-Orthodox Dialogue* by Desmond Seward (O.A. 1954).

THE CENTIPEDE WHICH FORGOT HOW TO RUN

A STUDY IN CHRISTIAN CONSCIENCE

A DIFFICULTY which quite frequently faces the Christian whose commitment is reasonably serious is that of the 'over-moral' conscience. If there is one thing which is transparently clear in the teaching of Christ, as in that of St Paul, it is the conviction that commitment to Christ brings with it an inner freedom of spirit, which is the result of a dual emancipation from the slavery of sin and the bondage of the Old Law. 'You will know the truth, and the truth will set you free' (John viii, 32). The Christian conscience, according to this analysis, should not be characterised primarily by adherence to a strict set of principles, but by 'the glorious freedom of the sons of God'. Either this is idealistic and euphoric, and refers to a condition achieved only by the saints, or it is a practical comment on what the day-to-day moral outlook of the Christian ought to be. For the purpose of this article I am assuming that the latter view is correct, and that therefore there is something seriously wrong when a Christian feels hedged in by the moral directives of his religion to the extent of feeling that other men have greater freedom of spirit than he has. It is maybe understandable that non-Christians should find aspects of Christ's teaching grim and forbidding, but for Christians themselves to accept, however tacitly, the suggestion that the world is a tighter and grimmer place for them than for others is a pretty poor basis for paschal joy.

It is important, when considering the causes of the rather tense and high-minded pessimism which often passes for Christian morality, to avoid talking too glibly of 'the gospel of joy' or 'positive morality' or 'Christocentric humanism', as if the terms themselves had some magical therapeutic value. The terms are valuable, and conceal valuable truths. But you cannot simply *tell* someone to be joyful or to discover Christ in everything: all you can do is indicate a number of adjustments in attitude, as a result of which joy may come. The Christian cannot, any more than anyone else, set out deliberately to be joyful. Nothing is shallower or more disconcerting than 'jolly' Christianity, whether of the muscular or merely convivial variety. For the mature man, joy

is always a by-product of something else: it springs from a deep and largely hidden harmony of attitudes, for which 'peace' is often a more appropriate term than joy. It is with some of these attitudes that any attempt to get to the root of the 'over-moral' conscience must be concerned.

In the first place, it is a great pity when Christ's teaching is understood mainly in terms of avoidance of sin and obedience to law. That these two activities matter is too obvious to be worth labouring. The question is: how much do they matter? It may be an exaggeration to say that young children reaching the age of reason are often taught that the main thing about this promotion from infancy is that they are now qualified to commit mortal sins, a mysterious activity fraught with terrible results and apparently fairly easy to embark upon. It is certainly no exaggeration to say that much teaching on the virtues has tended to consist of indicating the contrary vices and then forbidding them. For many Christians, especially Catholics no doubt, the idea of mortal sin (which means, let us remind ourselves, total separation from our Creator and Saviour) is as familiar an idea throughout youth as that of school discipline, and no amount of talk about the love of God can really hope to make a religious attitude which is so deeply grounded in half-understood fears anything but pretty comfortless. It is no answer to say that the sacrament of penance both necessitates and compensates for the fear of God's anger, or that for a young Christian to understand God's forgiveness he must also be made aware of the terrible realities of sin. Nothing can really justify a premature introduction to the concept of mortal sin. The young with their simplicity and perspicacity understand only too well the spiritual implications of such a concept, but they altogether lack the judgement and experience which enables adults to measure the effects of 'mitigating circumstances'. The result can be an extremely unbalanced picture of God—a God of vengeance more terrible than that of the Prophets, a sort of faceless computer ceaselessly charting the Christian's passage in and out of mortal sin.

Closely linked with the tendency to give undue prominence to mortal sin is an excessively legalistic attitude to moral conduct in general. This probably owes as much to the influence exercised upon the Church's system of codifying morality by Roman legal methods as to an instruction based on half-digested moral theology. It is very easy, and in some ways very convenient, to pick up the idea that being good is largely a matter of keeping rules. After all, we have plenty of them: the ten commandments, the gospel precepts (plus the counsels, for experts only), the laws of the Church, the instructions of bishops, and so on. The business of being moral can appear to be rather like a game of

rugby football: provided you play to the rules and keep on-side you have nothing to fear, but once you put your foot off-side the divine referee blows his whistle and awards a penalty, and you find yourself fifty yards further back than you were. Minor infringements are largely accidental and do not matter very much. This is an attitude which is exactly described by the term 'moralistic': a *moralistic* code of morals is one in which virtue is measured by conformity to the code itself rather than by conformity to some purpose beyond the code. It goes without saying that Christian morals were not intended to be taught in a moralistic way, but anyone who doubts whether they have been so taught should consult some of the traditional examinations of conscience for use before confession. The fact is that it is all too easy even for a fairly mature man to have immature and legalistic attitudes towards his own moral failings, and many people conclude (with some justification) that if sinning consists merely in the breaking of some impersonal and often arbitrary code, then it doesn't really matter much more than walking on the grass where it says 'Keep off'.

It is those who do in fact take their moral failings seriously whilst continuing to regard them in a moralistic light who suffer most. The stern voice of conscience, however still and small it may be, is never far away. Moreover, it is not at all uncommon for vices, when abstained from largely for rule-keeping purposes, to become even more attractive than they usually are (some of them, anyhow), and if there is no imperious ulterior purpose in the search for virtue (such as the simple conviction that it will make one happy), it is very likely that the end-product will be the kill-joy conscience which is as incapable of permitting the enjoyment of virtue as it is intolerant of permitting the enjoyment of vice. Quite often this tension is sharpened by a sort of neo-stoic cult of abstinence and self-control, which judges guilt largely in terms of pleasure: the more enjoyable a thing is the more vicious it is sure to be, or at any rate the more dangerous and useless. 'Dost thou think, because thou art virtuous, there shall be no more cakes and ale?' asks Sir Toby Belch, and the really sad thing is that his question has not always received an unequivocal answer. At the back of many people's minds lurks the feeling that unlimited vice would be much more fun than unlimited virtue—a proposition which, if true, would make total nonsense of any kind of ethics or any kind of humanism. This particular confusion is a very disturbing one, as it involves a real inversion of values. According to strict moral philosophy, a virtue is an acquired facility in the performance of acts conducive to the fulfilment of one's nature, and a vice is simply a lack of such facility, i.e. virtue implies ease, strength, fulfilment, whilst vice implies difficulty, weakness, frustration. Obvious enough, perhaps, when stated so technic-

ally. But by no means so obvious in practice to someone who feels imprisoned by the stiff bars of the moralist's virtues and has the nagging suspicion that the vices are having a great time outside.

Nobody would suggest that there is a single seriously committed Christian whose conscience works exclusively in the ways I have indicated. However, here we have the dark side of Christian morality as it is often presented and lived. One can understand the reproaches of those who consider that the Christian is often too much preoccupied with guilt. There is no need at this stage to be afraid of selling the pass to the Freudians. The fact is that the Freudian approach has in many ways been of great value: it has high-lighted for us the distinction between *real* guilt, i.e. the rational judgement that a particular act or attitude is wrong, and 'excessive' or 'artificial' guilt, i.e. the basically irrational imposition of unnecessary or inflated moral pressures—what the practitioner will call an 'over-active super-ego'. It is often a great step forward for a man to distinguish between what his conscience really is and what he often *feels* it to be. There is a quite wrong emphasis in suggesting that conscience is an autonomous faculty designed to tell a man when he has done, or is about to do, something wrong. Conscience is that specific power of the mind which directs a man towards choosing what is good; guilt is the reverse or negative side of this wholly positive function, and it is when the negative by-product is allowed to supersede the positive function that the 'over-moral' conscience takes over.

At this stage we may consider Mrs Cruster's highly moral tale about the centipede which forgot how to run.

The centipede was happy quite
Until the toad in fun
Said 'Pray, which leg goes after which?'
And worked her mind to such a pitch
She lay distracted in the ditch
Considering how to run.

The relevance of the unfortunate centipede to the question of conscience may by now be fairly clear. The centipede forgets how to run because she gets obsessed with her own legs, i.e. she loses sight of *where* she is going because she worries too much about *how* she is getting there. A man's conscience is to a man what the centipede's legs are to the centipede: namely, a means of locomotion towards an end. When a man becomes over-preoccupied with his conscience, he forgets where he is going (or, more probably, he becomes over-preoccupied with his conscience because he has never quite known where he is going).

The ultimate in over-conscientiousness is the condition known as scrupulosity, in which every slightest action seems to be fraught with enormous moral dangers. Here the finger-wagging super-ego has run riot, and the result is moral paralysis. 'Distracted in the ditch' is an apt description of such a state.

The cure for the over-moral conscience, whether in general or in particular, lies surely in the discovery that morality must have an orientation towards something beyond itself, and in a vision of what that something is. The centipede will only forget her legs and start running again when she suddenly catches sight of her destination.

At this stage we may return to the passage of St John's Gospel referred to at the beginning. 'You shall know the truth, and the truth will set you free.' The real function of man's conscience, and of the whole of his moral activity, becomes clear in the light of this statement. Conscience is simply the name for that operation of the intellect in which it judges concerning the moral demands of the truth (i.e. what are often called 'values'). When a man recognises values, in whatever person, thing or situation, he will want to respond to them by 'selling all that he has'. He has found a pearl of great price. It is the compelling attractiveness of the pearl which cancels the power of those things which would hold him back from it, and so makes him free. It is his response to the pearl which we call love; his willing sale of all that he has is morality; and the powerlessness of other things to inhibit his response is his freedom. Love, morality and freedom are thus simply different aspects of the same movement. The moralist's morality is like the parable of the pearl without the pearl: the man just sells all he has for some compulsive reason of his own, and then has nothing to spend the money on. In the real parable the hero would not have considered the sale unless he had first seen the pearl: the objective, the incentive, the destination is everything.

Langland's remark that 'Chastity without charity lieth chained in hell', is a good application of this general truth. Loveless chastity is the best example of the moralist's morality, because it so obviously implies a loss of orientation. To say that the sexual organism has a natural orientation towards 'the other' is no doubt the truism of the year, and it is really equally obvious that both the use and the restraint of the sexual urge are intended to be expressions of love. Chastity is, in other words, the virtue which regulates the expression of love. Obvious, perhaps; but that does not prevent some people from becoming boxed up in a purely private chastity, a moralistic monster bristling with prohibitions, which may have some sort of provisional value but which is very uncomfortable to live with.

Just as chastity only becomes really meaningful as a virtue when it is the free expression of a loving attitude towards another person (or other persons), so every other virtue is really valid only when called into existence by a relationship. I would wish the term *relationship* to be understood in the widest possible sense, not as being confined to strictly personal relationships but embracing the whole of a man's encounter with what is other than himself. One of the great misfortunes that has befallen moral theology, as it is in practice understood (in spite of the admirable perspectives of authentic thomism), is the acceptance of the distinction between acts which are morally good, those which are morally bad, and those which are morally 'indifferent', and the resultant assumption that most human activities, such as work and leisure, fall into the last category and are therefore from a moral point of view irrelevant. The distinction was originally developed as a confessional axiom designed to combat the tendency of the jansenist conscience to find guilt everywhere, and it is sad that it should have ended up by creating a sort of vast no-man's land as hostile to the notion of value as it is to that of guilt. There has opened a chasm between real life, with its manifold pressures and enthusiasms, and religion, with its dwindling 'Sunday-morning' kingdom and its small moral tyrannies. The habit of dedicating and so sanctifying these otherwise irrelevant areas of life (e.g. by the morning offering) can at times build a bridge across the chasm, but it is at best a tenuous suspension bridge ill-equipped to survive unusual pressures. The only solution appears to lie in an unqualified affirmation of the dignity and value of activities in themselves, in the conviction that the details of work, whether in industry, business, art, politics or what have you, or of leisure (especially 'creative' leisure), call into play the whole of man's moral nature by summoning him to share in the making of God's universe and in the building up of the society of mankind which is destined to become the kingdom of the risen Christ. If there is one thing which all mainstream modern theology, whether Catholic (Rahner, King, Congar, etc.) or Protestant (Tillich, Bonhoeffer) is groping to become coherent about, it is the full and practical discovery of God at the centre of the secular world. This is of course a discovery which has been made before, but it is one which must be constantly renewed, particularly at a time when the structures and habits and aspirations of society are evolving so fast. It is at the very point of his involvement in these structures and habits and aspirations, at the very moment when he is most apparently immersed in what is secular, that a man most fully deploys himself in action, an action which—if only he could see it—is 'the instrument and the living extension of the creative power of God'. The words are those of Teilhard de Chardin, and occur on page 62 of the Fontana edition of *Le Milieu Divin*. This

amazing book offers as profound and powerful a sketch of the perspectives opened by a genuine discovery of Christ incarnate in the secular world as one could possibly hope to find. Teilhard's vision of man in the Universe is like a picture of children working and playing in their father's house: at every moment and in every least gesture they are moving within the enfolding security of their father's love, often unconsciously, often unworthily, but ever more capable of discerning their father's hand in the circumstances of their lives and of rendering, however falteringly, love for love.

The intention in ending this article with a long quotation from *Le Milieu Divin* is to give the centipede a glimpse of her destination, to indicate what morality is *for*, thereby offering the only valid corrective for the over-moral conscience and giving it wings with which to fly:

"Through the unceasing operation of the Incarnation, the divine so thoroughly permeates all our creaturely energies that, in order to meet it and lay hold on it, we could not find a more fitting setting than that of our action.

To begin with, in action I adhere to the creative power of God; I coincide with it; I become not only its instrument but its living extension . . . The soul does not pause to relish this communion, nor does it lose sight of the material end of its action; for it is wedded to a creative effort. The will to succeed, a certain passionate delight in the work to be done, form an integral part of our creaturely fidelity . . . Any increase that I can bring upon myself or upon things is translated into some increase in my power to love and some progress in Christ's blessed hold upon the Universe. Our work appears to us, in the main, as a way of earning our daily bread. But its essential virtue is on a higher level: through it we complete in ourselves the subject of the divine union . . . Hence, whatever our role as men may be, whether we are artists, workmen or scholars, we can, if we are Christians, speed towards the object of our work as though towards an opening on to the supreme fulfilment of our beings. Indeed, without exaggeration or excess in thought or expression—but simply by confronting the most fundamental truths of our faith and of experience—we are led to the following observation: God is inexhaustibly attainable in the *totality* of our action . . .

Show all your faithful, Lord, in what a full and true sense "their work follows them" into your kingdom. Otherwise they will become like those idle workman who are not spurred by their task. And even if a sound human instinct prevails over their hesitations or the sophisms of an incompletely enlightened religious practice, they will remain fundamentally divided and frustrated; and it will be said that the sons

of heaven cannot compete on the human level, in conviction and hence on equal terms, with the children of the world.'

This article has been written largely as a commentary on the 'incompletely enlightened religious practice' to which Teilhard refers. If anyone feels compelled to discover in full what he has to say about it, it will cost him only three shillings and sixpence.

DOMINIC MILROY, O.S.B.

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DOCTOR ROBERT RATTRIE

To the west of the English Lake District lies the isolated coastal area of West Cumberland; Maryport, Workington and Whitehaven. The isolation of this area, together with the fact that most of the men work in the coalmines or the steel works, has preserved a certain community outlook that has been lost in most of the country. The towns are small—Maryport has a population of 12,000—and so everybody knows everybody else; local news, good or bad, is shared by everybody. The Catholics of the area are almost entirely the descendants of the Irish who came over to work in the mines; they are a minority and little more than a hundred years ago the military had to be called in to restore order after an anti-Catholic riot¹; today such feelings are much diminished but something still endures.

During the afternoon of 13th January the news spread through the area that Dr Robert Rattrie had been killed. It seemed incredible that this man of all men should have been taken at the height of his powers—he was only 46. In Maryport the news passed from person to person, not by word of mouth, but by whispers; as it spread Maryport became a silent town; shops were closed and people just sat dumbfounded. The shock was not limited to his own patients, or to the Catholic members of the town, it was the whole of Maryport. Everybody knew Dr Robert, and it came as a personal shock and loss to everybody. They had lost not only a doctor, but a counsellor, a guide, and a friend. Even when he was alive they called him saint Robert, and now they thought of his qualities the more. The details of what had happened made the news the more stunning; as he was driving into Maryport a lorry, whose steering column had fractured, pinned his car against a wall; if it had not happened on a curve in the road, if the fracture had occurred a second earlier or later, this thing would not had happened.

The following Monday the Requiem Mass was offered, in the small parish church of Our Lady and St Patrick's, by the Abbot of Ampleforth—a unique honour. In this church Robert Rattrie had made his first Confession and Communion, here he had been Confirmed, here he attended Mass and Devotions. That morning the Church was crowded with those who had come to pay their last respects; it included the

¹ From the *Maryport Locomotive* 1814: In a short time the Militia were superseded by a troop of the Queen's Own Dragoons . . . who remained at Workington about nine months, to the great annoyance of those on whom they were billeted, but to the delight of the girls who were mightily taken with their martial appearance and fascinating tales of battle. Many hasty marriages were contracted by the giddy fair ones, and on orders reaching the troops to hasten to the field of Waterloo, the baggage carts presented a heart-rendering spectacle . . .



clergy of every denomination in Maryport and the surrounding districts, representatives from all those aspects of life in West Cumberland to which he had given his unstinted service. The funeral was officially private but Maryport had never seen anything like it before; every shop along the route was shut, and the streets were lined with people. Police who were off duty spontaneously came back to help manage the crowds. It has been difficult to convey the united grief and proud admiration of Maryport that day, harder still to portray the character of him who inspired it.

Robert James Gerard Rattrie, the son of a doctor and eldest of four children, was born in Edinburgh in 1919. The first and perhaps the most profound influence in his life was the happiness and the Catholic piety of that united family. As a child he had a sense of fun that later matured into that beautiful and all embracing chuckle that was rarely absent from his face. All Maryport knows the story of the day when he painted the dog blue; when this practice met with disapproval he altered his ways to the extent that he varnished his brother. The Catholic Church at Maryport has always been served by the Benedictines of Ampleforth; it was natural, and the particular wish of his mother, that he should be sent there to school. In fact all three brothers went at the same time: Robert to the Junior House, Alexander and John to Gilling.

The influence of Ampleforth on Robert Rattrie was profound. His devotion to it was so pronounced that his friends often joked him about it; many of them thought that he would return there to become a monk. A picture of Ampleforth hangs above his mantelpiece; bound copies of the JOURNAL were part of his excellent library. As a boy he gained no obvious distinction, the examinations he passed were the result of hard work rather than brilliance. He was largely unnoticed and superficially there was no great promise. Any experienced teacher knows that this is just the sort of boy that may later develop into the kind of Catholic that brings Christ into every aspect of his life. This is what did happen to Robert, his life became Christ-centered. Not only was it Christ-centered but it radiated Christ to any who had contact with him. Boys are slow to appreciate and slow to praise, but those of us who grew up with Robert Rattrie sensed, though we could not explain, something of this about him even when he was a boy. When Robert was one of your company the inclination to grumble, to uncharitable or impure conversation, just did not arise. He did not preach or correct you, he just was himself. Quite what this quality was we did not understand; later in his life the people of Maryport did understand.

Perhaps the thing that influenced Robert most at Ampleforth was the Liturgy. The full Liturgy of the Abbey was bound to influence him, for West Cumberland, though it has been served by monks from

the Abbey, has never responded to the Liturgy. The Liturgy developed in Robert the true sense of Catholic piety: devotion to the Blessed Sacrament, the Mass and to our Blessed Lady. This was the great legacy of Ampleforth to his development. In addition it helped him to pass the examinations that gave him an entrance to Edinburgh University where he was to study medicine.

Robert Rattrie always acknowledged the great debt he owed to Edinburgh. It was for him a true university in that it opened up to his rapidly maturing personality many of the beauties of life; in these years he became a truly cultured person who responded to all that is best in life. It gave him a love of music, an appreciation of art, and a sense of literature; all this in addition to teaching him his medicine. He graduated M.B., Ch.B. in 1943. He held appointments as house-physician and clinical tutor at the Royal Infirmary, Edinburgh, until he was appointed chief assistant Bacteriologist to the Royal Infirmary; he thus became the first Catholic to hold a senior post at the Edinburgh Infirmary. He proceeded M.D. in 1946 with commendation for his thesis. He continued to work in the Bacteriological Department until 1950 when he was invited to continue with the prospects of a University career. He decided, after much hesitation, to return to Maryport and there enter general practice with his father—later to be joined by his brother Alexander—and so was formed a unique family practice. It was a wise decision, for his gifts could only find their full flowering with people. Every doctor worthy of the name does more than cure the infirmities of the body, for man is not body and soul, he is a person. The amount of good that Robert did for people will never be known in this world. One person in Maryport said that he was more like a minister than a doctor. Another said this, 'We loved him to come into our houses, because even after he had gone something of his goodness seemed to remain. He was God's gift to Maryport'. When one of his patients died he always visited the relatives after the death. Robert Rattrie was never ruffled, and his solid contented calmness accentuated the gift he possessed of giving each patient the impression that he alone mattered; his problem was the problem, and to this he gave his whole attention. 'He gave you the impression that you were important, that you mattered, that you were an individual.' His whole make-up drew people to him for by nature he was a 'Father of his people'.

He was a verrey parfyt practisour.

But Robert Rattrie had more than the characteristics of Chaucer's doctor, for he joined to these those of the poor parson:

*To drawn folk to heven by fairnes
By good ensemble, was his bisnesse.*

One soured Orange man said of Robert, 'If they were all like that I would not mind being a Catholic'. Robert Rattrie had more than the natural gifts that enabled him to have an air of confidence—he had a deep understanding of the meaning of Charity. He was once asked what he thought when one of the regular attenders came to him. 'What can I do', he said, 'except love him?' He did not complain even when he was called out unnecessarily at night; it seems to be true that he never complained of the thoughtless ingratitude that is part of the life of any doctor.

Anybody who came to live in West Cumberland during the years when Dr Robert was in practice soon realised that there was here something more than the respect for a dedicated doctor, it was something profound, and it was widespread; it extended beyond the confines of his own patients, and by the time of his death it had extended beyond Maryport to most of West Cumberland. What was it that made him such a power for good?

His work for people extended beyond the sphere of medicine. He never refused, indeed the astonishing thing is that he never seems to have had any difficulty in accepting, any task that he was called upon to perform. He was a distinguished public speaker and a lecturer of note. He lectured regularly on the medical aspect of the Shroud of Turin, and these lectures held spell-bound audiences, because his own deep devotion to the sufferings of our Lord was so manifest. He spoke on many subjects and occasions and he was the main strength of the Catholic Marriage Advisory Council for the whole of the area. He was outstanding when talking to young people on marriage and chastity.² One of them said he hardly seemed to mention God, until you realised that as he had presented it; marriage and sex just did not make sense without God. Robert Rattrie was so impressive, because he spoke not only with the authority of the Church but also from his own convictions. His life of holiness, generosity, and integrity led him to see the ideals. He was convinced that nothing else was worthy of a Member of Christ's Mystical Body. Lesser men fail to see the ideals and they, therefore, must accept such teaching on authority alone.

Because he had read that Pope Pius XII had asked that Catholics face up to their responsibilities in public life, he decided in 1958 to try to take a more active part in the Municipal affairs of Maryport. During the 1930's more than 90 per cent of the men were unemployed. These years of unemployment cut wounds into the souls of the people that are yet unhealed; Maryport is something of an embittered town. When Robert put up for election, to the Urban District Council, in a Labour

² At one point the notes for these talks are underlined and in the margin are the initials V.P.N.—a striking instance of the lasting influence of his former headmaster.

Ward, as an Independent, one of the local Labour members laughed and said that he had as much hope of election as an Independent as a snowflake had of survival in Hell. Robert Rattrie topped the pole with a record vote some 300 votes ahead of the leading Labour candidate. At the next election he was even further ahead with another record.

He was a completely loyal Catholic but there was nothing sectarian about him. 'If there were many men like Robert Rattrie there would be no need for ecumenism, for his presence united people.' Somebody else put it like this, 'He just drew people together by being what he was. Our Lord said *That they may be one as we are one.*' Yes: but this is goodness on the grand scale. So often goodness, or what appears to be goodness, is unattractive, or it makes others feel their own shortcomings, or it will always be preaching. Robert Rattrie just was himself; his presence drew people together for his goodness was magnetic.

Goodness of this calibre can only be the product of growth and suffering. '*Unless a man takes up his cross and follows me.*' Perhaps we will never know what means Almighty God used to mould his sanctity. Some things are too personal to be exposed to the public view, others are the secrets he shared with God, a few we can, or we can attempt to, recognise. When he was an undergraduate at Edinburgh his companions used to tease him about his devotion to Ampleforth and say that he would return there and become a monk, but of course he would have to start as Abbot. They called him Lord Robert and said that he lived in Castle Rattrie, that he would find his way to Harley Street and become a peer. All this was in fun but like all good humour it had foundation. Robert was still thinking of becoming a priest after he returned to Maryport, but he said that he could not become a priest because he loved his creature comforts too much to give them up. Had he ever a vocation? Did he love things of this world too much? This was the problem that Robert Rattrie had to solve before he could enter the last and the most fruitful period of his life. It is the problem of all those souls who find sanctity. It was not, though he may well have thought it was, the simple problem of whether he had the generosity to give up his creature comforts to follow a call to the priesthood. His whole life was marked by outstanding generosity and it is quite out of keeping with his life to suppose that he would put creature comforts before the call to the priesthood. He had a profound understanding of the dignity of the priesthood. This is what he said at the Dinner which opened the Planned Giving Campaign in Maryport:

'Tu es sacerdos in aeternum.' 'You are a priest for ever', are amongst the words that the deacon hears when he is being ordained to the priesthood. We know from the Gospels the immense powers God gives to his priests, but these words bring home to me almost more than anything else just what God thinks of priests. No other

man ever has similar words spoken about him—doctor for ever, steel worker for ever, schoolmaster for ever. This position of the priest is so high that the same status will be held by him before God in Heaven.³

The man who can say that sort of thing has not refused a vocation because he could not bring himself to relinquish the comforts of an affluent society. His real problem was not that of the priesthood but of how to use the things of this world. It was the problem of the Gnostics in the first century of the Church, the problem that faced the Manichees, the Albigensians, the Calvinists and the Jansenists—the problem of matter. Is matter evil or good? Can a truly spiritual person take a pride and a delight in the things of this world? Is the layman, most of whose time is concerned with care for the things of this world, by definition a second class citizen? Does the love of God demand the renunciation of all the things of this world, including the good and the beautiful? Was he wrong to enjoy his creature comforts, for he certainly did enjoy them, modest though they were? In more recent times this is the problem faced by de Chardin in *Le Milieu Divin*: can a Catholic, especially a Catholic doctor, be completely devoted to the service of mankind if he is completely devoted to Christ? This is the problem of spirituality which must come to all those who have a deep appreciation of the good things of this life, to those who have a great capacity for love. Many have written of this problem but when it comes to a person, and it must come to every soul with a generous nature—Spiritual writers call it the Dark Night of the Senses—they must solve the problem for themselves, the explication⁴ must be personal, the noesis⁴ alone can lead to the noema.⁵ In more conventional language, he had to learn to be detached. The obscure language, however, of modern philosophy has the advantage that it conveys something of the mystery of parturition that is a necessary development in the growth towards detachment. The full term of that parturition is fully achieved only when we surrender our life back to God. When Robert Rattrie had solved this problem, and it probably took years, he could see the values that lay behind the fun that called him Lord Robert. He was a man who valued the good things of this life just because they were good; he was drawn to the best, and the second rate whether in religion, medicine, marriage, education, art or literature was of no value to him. He never made the common mistake of dragging everything down including himself; no—Robert Rattrie raised everything up including us; nothing but the best was good enough in his service of God or man. Between these there could be no real conflict, for as he always said, 'bad morals are bad medicine'. Once

³ Where lived experience supports reflective expression.

⁴ Act of consciousness.

⁵ Reality of perceived.

he had solved this problem he was free to develop all the talents that God had given him. He was free to love and to marry.

In 1959 he married and so began the fullest and most mature years of his life. His wife, his four children, his very home show that Robert Rattrie had come to understand the fullness of the meaning of the last verse of the first chapter of Genesis: *And God saw all things that he had made and they were very good.* Robert Rattrie was a complete person, every talent that God had given him was developed and used; he was that very rare thing, a completely integrated person. Nothing was neglected, nothing was developed at the expense of anything else, and yet this praise can be misleading, if it suggests that he was without interests, or lacked enthusiasm or energy. He felt so strongly about the closing of the Maternity wing of the Maryport Hospital that he went to London as the medical member of the Delegation that presented a petition to the House of Commons. He resigned from the Health Committee of the Local Council because, as he explained to them: 'I have been worried by the repeated actions of a group of members over the election of Committee Chairmen which has caused the virtual disenfranchisement of half the population of Maryport . . . Some of you chaps call yourself Socialists—you are no more Socialists than you can fly through the air. Your attitude of mind is more that of died-in-the-wool, archaic and old fashioned Conservatives than the Tory Party itself.' He, like all Catholic doctors, was deeply disturbed by the new abortion legislation. He was convinced that Catholics should be given guidance and a lead from the pulpit. He, therefore, wrote to the Dean and his letter was read out to all the priests of the area at the Deanery meeting a few days later. The priests received his suggestion with enthusiasm and the Dean wrote to the Bishop so that action could be taken. Before the next Deanery Meeting, a month later, he was dead. As a token of respect for his piety and the service he had rendered to Catholicism in West Cumberland all the priests of the Deanery attended a special Mass for the repose of his soul. Robert Rattrie was an example of just the kind of lay initiative, which did not begin with, but has been encouraged by *De Ecclesia*.

Any true evaluation of a person must assess their qualities and their limitations; after the good qualities we have to add *but it must be admitted that* . . . the astonishing thing about Robert Rattrie is that there was no *but*. He does seem to have been a man without faults, unless it be counted as a fault that he liked smoking a strong pipe and eating potato crisps in bed.

His devotion to Ampleforth was one of the most striking things about him. It was said that if he got within fifty miles of the Abbey he would make a detour. He saw Ampleforth as a well from which he, and others, could draw inspiration. To this well he brought and sent many thirsty souls. Ampleforth was not just a showpiece, it was a centre

of prayer; this the central fact was clear to him. His vision was clearer than most, for he saw also the conclusion that it made inevitable. When a party from Maryport were to visit Ampleforth he insisted that they must see the monks at prayer; if they did not do that they might as well not go. Thus began the tradition of a pilgrimage that leaves Maryport at 5 a.m. in order that it may be present for the Sunday High Mass at the Abbey. Robert Rattrie saw even further, for he perceived that if anything of the Liturgical spirit of Ampleforth was to come to the people, it would come more easily if they felt themselves to be linked to the monastic Liturgical observance. Robert had never forgotten the shock that he received when he returned from Edinburgh and noticed that none of the children, and few of the adults, of Maryport used missals. He offered to present missals to all the children when they left the Catholic Junior School—his offer was never taken up. So when the party was going from Maryport to attend the High Mass at Ampleforth he wrote to the Abbot and asked if the priest from Maryport, who was travelling with the party, could be the celebrant of the High Mass. The bond established between the Liturgy of the Abbey and the low church observance of West Cumberland might give hope for improvement.

Robert James Gerard Rattrie was christened in 1919; he, like us, received this admonition:

Take this burning light and keep true to your Baptism throughout a spotless life. Keep the commandments of God; that when the Lord shall come like a bridegroom to the marriage feast, you, in company with all the saints, may meet him in the heavenly courts, and there live for ever.

One could summarise his life by saying that he was faithful to this instruction, he whom one priest described as 'the most extraordinary of ordinary men'. There remains the question why did this happen? He was at the height of his powers, he knew his gifts, and he was quite unselfish in the use of his time; often he did not return home before ten in the evening. For some reason God wanted to take him at the height of his powers and the high water of his influence. We can only come to share in the full life of the Blessed Trinity by the final detachment which is death. His Master saved the world by his death and Resurrection, and who is to know that there was something in life that he wished to achieve that could only be brought about by the sacrifice of his life. *A grain of wheat must fall into the ground and die, or else it remains nothing more than a grain of wheat; but if it dies then it yields rich fruit.* Perhaps an Anglican friend had an inkling of this, when he wrote to Robert's mother and father, 'you enjoyed the proud privilege of having bred and raised a man, . . . in whom the image of Our Lord shone with quiet, clear and unflinching brightness.'

JOHN MACAULEY, O.S.B.

ABORTION LAW REFORM

ABORTION Law reform has had a good press. Lord Silkin's bill, despite its manifest faults, has had wide support. Redrafted, there is every chance that it will become law soon.

Discussing the problem, the Bishop of Woolwich writes:

'The problem has until recently tended to be pushed under the carpet by politicians and churchmen alike. Yet the statistics of misery—not to mention the farcical unenforceability of the law—make it, now that the death penalty is abolished and the Wolfenden Report in sight of implementation, one of the most urgent causes of social reform.'¹

This point of view is one which deeply disturbs many doctors. They do not feel that the problem has been pushed under the carpet. In a classic review of the indications for therapeutic abortion Jeffcoate, discussing the report of the B.M.A. Committee on the Medical Aspects of Abortion (1936) and the Interdepartmental Committee on Abortion (1939), says:

'It was argued then, as it has been argued since, that the present situation leads to women being deprived of what is in the interests of their health because their medical advisers fear the legal consequences of terminating pregnancy. *But I have never heard of a specific case in which such a fear has operated when the medical indications were clear.* Nor is it likely to happen, because the present characteristically British legal position provides for the greatest flexibility of opinion and for changes in opinion as medicine advances.'²

For the Bishop, the scandal and misery of the present situation is the number of illegal abortions performed in Britain and the damage which they cause to health and happiness. And he points out the inadequacy of the proposed reform to deal with this problem. 'In the vast majority of these cases it would be impossible to indicate, as Lord Silkin's bill requires, "grave risk of serious injury to the patient's physical or mental health" however widely interpreted. Those determined on abortion would continue to get one. And the more formidable the safeguards—e.g. two medical opinions rather than one—the more people would be inclined to by-pass the whole process.' The Bishop concludes, and one agrees with his conclusion, that with the Silkin reforms the 'law would either be flouted as at present or whittled away into contempt'.

The only real solution to the problem, so far as the Bishop is concerned, is abortion on demand. 'In the last resort the right to decide

¹ Bishop of Woolwich in *Medical World*, January 1966, p. 11.

² T. N. A. Jeffcoate, Professor of Obstetrics and Gynaecology, University of Liverpool: 'Indications for Therapeutic Abortion', *B. M. J.*, February 1966, pp. 582, 588.

must rest not with the doctor, or judge, or any third party, but with the mother herself. The mother may decide to let nature take its course...³

To my mind, this position is logical. It goes honestly to the root of the problem. And it is terrifying. It is completely contrary to the whole ethos of the medical profession. The social naïveté which underlies it is extremely depressing.

Doctors and reformers agree on their objectives. They agree that the aim is to increase the sum total of human happiness. Where they part company on this problem is in their understanding of human nature. No doctor I know would accept that abortion on demand would increase the sum total of human happiness. On the contrary, the doctors I know believe that abortion on demand could be disastrous for the patient, and almost equally disastrous for the profession.

What lies behind this belief is reverence for life. It matters enormously for the mental health of the patient that this reverence for life be sustained and preserved. To destroy innocent human life for one's own personal convenience is to behave in a sub-human fashion. Such behaviour does the psyche no good.

The damage done to the doctor is perhaps even greater. Medicine is a noble profession. A vital part of this nobility is reverence for life. From Hippocrates onwards, the profession's reverence for life has been one of its most valuable contributions to the service of humanity. It is an essential part of a doctor's psychological make-up that in thinking of means to relieve suffering he has a complete mental block when it comes to direct killing. In the care of the dying, or of the mentally afflicted or otherwise defective human being, his whole drive and instinct must be to relieve suffering and to preserve life. You do not solve your problem by killing your patient: it is just not done.

Of course a doctor must often do something which might endanger, or shorten, a patient's life. So often there is no black and white in choosing a course of action, only rather worrying shades of grey. Risks are balanced; decisions must be made. The three things which matter to the patient, the three qualities which the doctor must have, are compassion, judgement and right motivation. This last is our concern in the present problem. Once a doctor is given, or takes for himself, a licence to kill, then he oversteps the limit of his remit.

'Remember, young man, you are not God', I was told when I was a student. Once a doctor judges who shall live or die, in this way, he breaks through a major psychological barrier. His integrity is impaired.

Paradoxically, if death is caused inadvertently, as a side effect so to speak, the profession is nobler and our patients are safer. But once we presumptuously decide that some life is not worth living, or is

³ *Medical World*, January 1966, p. 12.

socially worthless, or is likely to cause distress or inconvenience to someone, and for one of these reasons may be terminated, then the profession is prostituted, and our patients are less safe. By assuming God-like powers, we debase the profession.

As one group of gynaecologists wrote:

'The frequent termination of pregnancy for social or inappropriate reasons, especially when extra-marital, may lead the public to question the regard of the medical profession for the sanctity of human life. There may even be some degradation of character among those who find themselves terminating pregnancies with undue frequency.'⁴

If we accept that we may destroy a foetus at six weeks, or twelve weeks, or eighteen weeks, for whatever reason, then surely we must accept that we may, given the accepted indications destroy a foetus at twenty-four weeks, or thirty-four weeks, or even the day before it is due to be delivered. No intra-uterine line may be drawn. And is there any difference between destroying a foetus one day before delivery and destroying a child one day after delivery? Silkin would make it legal to abort an 'inadequate' mother. At what stage does this right end? Presumably if she becomes inadequate at the thirtieth week of her pregnancy, abortion would be on. One can visualise, one has seen, a situation in which a mother is quite unable to cope two weeks after delivery. Should infanticide be legalised to solve this problem?

Of course infanticide horrifies, as does murder. But foeticide also horrifies, especially those who are expected to perform it.

'Many gynaecologists feel an instinctive repugnance for the procedure often coupled with some measure of guilt that may vary according to the size and maturity of the foetus that is to be destroyed.'⁵

The doctor who becomes 'used to' abortion, or 'used to' euthanasia is in danger of becoming brutalised. An important argument against hanging is its brutalising effect on the hangman. And once this process starts, the insidious inevitable progression occurs all too quickly. The evidence from the Nuremberg trials is witness to this. At its lowest value, reverence for life is a safeguard for society.

The protagonists of abortion on demand describe the mental distress which an unwanted pregnancy can cause, and the stress, work and worry a new baby brings to a household. They would have it that the mother should be able to avoid this 'dis-ease' by having an abortion. In this way, the 'health' of the woman, and the family, is preserved.

Consider then this picture. Parents with a growing family, 'just getting on our feet, doctor'; coping with the problems of their teenagers, as well as their younger children; just keeping their heads above water

⁴ *B.M.J.*, February 1966, p. 355. Mills, et al., statement signed by fifty-five Birmingham gynaecologists, opposing the Silkin bill.

⁵ *Ibid.*

when Grandma must come to live with them. She is a grandma who needs more attention than *any* baby, and who disrupts the family unit as no new-born ever could. This is no hypothetical case as any social worker would agree. And the stress one sees in such a situation is potentially far more damaging for the mental and physical well-being of the family than any of the many unwanted pregnancies I have had to cope with in general practice.

It could be argued that no 'aged person' should be allowed to do this. Surely the children and grandchildren have a right to avoid the 'dis-ease' she will cause. Why not offer her a place in a home? If she refuses this reasonable offer, then the welfare of the family unit surely demands termination—compulsory euthanasia. Of course there should be safeguards. A Board of Social Medicine would assess her social worth, her capacity for enjoying life, and the effect she would have on the family unit. If on balance her life is seen to be not worth living, then the problem should be passed to the Termination Medical Officer for a final solution.

Ludicrous, you say: but logical, surely?

Because *if* you accept that we may kill; if you accept that we may take innocent human life for personal convenience; *then* you have broken through *the* ethical barrier, and in the last analysis anything goes. Or, rather, what goes at any moment is what people will then tolerate. And the history of the last forty years shows how quickly ethical values deteriorate if their basis is purely utilitarian. From abortion on demand to euthanasia on demand is a simple, easy, and logical step. From euthanasia for the good of the individual, or the family, we quickly come to accept it for the good of society, or the state.

The present practice of the medical profession does not make me fear for the profession. My reason for saying so is this. The motive behind their actions is a healthy one; psychologically the situation is exactly the same as in cases involving the double effect principle. So far as my gynaecological friends are concerned, the last thing they desire is the death of the foetus. On the contrary, they are striving the whole time to narrow the field of therapeutic abortion. In any particular case, if it were technically possible to remove the foetus and rear it in an artificial medium, they would do so. So they do NOT destroy a foetus to solve a problem: the problem is solved NOT through the death of the foetus, but through the emptying of the womb. Psychologically there is all the difference in the world between this attitude and the attitude of the reformers who would solve social problems by foeticide. Removing a pregnant cancerous uterus is morally licit if emotionally dreadful. The non-Catholic doctor who performs a therapeutic abortion to save a mother's life has precisely the same motive, and precisely the same emotional reaction. He finds our double effect principle too subtle

by half. His attitude to abortion is extremely responsible. He has a reverence for life which protects society. So far as he is concerned, the present law is adequate; and in fact he fears that the reformers may do harm, and hinder his freedom. And he fears above all the social attitude which will make abortion a first line of 'treatment', rather than a last resort in desperate circumstances. Many doctors would agree with Jeffcoate when he says, in defence of the law as it stands:

'... no doctor need fear its consequences if after proper consultation with his colleagues, he terminates a pregnancy which he honestly believes is causing or is likely to cause significant harm to the physical or mental well being of his patient.'⁶

Most doctors would prefer, I think, that reform of the law should be limited to making it positively rather than negatively clear that abortion is not always illegal. Some would argue in favour of carefully defined eugenic abortion. But against this view there is the opinion of Lord Cohen, the President of the General Medical Council:

'There are some who hold that if mentally defective and epileptic children were quietly put away, not only would there be a great saving of money which could be usefully devoted to the normal healthy child, but much domestic suffering would be avoided. But no doctor would subscribe to this view who cherishes a belief in the sanctity of human life, in the claims of the individual above those of the society in which he lives, and who has seen the love and devotion which brings out all that is best in man lavished on a mentally defective child.

... the doctor must not be the arbiter of life and death.'⁷

And of the hundreds of unwanted pregnancies which I have seen, the majority of which would have been terminated had there been abortion on demand, I have seen only two which did not bring great joy once the idea had been accepted, and the baby had arrived.

Schweitzer said:

'Man accepts as being good: to preserve life, to promote life, to raise to its highest level life which is capable of development; and as being evil; to destroy life, to injure life, to repress life which is capable of development. This is the absolute, fundamental principle of morality.

A man is ethical only when life, as such, is sacred to him.'

DR J. F. LOWE.

[A limited number of offprints of this article is available from the Secretary at 9d. per copy, postage included.—EDITOR.]

⁶ Jeffcoate, *ibid.*

⁷ *Medical Ethics*, Ed. Davidson 1957, p. 55, article by the Lord Cohen of Birkenhead, then Professor of Medicine at Liverpool, now President of the G.M.C.

RELIGION IS NOT ABOUT SOCIAL JUSTICE

['Southbank Christianity' represents a trend in Christian thinking that is present within the Catholic Church also. This article is published in the hope of provoking a correspondence on the subject. Our readers should have opinions of value to exchange on it.—EDITOR.]

As one might hear tales of some strange religion practised by a far-off people, I had heard of 'Southbank Christianity', and even read its sacred texts, but I had no personal experience of it until the other day when I attended a christening in the Diocese of Southwark. The travellers' tales, I can now report, do not lie. 'Southbank Christianity' is indeed a weird and degenerate form.

I came away feeling that, however sincere and pious the practitioners, this was a deadly dangerous heresy, a worse stumbling-block than the stiffest behaviour by those good ladies of the parish who plague more old-fashioned congregations.

'Southbank', of course, is much more than just one diocese of London. It is a convenient label for the malaise which has struck all branches of the Christian Church in the past few years.

The Catholics call this disease '*aggiornamento*', modernisation; an ominous term, pregnant with facile attacks on 'outworn creeds' and 'out-dated ideas'—as though religious beliefs could wear out like an old shoe. The Church, according to this heresy, must accommodate itself to 'the spirit of the age'; instead of standing 'over against the world', it must accept the current values of the world, assimilating Christianity to sociological doctrines framed largely by people who are overtly or implicitly irreligious.

Certain vociferous elements in the Church of England are at the head of this Gadarene rush. The Anglican Church is now very far from being 'the Tory Party at prayer'. Rather, it is the liberal conscience at prayer.

The political priest is rampant. If Dr Stockwood is the most flagrant example, the Archbishop of Canterbury himself has not escaped the taint. The objection, as usual, has been misunderstood. No one is saying that the Church should simply 'keep out of politics'. The Church has many legitimate political concerns. The Archbishop would be fully within his rights, for instance, in calling for a crusade, in demanding that Afro-Asian countries were kept or brought within the bounds of Christendom, in condemning atheistic Communism; none of which things he shows any disposition to do.

He is also entitled, indeed he has a duty, to speak out against human cruelty, against Auschwitz or the Katyn massacre or genocide in Tibet, and against such restrictions of liberty as hinder spiritual growth. What he is not entitled to do is to suggest that God is a one-man-one-vote democrat. He must not, as Archbishop, associate himself with purely political views which will alienate half his flock.

'A Christian Socialist movement', wrote Donald Soper in *Tribune*, 'seems to make sense, whereas the very idea of a Christian conservative movement sounds ridiculous, as of course it is.' Scarcely better was the clergyman who declared on television recently that 'religion is about social justice'. Instead of proclaiming the good news of eternal life, the political priests have allowed themselves to become preoccupied with a social gospel concerned with housing rather than heaven, with race relations rather than salvation. Canon Collins even went so far as to say that, if clergymen were not concerned about politics, they 'would not be concerned about anything that matters'.

This increasing preoccupation of the Church, or at least of a clamorous part of it, with worldly politics has been accompanied, not unexpectedly, by an increasing carelessness about the actual doctrines of Christianity.

Religion is not about social justice. It is not primarily a code of behaviour or a charitable feeling. It is an assertion about the nature of the universe. If religious doctrines have any validity, there can be nothing approaching them in importance.

'It is a mark of insincerity of purpose', says a Kai Lung apophthegm, 'to spend one's time in looking for the sacred Emperor in the low-class tea-shops'. An uncommitted spectator might be pardoned for scepticism when he sees clergymen, whose business is the saving of souls for eternity, devoting themselves to the most ephemeral of worldly disputes.

And, when they do turn their attention away from politics and sociology to the small matter of God's existence, they seem as uncertain, as muddled, as distracted by twentieth-century doubts, as the least resolute of their flock. Only the Anglican Church, perhaps, would tolerate in its pontiffs such quasi-atheism as the Bishop of Woolwich has publicly paraded for the confusion of the faithful; but he has his equivalents in the other Churches.

'*Ideas To Rock The Barque of Peter*' announced a Catholic journal; and on another page: '*Hope That Centuries Of Double Talk May End*'. Since when was it counted a virtue among Catholics to rock the barque of Peter? Only today; only in the blessed age of *aggiornamento*, when the Church, entering into the spirit of the times, is about to end the 'double talk' with which she has apparently been deceiving her children for centuries.

If the Church has nothing more than the world to offer, why go to the Church? If the Church provides no escape from the spirit of the times, what help is it? If we want politics, there are politicians and political parties in plenty. If we want philanthropy, there are a multitude of charitable bodies. If we want practical advice, there are counsellors, lawyers, doctors and psychologists.

But these are not what we want. These are the diversions and trivia of the world. They leave us, as they left our remotest ancestors, gazing out uncomforted into the awful darkness. The Church's function is to bring light into that darkness, to take the sting from death itself, to preach good news which no election manifesto can promise. Anything which hinders, or distracts from, this function is unworthy and a betrayal.

The case for secular involvement is familiar enough. The Church, the argument runs, in order to capture the hearts and minds of twentieth-century men, must be in the forefront of the campaigns which absorb them: campaigns for social and economic equality, for better housing and welfare services, for the advancement of the coloured races. But the argument is a fallacy. For the Church to identify itself with secular causes will inevitably scandalise some of the faithful and deter some waverers, and it can have no compensating advantage unless, sooner or later, it actually brings irreligious people into the religious fold, persuading them to believe in God and to pursue the salvation of their own souls. That this latter result in fact occurs there is no evidence whatever.

The secular causes which most absorb people in any age are exactly those which the Church should examine most suspiciously. A heresy is dangerous in proportion to its popularity, and today's favourite heresy is the secular gospel, the doctrine of omniscient science, omnipotent welfarism and democracy as the touchstone of all good. Here, therefore, is the enemy. What the Church needs is not compromise with the *Zeitgeist* but an up-to-date Syllabus of Errors.

The applause of one's enemies is always an ominous sign. Too many of those who have been loudest in their admiration for the Southbank approach are, and in the past have shown themselves to be, fundamentally hostile to religion.

As so often, Lenin gave a clear warning. 'To finish off with religion', he wrote, 'it is much more important to introduce the class struggle within the Church than to attack directly religion itself.'

Dr Stockwood and his friends are dragging a Trojan Horse into the precincts of the City of God.

ANTHONY LEJEUNE.

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THE SPARK OF LIFE

[The author of this article created the Children's Family Trust twenty years ago in order to provide entirely non-institutional homes for orphans. He has written the story of how he came to found it in *A Family Called Field*, edited by George Bruce, published in 1960 by Evans Bros. It tells simply of the triumph of a Christian family love that transcends the limitations of natural feelings and formal 'charity'.

There is the utmost compelling need for Catholic couples to take up, and share in, the work of Paul Field because there are more Catholic children than others in need of this Family Trust. And it is a need which cannot be answered fully in any other way. Details from: The Organizing Secretary, The Dower House, Gayton, Northants; or Paul Field, Lynwode Manor, Market Rasen, Lincolnshire.—EDITOR.]

'Now just you leave that apple pie alone, Patrick, do you hear?'

'I was only *looking*, Mum.'

'Only looking, indeed! And half the crust gone already! Out of my kitchen, my lad, before you get your ears boxed.'

'Oh, don't be like that, Mum. It's Sunday. The Pope wouldn't like it.'

'Blow the Pope!'

'Well, blow the Archbishop of Canterbury, then!'

This spirited exchange between my wife and her unrepentant foster son may not have been on the highest level of theological argument, but as an example of the refreshingly positive approach that a ten year-old boy brings to his faith, it seems to me to be in a class of its own.

For Patrick is the only Catholic member of our family. While the rest of us are at worship in our little parish church of St Cornelius, Patrick is attending Mass in a neighbouring village. But there is more in this than mere religious tolerance; I am deeply and constantly concerned not only that Patrick should be free to follow the faith into which he was baptized, but that he should at all times receive every benefit, every comfort, which that faith confers. For him not to be able to go to Mass would be just as distressing for me as if any other member of the family had to miss Holy Communion.

Patrick's case, indeed, illustrates very clearly what we mean when we say the Children's Family Trust is undenominational. I often feel

some explanation is called for; the word itself is anything but evocative, and I fear to some may carry a suggestion that no great emphasis is laid on Christian instruction and practice.

Nothing could be further from the truth. Certainly, for eleven years until 1945, my wife and I worked with a children's society which was, and still is, strongly affiliated to the Church of England, and there are those who profess surprise that I should have wanted to change the pattern, pointing out that Catholics and Nonconformists alike have their own children's organizations, their own Homes, their own boarding-out systems. But the plain, unanswerable fact is that none as yet can offer what the Trust offers, and it would surely be unthinkable that so precious and unique a gift should be reserved for the children of one race, or one colour, or one creed.

That gift, quite simply, is a natural, happy and lasting family life. Natural, because the children grow up as members of a perfectly normal family, brothers and sisters alike to one another and to the parents' own. Happy, because true and meaningful happiness can only exist where there is real security and peace of mind. And lasting, because they will remain, and know they will remain, members of that family for always.

Perhaps at first thought I may have seemed to be exaggerating when I called our offering 'unique'. What about family group Homes? some may ask. And what about boarding-out? How can you possibly claim to offer more than a good foster home?

Let us look at the facts. For twenty years, indeed ever since the Curtis Committee published its sensational report and effect was given to so many revolutionary recommendations, there has been a tremendous effort on the part of local authorities and voluntary organizations to minimize the disadvantages and ill effects of institutional life. Progress has been slow, especially in those areas where the Old Guard still holds sway, but progress there has certainly been; most of the gaunt old Children's Homes have disappeared altogether and the family group Home has emerged as the most successful attempt to reproduce an environment in some degree compatible with normal family life.

But with the best will in the world it must still fall far short of that. There will still be changes of staff, the children themselves can never feel certain that they will not be moved, and when the time comes for them to start work they must willy-nilly leave even this small security behind and go into approved lodgings. True, they still remain the responsibility of the Children's Committee, 'supervised' until they are eighteen, but how far can 'supervision' take the place of a mother's anxious care or a father's trusted counsel?

A young girl joined one of our families at the age of fourteen. She had been 'in care' since infancy and had spent most of her childhood in a local authority group Home. She eventually had to be moved, not

because she was leaving school, but because the House Mother was retiring.

The Children's Officer was concerned about the child's future, and with good reason, for it seems that in all those years she had never made any real contact with any other living person. Nor is this very surprising. On the one hand we have the stunted emotions of a child who never had a mother to teach her to love, and on the other the self-imposed reserve of women who will sooner or later be moved, or leave to be married, and who *dare* not, as some will readily admit, become too attached to their charges. Thankfully, we in the Children's Family Trust have no need of such inhibitions.

These then are the gravest defects in the institutional system: a false and illusive way of life, where material comforts are lavished as a substitute for tenderness and demonstrative affection; the inevitable awareness of being 'different' from friends and schoolfellows, and a lack of continuity arising from changes of background and leading eventually to a shift of responsibility that cannot but cause a violent upheaval in a young person's life at a time when he needs above all things to feel safe and secure.

It is not to be wondered at that the majority opinion of those engaged in child care work has never swerved from the view expressed by the Curtis Committee that boarding-out is the best method short of adoption of providing a child with a substitute for his own home. Nevertheless, the supply of good foster homes has never been equal to the demand for them and it is estimated that there are 15,000 children in care today who could be boarded out if suitable foster-homes could be found.

The effect of these two factors—pressure of policy on the one hand and sheer weight of numbers on the other has been, unhappily but I suppose inevitably, a general lowering of the standard of foster home accepted. And this in its turn has led to a situation which threatens to endanger the very system itself. A recent survey shows that the number of breakdowns in fostering (approved lodgings in the case of children who have left school) has risen by six times in the last decade. On average, children in care of local authorities are moved once a year, and it is said to be not uncommon for a child to have up to ten different foster homes in five years.

How does it happen? What goes wrong?

Basically, I think the trouble is that people so often have not the faintest idea of what to expect when they say they will take a foster child. And sometimes I wonder whether those who take such care—as well they should—to investigate the suitability of a foster home are at equal pains to explain to the prospective foster parents just what sort of problems they are likely to have to cope with.

It's easy to think of the 'deprived child' as a poor little mite who needs only a lot of affection and individual care to make everything right. It isn't so easy to remember that when he was deprived of mother-love, the comfort and safety of his own home, the cosy warmth that comes with a feeling of 'belonging', the chances are that he was also deprived, to a greater or lesser degree, of the capacity for responsiveness, for loyalty, for loving. And it's less easy still when *you* are trying to do the mothering.

That is why we go to such lengths with those who would join us as Trust parents to ensure that they do understand the immense gravity of the step they are taking. For this is a job for life; once taken there can be no drawing back, however many illusions go by the board, however tough the going. There must be room in our hearts for compassion, and courage, for understanding, and firmness of purpose, and for a very great deal of love, but there is no place for sentimentality.

Since my own family was brought together twenty-one years ago, four other couples have joined us as Trust parents and with God's help and guidance we have chosen well. In each case these Trust families have followed the same general pattern inasmuch as the number of children, including the parents' own, has ranged between ten and fourteen and consequently a biggish house has been needed to accommodate them all. In each case too, so far, the husband gives full-time service to the Trust on a joint salary with his wife, although this is by no means a hard and fast rule and there is no reason at all why we should not accept smaller families in smaller houses with less land and the husband continuing to follow his own occupation.

Indeed flexibility is one of our most valuable and precious assets and it is this, together with the unique freedom which parents enjoy to manage their own affairs, that lifts the Trust out of the common rut and so often leaves the puzzled onlooker seething with questions and a prey to doubts and misgivings.

Easy to say we are just like ordinary big families. It's true, but of course there's more to it than that. So many questions demand to be heard; practical questions such as, where does the money come from to support such a household? How is it accounted for? What about domestic help? What does the husband *do* if he stays at home? And scores more. Questions too, concerned with the emotional aspect, notably, how are the parents' own children going to react? Are they likely to suffer?

Perhaps I can best illustrate the working of the Trust and the routine running of a Trust family by inventing an imaginary one. I repeat, John and Betty Smith are not real people, although it would be surprising, perhaps, if they did not have a little of all of us in them . . .

They are both, we will say, forty years old; they have been Trust parents for five years. They live with their family of twelve in a seven-

bedroomed Georgian house standing in two acres of land on the outskirts of a Midland village. They have no resident help, but Betty has a daily woman who comes in five mornings a week.

To compensate for this apparent shortage of physical help, Betty has an automatic washing machine, an electric potato peeler and a battery of assorted labour saving devices of which John is constantly replacing the electric plug fittings as fast as the children yank them off.

The ages of the children living at home range from six to sixteen. Of these, the eldest and the youngest are their own children; one older foster son is an apprentice at the engineering works in their nearest big town and comes home at week-ends, another is in the R.A.F. and seems almost permanently to be home on leave. Their oldest foster daughter was married last year in the village church, and Betty is frantically knitting baby clothes in readiness for the happy event expected in a few months time.

Arthur, the littlest one, has been growing up in this big family since infancy and has quite naturally accepted it without question. As a baby, indeed, there was considerable danger of his being utterly spoiled, just like any other baby whose elder brothers and sisters vie with each other for popularity. With Barbara, the sixteen-year-old, who is still at Grammar School, it was a different story. From being the elder of two in an ordinary, cosy little family, she suddenly found herself sharing her mother, her father, even her baby brother with strange, rough-speaking children who behaved like no other children she had ever known, making *her* feel the interloper in their clamour for her parents' attention.

John and Betty still remember how hard and how often they tried, with her big, bewildered eyes reproaching them, to explain how she had not really lost anything; how she must try and imagine what it must be like not to have a mummy and daddy, and a real home of your own. Yes, she would say, but they *have* now, haven't they? Of course they have darling, but don't you see, it's still all so new and strange—they still can't really take it in. Try to be patient, Barbara; soon it'll be different. And you can help us a lot, you know, by being kind and forgiving.

They didn't have all the children at once; always they tried to give the newcomer or newcomers a chance to settle in, and it was a year or more before the family was complete. By this time the early arrivals felt completely at home; many of their teething troubles has disappeared and they, and Barbara—who helped perhaps more than she realized, or will ever realize—were able to make the settling in easier for those who came after.

And Barbara herself? She has come through; come through with flying colours. She is at the 'difficult' age, yet John and Betty can feel

only pride and a great contentment knowing that she has gained, not lost, by this strange adventure; gained in understanding, in generosity; in all the qualities that make her the complete person she is.

Five years ago, when they moved in, the house was badly in need of re-decoration and the garden had been allowed to run wild. Since then a wonderful transformation has taken place; the Trust had the exterior of the house re-painted and was fully prepared to have it re-decorated throughout, but John, who is by way of being a do-it-yourself fiend, got the contractor's men to do only the urgent jobs, like the kitchen, preferring to work through the house himself in easy stages.

The garden too, John and Betty manage themselves, with the aid of a rotavator and the dubious help of the older boys. They are able to grow all their own vegetables and enough potatoes to last them half way through the year. During the summer the greenhouse is stocked with tomatoes, and after some re-planting, the soft fruit bushes and the apple, plum and pear trees in their little orchard now bear more than enough to keep Betty and the girls busy bottling and jam-making. They keep a few hens; enough to supply them with fresh eggs. The goat that a thoughtful neighbour gave them to help out with milk turned out to be more of an embarrassment than an asset and eventually grew a beard.

Three years ago the Trust had central heating installed and the winters no longer seem quite as long as they used to in this high-ceilinged Georgian house. Not that the Smiths ever complained; they well knew that it would be done as soon as ever it was practicable, but they know too how carefully the Council of Management has to plan expenditure so that the best possible use is made of our resources, and that the spending of twelve to fifteen hundred pounds at the wrong time could make all the difference to our prospects of launching a new venture.

The Council meets five or six times a year to decide on matters of overall policy and to take major decisions regarding expenditure. Its members are not inveterate committee-sitters with too many, or too few, outside interests, but are mostly professional men who have the work of the Trust very deeply at heart, giving freely and generously of their time and advice in matters affecting the law, property, finance, and so on.

Once a year the books are audited; those books which Betty claims to find so complicated but which John, who had no previous experience in book-keeping, seems to manage without difficulty—when he can find the time. Every month he submits his account to the local authority in respect of the children's maintenance allowances and perhaps twice a month he draws cheques to settle the household bills. Three or four times a year he asks for a transfer of money from the Trust's central fund to make up the deficit between expenditure and income—in the

Smiths' case provision has been made for them by a certain charitable organization desirous of sponsoring an individual family.

Food is the only commodity they buy in bulk, and every few weeks they go to a Cash and Carry warehouse, paying cash on the nail and carrying home crates of groceries in the back of the family car. The buying of clothes is always done on an individual basis, though of course there is quite a bit of handing down.

John and Betty Smith are happy; happy to be privileged to do a job which with all its trials and tribulations offers such rich rewards. Jogging their memories with old snapshots, they look again at Connie and David and Edna and William and the others and marvel at the change in them. It isn't just that the girls seem in some extraordinary way to have grown more attractive, or the boys more broad-shouldered and manly, it's something in their expressions. Something is there now that wasn't there before—an open awareness where there was only a furtive half-understanding, a generous smile in place of the hollow grin. A sparkle, perhaps. The spark of life.

Of course they still have their problems. As John said at one of our parents' get-togethers, if anyone claimed he hadn't a problem he would flatly refuse to believe him. (Wasn't it last Saturday that a policeman came knocking, asking about a boy and an airgun? And where there are boys, will there not always be airguns? And policemen?) But they have no regrets. Their lives are perhaps too full now to accept a way of life that would be less demanding, less exacting—and less challenging.

John and Betty Smith are imaginary. Many others, real people, have wanted to join us, but still, alas, the number of our families is only five. For some the time was not opportune and they could not wait; some, though kind and good people, failed to inspire in us the confidence we must feel that, come what may, they will stick it out.

Some few have been prevented from joining us by circumstances outside their, or our, control, and I will always remember a certain Catholic couple who would have made wonderful Trust parents. With four of their own, they would have taken eight more Catholic children. He had a good job and proposed to keep it, making what contribution he could to supplement the official allowances so that the Trust's financial responsibility was kept to a minimum.

This couple was so eager, so dedicated to the work they wanted to do, yet at the same time so practical in their approach to it, that the Council gladly appointed them parents of the Trust's first Catholic family. But before even a house could be found for them the wife was taken seriously ill, and although she is happily now recovered, it is clear that all their hopes and plans must be firmly put away. It is terribly sad for them and it was a great loss to us, but let us give thanks to God

that the family had not yet been brought together. For that would have been a tragedy indeed.

The other day, Patrick came to me with an unusually serious expression in his eyes, which to tell the truth usually have mischief in some sort tucked away at the back of them.

'I had a dream last night, Daddy. Do you know, I dreamed I was grown up and got married and had a lot of children just like you.'

Well, who knows? Far stranger things have happened. But I shall continue to pray that the founding of our first Catholic family, a dream so dear to my heart, will not have to wait until Patrick's dream comes true, for surely there must be Catholic couples somewhere waiting to share in our work and prepared to dedicate their lives to give love and a *lasting* family background to children desperately yearning for what after all is their birthright.

There must be countless Catholics too, deeply concerned about the plight of so many children 'in care', who would, I am sure, be willing to help in a practical way.

PAUL FIELD.

TWO LAWS: ONE DESPAIR

THE living energy-system, in commerce with its surround, tends to increase itself. If we think of it as an eddy in the stream of energy, it is an eddy which tends to grow; as part of this growth we have to reckon with its starting other eddies from its own resembling its own. This propensity it is which furnishes opportunity under the factors of evolution for a continual production of modified patterns of eddy. It is as though they progressed towards something. But philosophy reflects that the motion for the eddy is in all cases drawn from the stream, and the stream is destined, so the second law of thermodynamics says, irrevocably to cease. The head driving it will, in accordance with an ascertained law of dynamics, run down. A state of static equilibrium will then replace the stream. The eddies in it which we call living must then cease. And yet they will have been evolved. Their purpose then was temporary? It would seem so.

SHERRINGTON, in *Man and His Nature*,
the Gifford Lectures 1937-38: C.U.P., 1941.

WOMEN IN HOLY ORDERS?

IN THE Twenties we first heard it rumoured that women—German University graduates—had presented a petition to the Holy See concerning their admission to Holy Orders. I wonder whether they ever received a formal answer or whether their plan was engulfed in blank silence. We thought the story rather a huge joke. Nowadays the problem seems to have attained the dignity of serious debating matter. This is, in fact, nothing to be surprised at. The development which, in its origins a century ago, was called the Emancipation of Women has swept not only Europe, but the whole world. What carried it to final triumph was not the dogged struggle of some small but resolute feminist groups, but the tidal waves of our two World wars. The overwhelming momentum of these simply blasted the remaining barriers between professions deemed masculine or feminine. Millions of women of every age, station and class in every nation involved stepped into the gaps left by men fighting or imprisoned, or lined up with them, proving once for all the capability and proficiency of women in every job, trade and task of our civilisation. After the wars, totalitarian governments, fully aware of the immense economical advantages of the new situation, took care to keep their female labour-potential mobilised. In other countries people continued to take it for granted from a host of motives. Today there is not a single career or calling which could not be claimed by a woman able to show her adequate training for it, and none would exclude her on principle. But she cannot be a Catholic priest. The Catholic priesthood, indeed, still holds good as the last and lone stronghold of male professional privilege. How very tantalising this fact must be to those who bask in their worldwide victory! What a provoking challenge!

So their attempt is, perhaps, not very hard to understand. More puzzling, to my mind, would seem the extreme meekness with which the feminine response to this challenge is received in official quarters. At least I cannot remember having read, as yet, more than a gentle doctrinal rebuff, much less anything amounting to a definite snub; only rather timid waverings, polite backings out, or even bashful offerings of clandestine sympathy. Of course this may indicate the time-honoured male strategy of beating a quiet retreat before headstrong female onslaught shelving the question for a more propitious hour. But two more elements may be involved: feminist claims which are, today, riding the crest of a wave most favourable to them; and an attitude you might call an inverted snobbishness or a widespread guilt-complex. In our days privilege—or what is left of it—of any kind is neither taken for granted, nor flaunted, nor insisted upon, not even vindicated. People who still

retain a vestige of superiority, inherited or attained, are not feeling easy about it. They are more or less diffident and apologetic, even ashamed to make any use of it. Bounce and swagger are all on the other side—stressed by the *ci-devant* or real underdog or underprivileged. The hardpressed remnants of the privileged defer and writhe in a most undignified fashion, ready for any amount of self-deprecation to coax and propitiate their accusers. Parents towards children, whites towards coloureds, aristocrats towards commoners, educated towards uneducated, husbands towards wives, and, last not least, priests towards laymen. What a chance, for an attack by laywomen against male-plus-clerical prejudice! They may be sure of ardent sympathies.

This is all the more so, seeing that fashion tends to disparage all things traditional and historical, especially in the Church. We take almost for granted that the very age and permanence of a tradition is enough to suggest disreputable origins like ignorance, prejudice, superstition, selfish designs, ruthless manoeuvrings in maintaining itself so long. The very idea that permanence might, sometimes, imply sense and experience is unpopular.

Other questions are involved in our problem. In the wake of the assertive type trying to crush the baffling gate we are sure to find a larger number of really serious-minded women, eager for wholesale dedication to Divine service. They would not dream of seeking personal advantage, but are convinced that female priesthood would be a real asset to the Church. Viewing the sacerdotal office as an assortment of certain functions, they cannot see why they should be barred from these. Having proved long since their actual and even excellent qualification for each and every item, why should women not be able to cope with the total?

All over the world, they argue, instruction, teaching has been recognised as an undisputed feminine vocation, from the nursery to the College hall: why not religious instruction from the pulpit? Why should sermons be supposed to differ essentially from any other lectures or papers for which women are continually taking the chair? Universal priesthood permits women to baptise in emergency, and nurses and midwives probably perform the ceremony much more frequently than any laymen. Women everywhere are treated to most intimate confidences and give spiritual and other advice: why not inside a confessional? Hints at female garrulity are ludicrously impertinent in the face of manifold experience of women doctors as well as Secret Service agents; male traitors have indeed made themselves a good deal more conspicuous in news headlines than women. Theologians today insist upon the fact that their 'assistance' at the marriage-service does not constitute a sacrament any more than their assistance at a burial: why should women not officiate at both? And universal priesthood, we are told, enables women as well as men to join in the offering of the Eucharist as well

as in receiving it: why not advance one step further, conferring jurisdiction to consecrate? And as to confirmation and ordination: theologians tell us that Orders are, essentially, one and indivisible; if you cannot refuse them to women on any stringent dogmatic or biblical principle, does this not logically imply possible ascent in the range of hierarchy?

Priests represent and govern the Church: women, today, are in full possession of legal, economic and sociological training. Women all over the world hold their own on corporations and organisations of every kind, leading, planning and managing in as well as in subordinate positions. They run almost the bulk of the Church's organised charities. Women are civil servants, members of boards and Parliaments, consuls, ambassadors—not to mention Abbesses and Mother Superiors, even Mother Generals! Their right and ability to be sovereigns has never been disputed since the Salic law came to an end. If then, they may represent any social and political units—why not the People of God, the Church? Besides it could hardly be contested that the female nature proves a better endowment for many of these posts than the male can offer. Her greater powers of sympathy, of wholesale devotion, of handling details, her practical commonsense, her greater facility at 'contacting' people, her finer sense of beauty, of dignity and ceremony—are all these proffered gifts to the Church to be refused and frustrated just to defer to fossilized prejudice? And there is the much discussed problem of the scarcity of priestly vocations in almost every country, waiting to be solved by such a simple stratagem.

We may frankly accept many of the single propositions detailed above. But they lead up to the real core of the question: do they in fact discuss the authentic Catholic priesthood and not rather a somewhat vague and sketchy variety of the idea, a wishful-thinking concept, envisaging something much more appropriate to the clergy of other denominations? For the Catholic priesthood is a phenomenon of its own, unique and not derived from another, to be accounted for by the Catholic faith only, not on other lines such as comparative religions or even the Protestant ministry. It can only be explained in the light of the doctrine, the history and the developing self-realisation of the Church herself. It is not simply derived from religious or organisational wants of the community needing to be provided by any qualified person, much less on a theoretical assessment of masculine and feminine qualities.

There is only one model and image of the Catholic priest: Jesus Christ Himself in His relation to His Church, in the special mystery of their total and indissoluble unity. As the only Mediator, so Christ is the only Priest of the New Dispensation. This unique 'twofoldness', or Binity—if I may dare coin such a word—is inadequately described by the formula of Head and Body, or of marriage—two in one flesh. But even this falls short, and married partners are of separate origin,

whereas the Church takes her entire existence from her Lord. The Fathers of the Church loved the symbol of the Paradise couple: Eve taken from Adam's body, his 'issue' as well as his mate. Ancient sacred art loved to depict, in various forms, the 'birth' of the Church out of the cleft side of the Crucified. This strange and unique 'Binity' conditions our Universal Priesthood: the Church as the 'flesh' and 'extension' of His Person shares His dignity and power. This 'royal nation of Priests' is the visible 'fullness' and 'development' of Christ, unfolding in space and history. The baptised believers of each age represent the 'Church' as partner of Christ, each singly in his or her own life, together in the celebration of the divine liturgy.

Universal priesthood thus belongs to every member of the Church, male and female. To be a woman was never considered an obstacle to integration in Christ as a 'new creature'. Women share every sacrament with men on equal terms, except that sacrament which deals, if we may say so, with the 'reproduction' of the person of Christ and His spiritual generative power in the Church. For the Head, too, has its visible representation on earth till He comes again. He, innate to the Church more intimately than the soul to the body, is yet, in a sense, over against and facing her, working powerfully upon her, praying, offering sacrifice, pardoning, teaching, governing, suscitating new life. And all this He does by His *ordained* priest. As members of the Church, our priests represent us, but they do more than that: they are 'facing' her too, in their office, giving her what herself she could not supply. People often call a priest the 'Vicar of God'. This is, at the very least, imprecise: you could give this name as well to fathers, mothers, kings. The priest is explicitly representing, almost 'impersonating' Christ, i.e. God as Incarnate, and the Incarnate as Highpriest: 'He prays and offers in *persona omnium*', says St Thomas, 'but he consecrates in *persona Christi*—in the person of Christ'. 'The priest is acting vicariously for the people', says the Encyclical *Mediator Dei*, 'because he stands in for Christ, in so far as He is Head of His members and sacrificing Himself for them . . . The priest is marked with the indelible character, which turns him into a kind of image of Christ'.

Further, he does not receive this character 'from beneath', that is, by delegation from the community, but from above, by being caught up into the stream of Apostolic Succession, descending from the origins of the Church from bishop to bishop, branching out into the entire sacerdotal body by means of the imposition of hands. This, and only this fact, would account for the amazing casualness which, up to our days, simply took for granted referring to the clergy as 'The Church': 'What does the Church say . . .?' 'The Church forbids . . . commends . . .' This meant that, in the symbiosis—Christ-Church—the Head alone seemed to count, the Body simply fading almost out of sight. Priests

were entirely and globally identified with the Head, as if an actor were treated offstage as the character he impersonates. This attitude, both among the people and among the clergy, led to the notorious and most regrettable deviations and abuses of hierarchical dominance known to history—from the terrific tyranny of Boniface VIII down to the petty arrogance of minor offenders. Today we get the impression that many priests, in a laudable effort to make up for the trespasses of their forbears, almost refuse to acknowledge even the mystical prerogative of their state.

So the pendulum, once more, is swinging gaily to the opposite extreme. For on the other hand the deep and sincere devotion, the genuine affection and respect freely and lavishly bestowed by Catholics on their priests, has no other root but their intense faith in this Christlike character of the anointed. This feeling seems to be rapidly dwindling nowadays to the verge of disappearance, the priest being considered no more than a functionary consigned to running the organisational part of the Church; and this, no doubt, might be done as well by women. This is why, priests being so diffident about it, laymen and laywomen ought, today, to stand up for the intrinsic difference between Universal priesthood and the consecrated *sacerdotium*.

We cannot squeeze symbols and similes, but they are not mere rhetoric either. If the marriage-emblem is to make sense at all, it implies two separate and different partners. Their difference constitutes the possibility of their union, their relation makes possible that *commercium vitae*—exchange of life—of which theology speaks, and on which their spiritual fecundity depends. The essential structure of the Church involves the visible reciprocity of priest and layman. The ring the bishop wears signifies that he is to 'keep Holy Church inviolate as the Bride of God'. When the bishop dies, his diocese is called 'widowed', not 'orphaned': '*ecclesia viduata*'. How are women to assume this 'impersonation of Christ'? or is it supposed to be changed till it can apply to them?

Pagan priestesses of course make perfect sense, since they impersonate goddesses. The same might even be said for the cult of a vague 'deity' like that of the French Revolution. But there is absolutely no room for them when it is the Person of Jesus Christ, God incarnate, human and male, which comes into the question.

Bland suggestions that the incarnation of God as a man instead of a woman might be nothing more than mere fortuity, a whim of history, are simply too stupid to be debated seriously; like the one that Our Lord had to put up with men for His apostles, Jewish women being not as yet up to the mark—unlike our times, where he would have been able to pick and choose among an unlimited supply of high-class career women and University graduates. Curiously enough, advocates for these quibbles will insist simultaneously that, in the apostolic and patristic age, women—dubbed a moment ago immature Oriental harem-

creatures—were actually performing quasi-sacerdotal duties as ordained deaconesses, an office from which they were arbitrarily ousted, somewhat later, by male dominance; which implies that admission of women would indeed be no more than restitution and due reparation.

As a matter of fact, this female diaconate, much conjectured upon, seems, at the present state of research, never to have been identified nor confused with sacerdotal status, being of a different order, like, for instance, the later consecration of virgins or abbesses. Some may think it a loss that this early order of female Church office was discontinued as early as the sixth century—much too early, by the way to be imputed, as has been suggested, to the much-decried discrimination against women by Aristode, disseminated in the Church via St Thomas across scholasticism. It seems more probable that this change was connected with the almost contemporary rise of asceticism. This new state of life, esteemed in the whole Church even above the sacerdotal, far from repudiating women, attracted and accepted them from the first. The magnificent ritual of the Consecration of Virgins is very instructive about it.

Besides, no one could assert that the female diaconate really disappeared together with its name. It rather split up and transformed itself into an amazing variety of feminine services inside the Church. Multitudes of monastic orders and, later on, congregations of nuns took over almost the entire range of charities, bodily and spiritual, various forms of religious instruction and missionary work, as well as the special care of sacred places and their needs, providing hosts, vestments, etc. It is impossible to assess the complete scope of feminine action, service and influence achieved by dedicated women. In times of persecution women were, and are, even allowed to keep and convey the Blessed Sacrament. Possibilities in that area have not yet reached their limit—they may be extended and amplified. New dimensions have opened out for the Secular Institutes. Laywomen, too, may select from a large choice of professional Church-work, serving as catechists, parish-helps, lay missionaries, missionary doctors. Never before did the Church recognise such a profusion of patterns for the female apostolate.¹

Women, in fact, are already largely in possession of that 'diaconate' that is claimed so eagerly today as a separate clerical state for men, even for married laymen. Why, then, should men be admitted to a special consecration for it, women refused? 'Are women unworthy of being consecrated?' has been asked very pointedly. 'What taint, what deficiency is supposed to prevent it working on us?' But why,

¹ And even long before these possibilities, from the earliest ages, the Church was always depicted—strangely enough, by her male theologians!—under strictly feminine symbols: as mother, as faithful and fruitful wife, as bride—always women as 'representing' the Church, existentially, as it were, independently of action.

after all, must every differentiation be put down to unkind motive or mutual irritation? I would prefer a much simpler explanation: a woman acting as 'deaconess' in the above sense is representing the Church-as-Body. She is entitled to do so by baptism and confirmation, i.e. through her share in the universal priesthood. No other warranting is needed.²

In face of such almost bewildering wealth of opportunities offered to every woman conscious of a religious vocation it does seem puzzling that some prefer to spurn this whole field of option to clamour for the one male form of vocation, and insisting on feeling frustrated if refused. I never yet heard of men resenting their 'exclusion' from 'maternal' joys and honours as an injury, nor of their imputing it to guileful female plotting. I am afraid such readiness to take offence, to cherish grievances, and to interpret things in terms of prestige suggests a profound inferiority complex.

We have as yet not even brushed other 'natural' objections to the idea of women in Holy Orders. A matter so many-sided cannot be considered on supernatural grounds only. Even if, for argument's sake, we could assume for a moment that the coast was really perfectly clear of theological obstacles, there would still exist a lot of seriously ambiguous details. Psychology, common sense, a sense of proportion, of the deencies, even a sense of humour must have their say.

I am aware of course that the designations 'masculine' and 'feminine' are very much challenged today, treated as dubious and fanciful. But even if we agree that they are less definite than they used to be, with a broad margin for wavering and blending, they still cannot be simply discarded. Even the most enthusiastic champions of the Cause can scarcely claim that only the unfeminine or sexless should be admitted to the status of priestess. And even if—again for argument's sake—we admit that the first batch of candidates would probably be rather exceptional individuals, permanent institutions must, in the long run, work with the available average. From this merely natural, down-to-earth angle men would seem a good deal more fitted to the task than women. Even many special feminine talents and virtues might prove, in this area, rather handicaps than assets.

For instance, the spiritual relationship between priest and penitent, even between the priest and the 'souls' confided to his care, is something unique; different, in spite of many obvious analogies and overlappings

² A man could, in fact, be content with the same authorisation. But it seems they frequently aspire to the special qualification of sharing the hierarchical diaconate, i.e. they don't just want to perform certain tasks, but to perform them as 'hands of the bishop', as modern theology defines it, as 'extension of the bishop', explicitly deputising for the bishop in works of charity, or for the parish priest in liturgical tasks. Then—and then only!—they ought actually to be incorporated into the branches of apostolic power stemming from Christ, the Head; which means consecration.

—intrinsically different—from that between doctor (or psychologist) and patient, teacher and pupil, social worker and 'cases'. It has a quality—or can at any moment reach it—of a singular and terrifying intimacy, as touching the core of a person's relationship to God, which is, perhaps, only tolerable if balanced by an equivalent 'detachment' in the priest, an impersonal attitude not easy to define. A priest must be all things to all men, open to their most shocking confidences, handling their deepest vulnerability; yet he is never on his own, always he is in the place of Christ. He must ever be ready to fade into anonymity, never grasping, never clinging, ever ready to respect the whole or partial anonymity of the other. This very special blend of real openhearted, loving kindness with an unbreakable aloofness seems to be a signal characteristic of good priests. This involves, of course, a very special kind of loneliness—not in the setting of solitude, which would be easier, but in the thick of the crowd, ever solicited by the hundredfold access of personal demands upon him, which he must simultaneously accept and refuse.

This asks for a power of abstraction, in the mind as well as in the emotions, which is probably most rarely found in women. A woman's gift for the personal, individual and intimate, her lively, often ravenous interest in other people's lives and activities in all detail can be, like every real power, a blessing or a disaster. A woman's inclination to occupy her mind and emotions with other people's behaviour, troubles and needs, her urge to comment on them, to discuss them, to worry about them, to share her knowledge with others mean, on the lowest level, a passion for gossip and interference and, on another plane, an excellent equipment for mothers, educators, and social workers. But, in the life of the priesthood, it would probably mean a real encumbrance, involving an unbearable stress of overburdening.

You can add to this the well-known emotional possessiveness of women, our tendency to take complete charge of anyone we care for, our readiness to bully you 'for your good', which we always know better than you do—our frank ardour to rush in where angels fear to tread. A man's natural dislike to getting involved, his reluctance to meddle, his respect for other people's independence, his inclination to let human problems well alone, if not forced to tackle them, are probably a better outfit in these matters; though these attitudes are not all equally commendable in themselves and, in fact, often highly provoking. Women, too, are much more affected by their physical and psychical moods and tensions, and consequently are much more vulnerable in body and spirit; more liable to disturbance in their emotional balance, more entangled with personal ties and loyalties—even to the point of downright identification—in their opinions and judgments. Intellectual women are no exception; this is what makes them unequalled disciples and propagandists and explains their enormous role in the rise of sects and movements, religious as well as profane.

We cannot afford, in this context, loftily to ignore the central importance of 'romance' in very various and subtle shapes in a woman's life. Her very wholeheartedness and single-mindedness in devotion as well as in passion constitutes a far more troubling element than for most men. On the other hand, the simple actual average attitude of males toward women must be taken into consideration too. The best of women cannot help attraction emanating from themselves—nor can they stop nor quite control the response they may—unconsciously—arouse. With nuns, the adamant collective discipline as well as their taboo-charged dress makes a good deal of difference; so does the deliberate anonymity of secular institutes and the privacy of women working in a diaconate. But a priest is never wholly private, always exposed as a priest. A priestess would be so infinitely more. The problem inherent to the relationship—priests-and-women—is looming quite large enough inside the Church. I don't see any point in doubling or multiplying it by adding another pattern of problems concerning priestess-and-men. No need for a nasty imagination, just for imagination quite simply—some insight into human nature to be able to assess what a multitude of embarrassing, delicate, awkward and often outright preposterous situations would be most certainly very frequently involved.

Of course such considerations are extremely difficult to articulate, yet they carry their weight. Readers familiar with J. H. Newman's *Grammar of Assent* and/or his *University Sermons* are asked to remember—even to re-read—his most lucid and pertinent remarks on reasoning and reasons, on tacit and antecedent reasons, on the subtle nature of evidence, latent and implicit, on first principles, on reasoning on the principles proper to a given subject matter, on the 'legitimate judge, spiritual discernment', on moral perception, on the instinctive power of an educated conscience—and a lot more of a like nature. They will find an amazing amount of side-light illumination. If J. H. Newman is right that 'the presumption is in favour of the early tradition, if no argument can be brought to overthrow it' and that 'the *onus probandi* rests with those who impugn it', I cannot but conclude that in our problem the innovators have not succeeded in their attempt.

In the face of the real nature of Catholic priesthood as well as of the generous opportunities for genuine vocations—ever increasing, and open to wide development—for women in the Church, it seems a most unnecessary enterprise for any of us to persist in battering away at the one, most reasonably closed door.

IDA FRIEDERIKE GÖRRES.

[This article is reprinted from last August's *Month* by kind permission of the Editor. With reference to the assertion made recently in 'Correspondence' that researches under the direction of Fr Karl Rahner

indicate that the limitation of priestly ordination to men is a cultural and historical fact in the Church and not of divine institution, Dr Görres comments as follows in a letter:

'I believe I must put you right about Fr Rahner's point of view. I am very well aware that champions for priestesses are always setting him up as a kind of figurehead for themselves. But this is simply *not* accurate. As far as I know, Fr Rahner—whom I happen to know rather well—has not gone beyond stating that there are, as yet, no *stringent* proofs that the reasons against women's ordination based *exclusively* on theological doctrine can be offered *in a way excluding argument*. But he stressed *very* clearly that the whole subject is much too complicated to be decided on one set of arguments alone. He is the most diffident and careful man imaginable, always avoiding sweeping statements . . . He set one of his students to work out a thesis on the paragraph of Canonical Law about males only being "ordainable" as a merely *juridical* problem. I can't believe he ever said really more than this. But of course with people jumping to conclusions he is acclaimed by certain persons as, to say the least, a fellow-traveller on their quest. Your correspondent may have read some German article where he was acclaimed in this fashion.—EDITOR.]

'The Council', said Pope Paul, 'has dislodged us from the torpor of everyday life.'

No one could now call the Church torpid. Slogans are bandied about, new ways and ideas clash with ingrained attitudes, courtesy goes. The 'openness' of the Church has raised a host of new questions.

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EROS DENIED¹

THE publication of *Eros Denied* by Wayland Young is indeed remarkable, if only for the fact that it could not have happened ten years earlier. It reflects a change in the attitude of our society, which it seeks to promote. We are today much more ready to question established principles and to analyse their value. This book, the first of a trilogy, is an attempt at an honest appraisal of our attitude to a topic which for previous generations was excluded from normal discussion. Of the subjects currently under debate, The Bomb, the Colour Problem, Abortion, etc., none arouses so much unease and concern as sex.

When it is mentioned, the most broadminded people become tense, cautious, alert, as if they feel that a mistake here is more total in its damage. To have said this is to concede Mr Wayland Young's main point. For us sex is not a normal part of life because it is surrounded by a subconscious barrier. It is, as he says, an excluded topic, and for this very reason he sets out to study this exclusion, in its origins, its forms, its results, and its correction.

In attempting to make a scholarly study of this subject, he has amassed a wide range of information and evidence, discussing all the main trends and perversions in enough detail to make his point, and yet avoiding the obvious trap of including the salacious for its own sake; indeed the book is comparatively heavy reading. Unfortunately, the scholarship is only partial; for it is not enough to amass evidence, it is important that it be relevant and used without distortion, and this he has, unconsciously, as I think, failed to do.

I must, at this point, declare my sympathy with his main purpose, which is to show that our society is so artificially inhibited in the consideration of sex that this aspect of our lives is damaged to an extent that is little realised. As Mr Wayland Young says: 'Children grow up and are handed a scheme for their sex lives which does not take account of what happens, only of what is said ought to happen'. The applicability of this varies from person to person, but with most people it is generally true that they were warned of the dangers of sex before they knew what sex was.

Because of this sympathy I was all the more disappointed by his decision to use what he calls 'the short sex words' throughout the book. Unless the reader accepts his defence of their use in Chapter 2, which I do not, the entire book is likely to be received unsympathetically because of a natural revulsion from these words.

The words he champions are, I consider, unlovely words. Their very evolution is connected with the degraded view of sex which he

¹ By Wayland Young—Weidenfeld and Nicolson, 45s., 350 pages.

attacks, and they evoke an unpleasantness and debasement which he is at pains to argue should not be allowed to harm sexuality. Moreover, in the defence of his words, his contemptuous language and rhetorical use of ridicule is out of place in a calm, scholarly, treatment. Had he confined himself to showing that our present vocabulary is defective, arguing that new words must be developed, then I feel his case on language would have stood. As it is, even he, later in the book, becomes sensitive to the ugliness of the repeated use of these words, and uses the euphemisms.

In general he succeeds in showing that exclusion has operated in most fields of our civilisation, and he contrasts this with the attitudes of non-European civilisations where sex has been a normal part of life. Even here he has not considered the significance of the harem or of *purdah*, as forms of exclusion.

But it is when he turns to Christianity that the bias of his attitude is allowed to affect his scholarship seriously. His description of 'sex in spite of Christendom' is intended to show how Christian prudery has distorted sex. But, by his own account, such distortion occurs in other civilisations. It is when he turns to the areas where he claims that Christendom has been transcended that his case becomes most telling. He argues that instances of such transcendence are rarities—men like Giulio Romano and Pietro Aretino—and that on the whole for more than a millennium sexuality has been repressed by Christianity; a repression from which we are now beginning to struggle free.

The natural reaction of a Christian is to deny this hotly and defensively. But why should we? As an eminent Cardinal wrote recently, 'We should not try to defend the indefensible'. Where these criticisms are valid, and many of them are, we must acknowledge, as the council has done in the case of triumphalism, that we have gone wrong and distorted our Lord's teachings and must return to the right course. It is true that Manicheism has had a strong influence within the Church, and there may even be a case for re-examining our view of asceticism. None the less, as he rather grudgingly admits later on, there is another and more positive current in Christianity which has survived this pernicious influence. The marriage rite is evidence, not of a regrettable breach in the dyke, but of a whole stream of Christian thought which has resisted the Manichean influence and which commences in the Book of Genesis and is found today in such writings as *Contraception and Holiness*. That this stream has not been more prominent is due to the virtual exclusion of lay experience from the deliberations of the Church in recent centuries.

His study of the Bible is selective. He tells us that Christ had nothing to say about sexuality, yet he makes no mention of Matthew ix, 3 ff, where Jesus puts forward a most positive view of sex. 'He who

made them from the beginning made them male and female, and said, "For this reason a man shall leave his Father and Mother and be joined to his wife and the two shall become one". So they are no longer two but one.' Again in Matthew xix, 10 ff, our Lord gives the argument for a voluntary celibacy. St Paul, in Ephesians v, 21 ff, raises married love to be the image of Christ's love for His church. Even in I Corinthians vii, Paul is advocating abstinence due to the expected imminence of the second coming, not on moral grounds.

But the basis of all Christian teaching lies in the first chapter of Genesis, where God the Father created Man in His own image, and made them male and female, and blessed them and saw that all his creation was good. From this it follows that sex and sexual pleasure, like any other created gift, is wholly good; a view which restores sexuality to be a normal part of life, as Mr Wayland Young wants it. It follows that as in every other aspect of life, we can mis-use these gifts, but the gifts are not to blame. Sexual pleasure is a good; it is desirable, and in the right circumstances to be enjoyed. The test of the right circumstances becomes all important. Normally, the Church has solved this problem by listing what is, and what is not, permissible. But this has its weakness, upon which Mr Wayland Young has made a great play. Indeed even within marriage some actions are wrong and even right actions can be wrongly done. Clearly what is needed is a principle which the individual can apply for himself to any situation at all, and without the implication that the sexual in itself is ever harmful.

This principle is found in the Christian concept of Love (Charity). Love in this sense is essentially a concern for the good of another person, it is unselfish. It may be accompanied by sexual attraction, but that is not necessary. Love in this sense rules out all perversions because they are essentially selfish. The absence of this view of Love is the gap in *Eros Denied*. To Mr Wayland Young, Sex is Love, the two are synonymous, a view which leaves the way wide open for selfishness, whereas to a Christian sex is but one of the many forms in which Love is expressed.

This concept of unselfish love is central to the Gospel, and is being discovered in a new depth at the present time, in its application to all aspects of life. The morality which emerges may well be less rigid, but it will certainly be less anomalous and lifeless. It will demand a much more developed and educated conscience in the individual, and steps towards this have begun in the decrees of the Council.

As Christians we believe that the Truth will make us free, yet we seem afraid when an 'orthodox' view comes under attack. This fear betrays a lack of confidence in the guidance of the Holy Spirit, whose special task is to guide our minds in the search for Truth. We need to appreciate that the Truth is no enemy of God. What is true in Mr Wayland Young's message we must absorb into our experience and

so enlarge our view of the world, sifting out truth from distortion. His strictures on our traditional mode of sex education, where valid, must be taken seriously. We pay lip-service to the responsibility of parents for sex education, but we do little, in the average parish, to help them face up to this problem. Until our parishes are living communities this state of affairs will continue. Children have to be given a truthful and factual account of who they are, from the time they ask their first questions. Only in this way will an informed and fearless, yet naturally reverent attitude to sex be imparted. So, far from opposing Mr Wayland Young's main objective, the Church can take it up and carry it to its conclusion, a life in which all aspects of human nature can play their full part.

GRAHAM SASSE.

LAW

ALONG with these three kinds of law (fundamental, civil, criminal) goes a fourth, most important of all, which is not graven on tablets of marble or brass, but on the hearts of citizens. This forms the real constitution of the State, taking on every day new powers, when other laws decay or die out, restoring them or taking their place. It keeps a people in the ways in which it was meant to go, and insensibly replaces authority by the force of habit. I am speaking of MORALITY . . . a power unknown to political thinkers, on which none the less success in everything else depends. With this the great legislator concerns himself in secret, though he seems to confine himself to particular regulations—for these are only the arc of the arch, while manners and morals, slower to arise, form in the end its immemorable keystone.

From ROUSSEAU *Du Contrat Social* II, 12.

CARDINAL NEWMAN (II)

THE CHURCH ALWAYS THE SAME

AND this general testimony to the oneness of Catholicism extends to its past teaching relatively to its present, as well as to the portions of its present teaching one with another. No one doubts, with such exception as has just been allowed, that the Roman Catholic communion of this day is the successor and representative of the Medieval Church, or that the Medieval Church is the legitimate heir of the Nicene; even allowing that it is a question whether a line cannot be drawn between the Nicene Church and the Church which preceded it. On the whole, all parties will agree that, of all existing systems, the present communion of Rome is the nearest approximation in fact to the Church of the Fathers, possible though some may think it, to be nearer still to that Church on paper. Did St Athanasius or St Ambrose come suddenly to life, it cannot be doubted what communion he would mistake for his own. All surely will agree that these Fathers, with whatever opinions of their own, whatever protests, if we will, would find themselves more at home with such men as St Bernard or St Ignatius Loyola, or with the lonely priest in his lodging, or the holy sisterhood of mercy, or the unlettered crowd before the altar, than with the teachers or with the members of any other creed. And may we not add, that were those same Saints, who once sojourned, one in exile one on embassy, at Treves, to come more northward still, and to travel until they reached another fair city, seated among groves, green meadows, and calm streams, the holy brothers would turn from many a high aisle and solemn cloister which they found there, and ask the way to some small chapel where mass was said in the populous alley or forlorn suburb? And, on the other hand, can anyone who has but heard his name, and cursorily read his history, doubt for one instant how, in turn, the people of England, 'we, our princes, our priests, and our prophets', Lords and Commons, Universities, Ecclesiastical Courts, marts of commerce, great towns, country parishes, would deal with Athanasius—Athanasius, who spent his long years in fighting against sovereigns for a theological term?

Essay on the Development of Christian Doctrine,
chapter 2, section 3.

BUT ONLY BY MEANS OF DEVELOPMENT

Nay, one cause of corruption is the refusal to follow the course of doctrine as it moves on, and an obstinacy in the notions of the past.

Certainly: as we see conspicuously in the history of the chosen race. The Samaritans who refused to add the Prophets to the Law, and the Sadducees who denied a truth which was covertly taught in the Book of Exodus, were in appearance only faithful adherents to the primitive doctrine. Our Lord found His people precisians in their obedience to the letter; He condemned them for not being led on to its spirit, that is, to its developments. The Gospel is the development of the Law; yet what difference seems wider than that which separates the unbending rule of Moses from the 'grace and truth' which 'came by Jesus Christ'? Samuel had of old time fancied that the tall Eliab was the Lord's anointed; and Jesse had thought David only fit for the sheeppcote; and when the Great King came, He was 'as a root out of a dry ground': but strength came out of weakness, and out of the strong sweetness.

So it is in the case of our friends; the most obsequious are not always the truest, and seeming cruelty is often genuine affection. We know the conduct of the three daughters in the drama towards the old king. She who had found her love 'more richer than her tongue', and could not 'heave her heart into her mouth', was in the event alone true to her father.

An idea then does not always bear about it the same external image; this circumstance, however, has no force to weaken the argument for its substantial identity, as drawn from its external sameness, when such sameness remains. On the contrary, for that very reason, *unity of type* becomes so much the surer guarantee of the healthiness and soundness of developments, when it is persistently preserved in spite of their number or importance.

Essay on the Development of Christian Doctrine,
chapter 5, section 1.

PLEASURE (I)

PLEASURES are shafts of the glory of God as it strikes our sensibility. As it impinges on our will or our understanding, we give it different names—goodness or truth or the like. But its flash upon our senses and mood is pleasure.

But aren't there bad, unlawful pleasures? Certainly there are. But in calling them 'bad pleasures', I take it we are using a kind of shorthand. We mean 'pleasures snatched by unlawful acts'. It is the stealing of the apple that is bad, not the sweetness. The sweetness is still a beam from the glory. That does not palliate the stealing. It makes it worse. There is sacrilege in the theft. We have abused a holy thing.

From *Letters to Malcolm* by C. S. LEWIS.

(See pp. 207 and 212.)

RECOMMENDED BOOKS

INTRODUCTION

MANY Catholics express puzzlement at the changing currents present in the Church today. Many more feel the need of some means of understanding better, not only the new ideas which are arising, but also the basic truths which they learned when they were at school, into which they now, as adults, want to penetrate more deeply. It is in the hope of making a modest contribution towards answering these needs that the Editor has asked me to introduce this new feature into the JOURNAL.

It might be objected that the task of recommending reading is already adequately done by the Book Review section in the JOURNAL. It is true that the territories of the two sections will overlap, but they will not be identical. This new section will not be limited to books sent to the Editor for review, nor to recent books. As far as possible, a selection will be made from the Christian writings of all ages, so that the outlook of our own time may be complemented by the views and attitudes of earlier centuries. How successfully this selection is made will depend on the material that is suggested to me. As the compiler of this feature, I obviously cannot undertake to have read every book mentioned; my function will chiefly be to edit the suggestions and comments made to me by others.

One subject will be dealt with in each number of the JOURNAL. It seems suitable to start with ecumenism, since it is stirring so vigorously at present. In the case of certain subjects, where it seems specially suitable, the list may be classified for particular groups of readers: e.g. introductory books, books for parents, etc.

It is not, of course, thought that each reader will want to read all the books mentioned, or that he will necessarily buy the books. Many public libraries are only too willing to make such works available, and readers of the JOURNAL could extend the usefulness of this section to a much wider public by suggesting the books mentioned in it to their local libraries.

The list will be selective so as not to be too long. A more extensive bibliography on Catechetics, Ecumenism, Doctrine, Fundamental Theology, Jesus Christ our Lord, Mass and Liturgy, Marriage and Virginité, Morality and Sociology, Mary Mother of God, philosophy, Prayer and Spiritual Life, Scripture, has recently been prepared by Fr John Macauley, to whom I am indebted for many helpful suggestions. He would be very pleased to send his whole bibliography, or any particular part of it, to any reader who writes to him at The Priory, Workington, Cumberland.

I would be grateful if any suggestions for this section of the JOURNAL could be sent to me at Ampleforth. The subject for the Recommended Books section of the next number of the JOURNAL will be Scripture.

ALBAN CROSSLEY.

ECUMENISM

SAINT CYPRIAN. *On the Unity of the Catholic Church.*

The basic traditional Christian teaching on Unity, set out in the third century by a Father of the Church. Some of his language might now be called unecumenical, but it referred to different circumstances than the present ones. (Longmans) Ancient Christian Writers Series.

THE SECOND VATICAN COUNCIL. *Decree on Ecumenism.*

A summary of the Church's attitude to the movement towards unity among Christians today. (C.T.S.) 1s.

CARDINAL JAEGER. *A Stand on Ecumenism.*

A commentary on the Council's decree. Reviewed in the last number of the JOURNAL. (Chapman) 30s.

GREGORY BAUM, O.S.A. *The Quest for Christian Unity.*

A good general account of the ideas behind the ecumenical movement. (Sheed and Ward) 13s. 6d.

CARDINAL BEA. *The Unity of Christians.*

A series of papers by the head of the Vatican's Unity Secretariat. (Chapman) 21s.

JOHN M. TODD. *Catholicism and the Ecumenical Movement.*

A good introduction to the work and theology of the ecumenical movement. Eminently readable; concentrates specially on English conditions. (Longmans) Paperback.

GEORGE TAVARD. *Two Centuries of Ecumenism.*

An informative history of the ecumenical movement in the nineteenth and twentieth centuries both inside and outside the Roman Catholic Church. (Mentor-Omega) Paperback. 6s.

W. H. VAN DE POL. *The Christian Dilemma.*

A study of the basic issues separating the Churches of the Reformation from the Catholic Church. (Dent) 21s.

W. H. VAN DE POL. *World Protestantism.*

A very useful book. Concentrates on Lutheranism, Calvinism and Anglicanism. (Sheed and Ward) 15s.

LOUIS BOUYER. *The Spirit and Forms of Protestantism.*

One of this prolific writer's best works. (Harvill) 18s.

TIMOTHY WARE. *The Orthodox Church.*

An excellent introduction to the great Church tradition of the East. (Penguin) 6s.

STEPHEN NEILL. *Anglicanism.*

A good outline. (Penguin) 5s.

GEORGE TAVARD. *Protestantism.*

A concise account of the history and thought of Protestantism. (Faith and Fact book) 9s. 6d.

PLEASURE (II)

I HAVE tried to make every pleasure into a channel of adoration. I don't mean simply by giving thanks for it. One must of course give thanks, but I mean something different. How shall I put it?

We can't—or I can't—hear the song of a bird simply as a sound. Its meaning or message ('That's a bird') comes with it inevitably—just as one can't see a familiar word in print as a merely visual pattern. The reading is as involuntary as the seeing. When the wind roars I don't just hear the roar; I 'hear the wind'. In the same way it is possible to 'read' as well as to 'have' a pleasure. Or not even 'as well as'. The distinction ought to become, and sometimes is, impossible; to receive it and to recognise its divine source are a single experience. This heavenly fruit is instantly redolent of the orchard where it grew. This sweet air whispers of the country from whence it blows. It is a message. We know we are being touched by a finger of that right hand at which there are pleasures for evermore. There need be no question of thanks or praise as a separate event, something done afterwards. To experience the tiny theophany is itself to adore.

C. S. LEWIS, *Ibid.*

(See pp. 204 and 212.)

CORRESPONDENCE

CATHOLIC EDUCATION FOR THE MODERN WORLD?

3rd April 1966.

DEAR SIR,

It seems to me that neither of your correspondents has dealt directly with the important point that when the young leave school they will be looking for work. Their self-respect and peace of mind will depend, as ours does, on being able to contribute something useful to society. If they have been trained in something which they cannot sell on the labour market, or alternatively have received no training at all, they will not be able to find useful satisfying work, which their education (particularly if it is Catholic) will have conditioned them to expect.

The Russians may, we feel, go too far in the other direction by planning what is needed in the way of education and seeing that it is supplied. People may by this be pushed into doing something for which they feel no particular attraction, but on the other hand there are prospects for usefulness and, presumably, advancement by studying what has been indicated for them. Without wanting to reproduce this system here, it seems to me that schools should bear very much in mind what the economy is likely to need when advising their pupils about subjects (and so careers; they set their feet on a path at school from which there is little opportunity to turn back, the competition for university places being what it is).

While making a television programme on this subject recently I was told again and again that those at school nearly always choose to specialise in the subjects of the master or mistress they like best. (Remembering my own education this is borne out—the person whose teaching caught one's imagination influenced one almost totally about one's future choice of subject.) So goodness and wisdom must be the same; if your teachers inspire you with a liking and respect for these they have set you on a course for life.

It is irresponsible to train the young except in subjects which will ensure them a useful and satisfying life in the community in which they live. Goodness and wisdom exist in the adult world outside schools and, given the right background, in which the example of their teachers must play a large part, they will find them there.

It may be that I have misunderstood what Father Barnabas means by goodness and wisdom, but to be faced with the remote moral problems of fictitious or historical characters does not necessarily make you more virtuous or more wise. One wants goodness and wisdom in action,

not in mere contemplation of literary genius and the past. Surely young Catholics must not be taught to escape from reality in their education? Won't they feel disillusioned or at least confused when, still very young, they face a society in which their knowledge may be decoration not a necessity? Would they feel, in this situation, really well equipped in the knowledge of goodness or wisdom or, possibly, simply inadequate?

Yours sincerely,

DIANNE FARRIS.

14 CHAPEL STREET,
LONDON, S.W.1.

19th May 1966.

DEAR SIR,

In his article 'Catholic Education for the Modern World' the writer would have us believe that we may leave wisdom and goodness behind if we enter wholeheartedly into the preoccupations of the twentieth century. He takes a clear and accurate look at the modern world, but he finds it displeasing. I find myself agreeing with much that has been said, but quite at variance with the direction in which it is applied. It is curious that the writer should have chosen a good pagan to exhibit those 'certain values' whose slow erosion he sees and deplures, and that he should find hope for their survival in the predominance of a literary education. Where the Christian belief is not present it is clear that the humanities may offer a great source of wisdom, but must the Christian turn to his classical heritage for the solution to the modern dilemma?

The urgency of our interest in higher education is a product of the demand for it; it is material expansion that has brought the need for new technologies, new disciplines, and the breaking of new boundaries. It is to be expected that it is not yet easy to see the godliness in many of our new preoccupations. Could not a part of our difficulty in this arise because we are rooted in a pagan classical tradition? It is because we measure our activity against this rule that we find it mean, and purely profitable.

I hesitate to interrupt this correspondence with a note of pure optimism but I cannot accept the view of a civilization in dire trouble. Considering commerce alone, and it is at the centre of much of modern life, are we to accept the writer's inference that this vast activity is 'sacrificing to the angels that fell'? Industry in the West today is not the grasping child of the last century; it has matured. The pursuit of wisdom and goodness can, with difficulty, be continued in that theatre as well as any other. Ordinary Christian virtues may well be the forces that propel a man to the more important positions in a large corporation simply because these are the forces that hold men together. The work of

industrial corporations may well be inspired and indeed often is. A corporation may grow to be large and profitable because, for example, it represents the effort of a man of genius to bring that genius to the use of the world. Any industrial corporation that survives today will have objectives beyond profit, and profit itself is a by-product; it is an effect of a stream of ideas, of accepting responsibility or of taking a risk.

Why should so many of our new studies be viewed with suspicion? Are we really to believe that it is simply because they treat matter rather than people? The writer suggests that the misuse of science is more likely in the hands of a scientist than a classics scholar; do, for example, the critical writings of Houseman show more human depth than the cooperation of Crick and Watson in unravelling the structure of the DNA molecule? The techniques and machines that modern science employs are not Frankensteins, but utterly human for they are never more than a physical extension of the human mind.

Michael Donelan has reminded us that Athens is never Jerusalem, and it is well that we, as Christians, have the truth to guide us, and that the full concern of some should be to be a witness to that truth. We must be careful, however, in how we combine this with our other need; to work and support others in this world. We must not recognise a Catholic education in later life because its bearer drops his papers and forgets his appointments through a mistaken grasp of what is meant by 'the primacy of contemplation'.

It is certainly the brave thing to undertake to fit children to change the modern world, but is it right if the task they are to shoulder is 'a reversal of the movement that has dominated Western thought for the last two or three hundred years'? Fr Barnabas hints at many alternatives, and I would like to encourage him in his thought that technology may one day prove 'a providential instrument in the creation of spiritual order'.

Yours etc.,

JOHN GORMLEY.

57 DUNCAN TERRACE,
LONDON, N.I.

CHRISTIAN UNITY

DEAR FATHER,

We Roman Catholics believe that Christian unity will not come so long as other Christians fail to recognize the Pope as the successor of St Peter.

Many of these other Christians argue as follows: 'I do not see the similarity between the Roman Catholic Church and the Church of the

New Testament. The Roman Catholics may have historical continuity which we have not, but they have made so many additions, and *our* Church is closer in its *simplicity* to the Church of the New Testament. I see no similarity between present-day Popes and Peter the fisherman'—and many would add 'and no similarity between present-day Bishops and the Apostles'.

I think that these people have a good point. True, the Church has had to develop in many ways, but many of the additions have no longer the value that they used to have (or were thought to have), and serve rather to give a misleading impression of what the Pope is—they are in fact an obstacle to Christian unity.

In order that the Pope may more easily be seen to be the successor of Peter the fisherman, I should like to make the following suggestions:

- i. That he ceases, so far as possible, to be treated with the pomp and ceremony of a medieval monarch: St Peter was not treated like this;
- ii. That he ceases to call himself 'We'—I can find no evidence that St Peter called himself 'We';
- iii. That he sells most of the Vatican treasures and gives the money for famine relief—St Laurence would approve of this;
- iv. That he cease to be addressed as 'Holy Father' or 'Your Holiness'—St Peter would have objected to these titles, though Alexander VI may have enjoyed them.

Also, in order that the Church may become more recognizable as the Church of the New Testament, I should like to make the following other suggestions:

- i. That other dignitaries of the Church be surrounded by less pomp; for example, that they simplify their dress (why should a Bishop when pontificating wear two extra petticoats?);
- ii. That they cease to be regarded as forming a sort of feudal pyramid, but rather as fathers, shepherds, servants;
- iii. That all clergy, right up to the Pope, be addressed simply as 'Father' (St Paul refers to himself thus,¹ in spite of Matt. xxiii, 9, which means something different). Why should a Bishop be addressed like a peer, and an Archbishop like a duke? Once an Archbishop was visiting a primary school, and the children greeted him with 'Good morning, Father'. The teacher hastily said 'Say "Your Grace", say "Your Grace"', so the children chanted 'Bless us, O Lord, and these gifts . . .';
- iv. That the College for Noble Ecclesiastics be abolished.

Yours sincerely,

BONIFACE HUNT, O.S.B.

GILLING

¹ I Cor. iv., 15.

LITURGICAL DIFFICULTIES

18th April 1966.

DEAR STR,

I wonder if one would voice the views of many if one were to complain bitterly of the failure of the English-speaking Bishops to agree on one form of English Mass or even similarity of the order of service.

Having had experience of different dioceses, some in England, others in Scotland and now in Bermuda under Canadian jurisdiction, and having wondered whether to purchase an 'English' missal in one of several translations and with either English, Scottish, American or Canadian versions of the way in which Holy Mass should be read or followed, one is completely 'at sea'.

Being a seaman such a simile should not come easily to my mind ! but I refer to the helpless feeling one can get in a raging storm where the direction of the wind cannot sometimes be discovered.

I just don't know where to sit, stand or kneel or when to speak.

I don't know the words by heart any more.

Often I do not get the right accent on the syllables.

Although loving the Latin Mass I have favoured the vernacular because more people can understand what they are about.

St Benedict always struck me chiefly as a sensible man. I wonder whether Ampleforth will come up with a solution to this problem or at least give leadership in achieving commonsense unity within the Church on a relatively simple subject.

Yours truly,

ANDRÉ BOYD.

COMMANDER A. J. BOYD, R.N.,
THE COMMANDING OFFICER,
H.M.S. 'MALABAR',
c/o B.F.P.O. SHIPS.

PLEASURE (III)

GRATITUDE exclaims, very properly: 'How good of God to give me this'. Adoration says: 'What must be the quality of that Being whose far-off and momentary coruscations are like this!' One's mind runs back up the sunbeam to the sun.

If I could always be what I aim at being, no pleasure would be too ordinary or too usual for such reception; from the first taste of the air when I look out of the window—one's whole cheek becomes a sort of palate—down to one's soft slippers at bed-time.

C. S. LEWIS, *Ibid.*

(See pp. 204 and 207.)

BOOK REVIEWS

SHORT NOTICES

SCRIPTURE

HOW TO READ ST PAUL by François Amiot. 120 pp. (Geoffrey Chapman, 1966) 10s. 6d.

How long overdue is a book which will show the lovable, excitable, profound personality of St Paul to the non-expert in biblical studies, so that the richness of his message and the warmth of his care for his communities may be appreciated, and the snippets of his letters read in church on Sundays be understood in their context! It is to this task that Fr Amiot addressed himself. But unfortunately the result is not as gripping as it should be. I think this is because the method is faulty. Fr Amiot jumps and groups too much, and in trying to do too much fails to achieve anything. Far better to get to know thoroughly the Paul of one or two epistles. Those who wish to fall under the spell of St Paul should try J. Blenkinsopp, *The Corinthian Mirror*, also 10s. 6d.

J.H.W.

SACRAMENTS IN SCRIPTURE: A Symposium edited by T. Worden. 280 pp. (Geoffrey Chapman, 1966) 30s.

The more profound theology of the sacraments to be gained by a thorough understanding of their place in the Bible is a necessity both for our own formation and, incidentally, for a better accord with other confessions. This collection of articles originally published in *Scripture* will serve admirably for that end. They provide a simple, clear exposition of the basic themes of sacramental theology as seen in the scriptures (signs, and the Spirit), and a number of essays on most of the sacraments. They are not startling, but attractive and capable presentations, in non-technical terms, thoroughly to be recommended to all who wish to understand the Church's life better.

J.H.W.

THEOLOGY

THE MOMENT OF TRUTH by Ladislav Boros, translated by Gregory Bainbridge, O.S.B. x + 201 pp. (Burns and Oates, 1965) 30s.

Father Boros, a Hungarian Jesuit, has written a most stimulating and compelling piece of speculative theology. His hypothesis is that at the moment of death an absolute, final and irrevocable choice is made, for God or for self; that man, always trying to realise himself, is incapable of positing the act in his lifetime; only in death does the mind come to itself completely. There is no special illumination in death, man simply attains the full awareness of his existence. This is all worked out and cogently argued in the first part of the book. The second part is a theological discussion, the drawing out of the theological implications of this hypothesis. Father Boros shows how the idea of a final decision gives greater sense to the other actions of life which are rehearsals for that final decision. The hypothesis reconciles the idea of everything counting in life, even the smallest incident, with a sudden decision. It acts as a welcome corrective to a legalistic, 'weighing-machine', attitude to life. It throws much light on the problem of the unbaptised infant and infidel. It gives a deeper insight into the Redemption: Christ only reached spiritual adulthood in death; could only make a complete self-surrender to the Father in death—in a final decision. It ties up with Teilhard de Chardin's cosmic Christ. Christ's descent into hell was a descent into the heart of the world. When we pass through death to heaven we are absorbed into Christ, quite literally: the Mystical Body is the real body.

This list could be greatly prolonged. It is an exciting and thought-provoking work which does so much to tie together loose theological strands. Uthred of Bolden, a fourteenth-century monk of Durham—condemned at Avignon for having suggested that Christians and Moslems all receive visions of God and are judged on their reaction to it—would have been delighted! His more fortunate twentieth-century successors certainly should be.

SPIRITUALITY

MARY: A HISTORY OF DOCTRINE AND DEVOTION, Vol. II by *Hilda Graef*. 160 pp. (Sheed and Ward, 1965) 25s.

In this volume Miss Graef carries on her survey from the sixteenth century to today. This volume abounds—more than her first one—in interesting judgments and comments: for instance, on the deficiencies of Erasmus' treatment of our Lady, on the effects of the Enlightenment on Marian devotion, on the possibility that modern studies on child psychology may cast much light on the great outcrop of reported apparitions of our Lady to children in modern times. However, it is very unfortunate that Miss Graef and her publishers decided to limit the size of this volume so severely. The result is that a good many sections are exceedingly brief. We regret most of all the extreme brevity of the 'Conclusion'. The two volumes together are obviously the fruit of a great deal of close reading and thought; they suggest much which surely ought to have been clarified and discussed at length at the end. We hope that the authoress will at least put her real conclusions into print elsewhere. We should especially like to know what she thinks of the curious dialectic which (as she has shown) has operated in the history of Marian theology and devotion: the alternating waves of great and lavish devotion followed by criticism and deflation—a dialectic which has, in a lesser way, had its counterpart in the Byzantine Church. At the moment we are fast advancing into a period of criticism and deflation. In the past these negative forces mostly had a healthy, pruning, stabilising effect, because 'the Marian plant' then had great vigour of growth. But nowadays we live in a very peculiarly different spiritual atmosphere, a dehydrated one. We therefore feel acutely that the pruning knife should always be used with care and lightness—not least because it seems that in reality the plant has, of late, suffered much more from anaemia than from monstrous growths. Wasn't it Newman himself who deprecated too sweeping attacks on superstition, remarking that, in the age the Church was entering in his day, superstition was at least a symptom of some sort of belief in a power above; one could have hopes of converting a superstitious person to Catholicism, but little hope with one so emancipated as to have abandoned even superstition.

H.A.

THE NEW GOVERNMENT by *Bernhard Häring, C.S.S.R.*, translated by *R. A. Wilson*. xii + 281 pp. (Burns and Oates, 1965) 42s.

This is a book of theological meditations which, as Father Häring himself says, 'have stood the test both of careful study and of various forms of preaching'. That is high praise indeed. It takes the form of an extended discussion on each of the sacraments which themselves embody all that is essential in the Christian life. It is an attempt, and a very successful one, to apply the new insights of sacramental theology to the spiritual life. It is closely written, though in places a little repetitive, and is suited admirably to meditative reading. It is a pity that, in spite of excellent intentions, the author rarely links his meditations to the problems of everyday life: though to be fair the reader does not have to stretch his imagination very far. It is certainly a book to which one will want to return again and again.

M.E.C.

ART

CHRISTIAN ART SINCE THE ROMANTIC MOVEMENT by *Winefride Wilson*. 175 pp. + 39 figs. (A Faith and Fact Book: Burns and Oates, 1965) 19s.
CHURCH BUILDING by *Joseph Rykwert*. 128 pp. (A Faith and Fact Book: Burns and Oates, 1966) 9s. 6d.

Here are two most welcome additions to the Faith and Fact series, both specially commissioned for the English edition. Winefride Wilson's (Mrs Dunstan Pruden) book is a masterpiece of compression. She surveys the whole scene of religious art from about 1750 up to the present day. Her account of contemporary artists is particularly lively and well-informed; but throughout, although she supplies a great wealth of factual information, the book is never dull. We hear that Newman, although no gothic revivalist, in later years used to make a memento in his Mass of Sir Walter Scott, whose writings he believed to have contributed to the Catholic revival in England. J. L. Pearson, the Anglican, always prayed for guidance and went to Communion before embarking on a design. It is a book which will always be useful for reference: what a pity that it has no index!

Joseph Rykwert's book is of a very different type. It is a short essay which surveys the whole development of the church as a place for Christian worship; it links architectural development with liturgical, social and intellectual change. There is plenty of room for a full-scale treatment of this theme. Mr Rykwert's study whets the appetite rather than satisfies it. It is to be hoped that he will devote himself to a more thorough exposition.

M.E.C.

MISCELLANEOUS

AVENUE OF ANCESTORS by *Alice Constable Maxwell*. 342 pp. (Blacklock Farries, Dumfries—obtainable from the publishers, Church Crescent, Dumfries, or J. H. O. Bridgeman, Barbeth, New Abbey, Dumfries 1965) 60s.

As Compton Mackenzie says in his Foreword, this book should have been subtitled 'Tales of a Grandmother'. The authoress completed it in extreme old age, before her death in 1958. Yet it is a most lively survey of her ancestors. The long section of memories of her childhood and girlhood in the Highlands alone qualifies the book as excellent bedside reading. It will also undoubtedly join the sadly small shelf of Catholic memoirs (perhaps alongside that remarkable, but much more biting work, L. E. O. Charlton's *Memoirs of a Northumbrian Lady*) which will be much sought after by future historians of Catholic society in the late nineteenth century.

H.A.

REVIEWS

DICTIONARY OF THE BIBLE by *John L. McKenzie, S. J.* xviii + 954 + 14 maps (Geoffrey Chapman, 1965) 90s.

Beware this book. It shares the lure of Whitaker or Who's Who. Once you pick it up you are led on from entry to entry, unable to free yourself from the spell which is cast by the very best reference books. That one man, even so mature and experienced a scholar as Fr McKenzie, should attempt single-handed a dictionary comprising 2,000 articles ranging over the whole field of biblical studies, is fantastic in this age of specialisation. Yet the task was completed in six years, and therefore brings us the fruit of at least comparatively modern research on all the subjects treated; no collective work could have been produced in this time. Another advantage of such a one-author work is unity of approach. The experience of following such a scholar as he applies his method to a whole series of problems has a value all its own.

It is fascinating to watch the author work on the problems of historicity, myth, midrash, the creation and infancy narratives, and each historical book of the Bible. By so doing one may acquire a whole biblical culture, an attitude and approach which will serve to indicate the solutions to a thousand problems of the Old Testament, and provide a real insight into its theological message. I know no other single book which could do this except De Vaux's classic 'Institutions of the Old Testament'.

In the theological articles (e.g. covenant, eucharist, faith, grace, resurrection) Fr McKenzie's strength lies in giving a rich and balanced view of the Old Testament theology. He is well aware that scripture is like an iceberg; the New Testament represents the part visible above water, and you cannot understand it if you neglect the seven-eighths below the surface.

If the work has the weaknesses inevitable to such a *tour de force* it is in the New Testament articles that they are to be found. For example the article on the Acts does not sufficiently deal with the theological principles which determined Luke's choice and arrangement of material; that on the Letter to the Ephesians fails to convey the grandeur of Paul's vision of the cosmic Christ. The author shows complete ignorance of the not too recent German works which have solved the problem of the census in Luke II, 1. On archaeology Fr McKenzie is patchy. Though always clear, he is in some cases already dated (e.g. Jerusalem); some of his conclusions leave considerable room for disagreement (e.g. Gabbatha). Nevertheless, one might well use this dictionary as a supplement to a guide-book in the Holy Land. The photographs are plentiful, but (with the exception of those of Assyrian reliefs, which are used with telling effect) downright bad: badly reproduced, badly chosen (why show a ruined byzantine Church to give an idea of the superb hellenistic city of Gerasa, or a few building stones to illustrate Hebron?), and well out of date (Athens before the restorations of the Acropolis, Byblos before the excavations). Most offensive of all, a line of young unloaded camels is said to illustrate a caravan.

In spite of these faults, and its American price, every Catholic family should possess a copy of this book. There is no other work of its kind, at least in English. It is convenient for consultation, attractively produced, agreeably written. It should make the reading of the Bible a joy, and provide a passport to a deeper understanding of the Word of God.

HENRY WANSBROUGH, O.S.B.

THE RISE OF CHRISTIAN EUROPE by Hugh Trevor-Roper, 215 pp. (Thames and Hudson, 1965) 35s. (cloth); 18s. (paper).

Professor Trevor-Roper is a master in an old-fashioned tradition. It was no accident that, after his appointment to the Regius Chair, Gibbon and Macaulay became compulsory reading for Oxford undergraduates. For him, history is rhetoric and controversy. It is a vehicle for preaching and it should reek of bias. Above all, it must be readable. He expects, so he says, that the professional historians of the Middle Ages will attack him, but they will be wrong if they do. He is not concerned with truth and evidence, or with interpreting tangled series of events and the difficult sayings of mediaeval writers. In this book Gibbon is quoted much more than any other writer, modern or mediaeval, sometimes for a page at a time. That gives the key to what he is doing. He is writing, and in a masterly way, in quite a different genre from that of the professional mediaevalist, and it is probable that there has been no other book of this sort so well written since Hilaire Belloc's *History of the Reformation*.

The aim of such a book is to shock and to stimulate, to stand generally accepted ideas on their heads. This book is full of iconoclasm and interesting general theses. It does not matter that Professor Trevor-Roper lifts generalizations and ideas that were at best dubious when they were first propounded by Gibbon, Pirenne and

Lynn White, this is a book to rouse and interest the beginner who is entirely innocent of mediaeval history, and to make the specialist lift his eyes as well as his eyebrows. Challenges are everywhere. Setters of examinations will find it invaluable for the sort of quotation to which they attach the word 'Discuss'. Even the mistakes of fact and the slipshod references do not really matter. They are trivial beside a breath-taking range from China to the Hebrides and the fifth century to the fifteenth.

No, if the book is to be attacked it must be because Professor Trevor-Roper is not original enough in his views and understanding precisely of Christian Europe. Much of the text does not deal with Europe at all. Well over half the excellent illustrations do not relate to European history between 500 and 1400, and a good proportion of those which do are not contemporary with what they are supposed to illustrate. When he does deal with Medieval Europe, it is in a spirit of uncomprehending contempt: he can only find fanaticism and folly, and in the later Middle Ages, decadence as well. This is not the first time he has shown what can be done with fluency, brilliancy, wit, and a capacity for destructive criticism. If only he would ally these to sympathy and comprehension!

DENIS BETHELL

THE SPIRIT OF THE COMMON LAW by Richard O'Sullivan, Q.C. Edited by Professor B. A. Wortley, O.B.E., 161 pp. (Fowler Wright Books Ltd, 1965) 25s.

All the friends of the late Mr Richard O'Sullivan, Q.C., will be grateful to Professor Wortley for bringing together—and so for preserving—a number of his Papers contributed to various periodicals and on various occasions. Their gratitude will surely be shared by all who read these short Papers and who can still respond to the great themes with which they deal.

Professor Wortley has rightly given as the title to this collection, *The Spirit of the Common Law*, since the whole outlook of the author, as the book shows on every page, is focused in that phrase. His was a mind at once legal through and through, and also 'Naturalist Christiana' and it was precisely the almost ineradicable Christian character of the English Common Law which appealed so strongly to him.

It is a pity that to so many Catholics today the very word 'Law' has overtones of casuistry and legalism which frighten off students, especially clerical students, from the fruitful study of a Christian Jurisprudence and legal philosophy, although it may be said, in parenthesis, that one does not get rid of 'Laws' by merely using instead the fashionable *cliché* 'Formative Norms'. This distaste for—if not abandonment of—legal and canonical studies seems to be reinforced by a strong tendency to move away from the traditional concepts of a Christian Society, as being the expression of an unspiritual 'Triumphalism' or the vestige of a 'Ghetto mentality' and to substitute some antinomian world-vision in which laws shall be no more and not only the State but Society itself will have withered away.

To those baffled by this untraditional, teutonic outlook the reflective reading of these Papers should come as a corrective and, maybe, as a new inspiration. One may single out the two Papers in the middle of the book, 'The Philosophy of the Common Law' and 'The Natural Law and the Common Law', as illustrating the Christian basis of the Common Law—the only civil legal system, the *Corpus Juris Civilis* certainly not excepted, to rest on such a basis, and also as propounding, to use the words of Professor Wortley in his Introduction, 'the essence of the Common Law, which is a deep respect for the aspirations of the individual human person'.

It is, however, to the two delightful biographical studies at the beginning of the book, 'Sir Thomas More the Lawyer' and 'Edmund Plowden' that one turns to experience again the charm of Richard O'Sullivan's learning and scholarship and his deep love of the history and traditions of the Common Law and especially of his own Inn of Court, the Middle Temple, of which he was for long a Bencher and over which he served a distinguished term as Treasurer just before his death.

One recalls him on a notable Grand Night, in the presence of H.M. Queen Elizabeth, the Queen Mother, a Bencher of the Inn, presiding with grace in that incomparable Middle Temple Hall, which, once so nearly destroyed by the anarchy of war, rose again from its ruins and one is reminded of words which were written of another Irishman, Jonathan Swift: 'He revered order and decency; he found liberty in law and discipline; the chaos and anarchy of the Yahoos was always pressing in and it had to be resisted incessantly by authority, vigour, intelligence and reason'.

WILLIAM PRICE, O.S.B.

OUT OF THIS WORLD by *Monica Lawlor*, 182 pp. (Sheed and Ward, Stagbooks), 1965 15s.

This book summarises and comments on the replies to a series of questions put to student teachers, young nuns, seminarians and schoolchildren, designed to provide information about the subjects' attitude to life. All the participants were Roman Catholics, and the interest of the enquiry is largely in discerning what priorities prevail in the minds of a broad sample of those who are about to form the next generation of religious educators in England.

The results are depressingly predictable, providing solid evidence that attitudes which are at last beginning to weaken in the Church at large are still entrenched even among young people in this country. A particularly significant example is the lack of any sense of each person's responsibility for the building-up of his own community. The primacy of one's relationship with God is universally acknowledged; but the relationship itself is seen very much in terms of a private telephone line and not at all as a developing commitment to the totality of what is lovable. It seems to be presumed that authentic knowledge and love of God can co-exist with a lack of knowledge of and concern for the people around us. St John tells us unequivocally that the characteristic attitude of the man who genuinely knows God will be love of his fellow-men: there is no real knowledge without love, and no true love of God which does not involve a fully human concern for other men. The practical implications of this seem to lie outside the awareness of the participants in this survey.

In default of any emphasis on love there is heavy stress on obligation: religion is seen largely in terms of the duties which the individual's relationship with God impose upon him. This produces a feeling of constraint and boredom remote from St Paul's vision of the Christian life as a liberating process of discovery. This legalistic individualism precludes any recognition that for the Christian the whole of reality can and should constitute an exciting challenge to self-forgetting achievement in line with the world's purpose. Given the premises implied by these replies there is no possibility of seeing religion as being a matter of our total experience up to now, rather than as something which is operative only in a 'spiritual' or 'moral' compartment of life. Monica Lawlor suspects a Manichaean tendency here, and certainly the typical attitude involves a divorce between faith and experience, between religion and life. Dom Sebastian Moore has expatiated on the human, theological and spiritual thinness of this attitude, drawing attention to 'the off-beat mystic's indifference to sub-lunary matters' (*Clergy Review*, August 1965, p. 585).

If it is felt that all this is desperately negative, it should be said that Monica Lawlor is a loyal Roman Catholic deeply concerned about the problems high-lighted by these findings. But it is of the nature of a sociological enquiry of this kind that it cannot seek to prescribe a cure—it can only portray the disease as fully and accurately as possible. The very directness and candour of many of the replies tend to get under the reader's guard, making it very difficult for him not to feel thoroughly involved in the problem. The more blasé of us may find rather bizarre the attitude of the child who didn't go to Communion because she was afraid of not finding again her own place in church afterwards: but is there not something of her in each of us?

PETER HARVEY, O.S.B.

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BURNS & OATES

THE MAN FOR OTHERS by Erik Routley, 107 pp. (Derby: Peter Smith, 1964) 9s. 6d.

It should be said at once that this book is a profound and fascinating contribution to the contemporary search for a meaningful Christology. The criticisms which follow are therefore intended to be constructive.

Teilhard de Chardin said somewhere that the world is divided not into believers and unbelievers but into those who have a sense of becoming and those who have not. From this standpoint Dr Routley's book tends to fall short of whole-hearted modernity, presumably because his notion of the primacy of the Bible rather inhibits any appeal to the whole of human experience here and now as the starting-point of religious enquiry. Thus he writes on p. 83: 'Language can be modernised, means of communication modified: but to build on any other foundation than the raw record of human experience and divine reconciliation that the scriptures afford is to ask for trouble.' (This is in the context of liturgical change, but clearly has wider implications.) As a description of the Bible this is excellent, but it seems to imply a rather static view of Christian experience as somehow definitively enshrined in the Scriptures. If the Christian community is seen as a living organism in a constant state of becoming, then surely its whole religious attitude, including its Christology, derives from its own present experience as the recapitulation and development of all that has gone before. The Bible is then seen as part of the community's past, as the inspired comment of the first generation of Christians on their own experience of Christ (in the case of the New Testament) and the history of the progressive discovery of God by his people in certain crucial stages. If treated as an exhaustive source-book for theology the Bible is fragmentary and even often unintelligible; it is only after some degree of experience of committed Christian living (and this involves a communal dimension) that the Scriptures begin to make dynamic sense. They can then, but not until then, be used as a way of enlightening our own experience.

A further limitation of the author's approach, stemming also from his lack of realisation of any overall sense of becoming is his view of the redemptive work of Christ as a restoration rather than as a decisive stage in human growth. This is of course an enormous and controversial topic, but there is clearly something unsatisfactory about a straightforward restoration view. Is there any real objection to seeing the Fall as a fall *upwards*, the discovery of and commitment to individual separateness being part of the creative process of human self-discovery which led to Christ?

Under the heading of 'The Uncontexted Christ' the author trenchantly exposes the fallacy of the 'Can you imagine Jesus acting thus or thus?' type of moral argument. But he does not seem to be quite faithful to his own principles of interpretation when he later goes on to criticise those modern preachers who speak of the 'total' demands of Christ. Surely it is the task of Christian preachers and teachers so to dispose the situation that the community may through its own experience of the love of God in Christ come to realise experientially the unconditional nature of the demands which that love makes. The problem of 'Jesus the dictator' (p. 84) only arises if the preacher simply points backward to the historical Christ or upwards to the glorified Christ as a kind of unrealised source of unlimited moral obligation. The demand made by Christ is for a response of unconditional love to the sheer gratuity of the gift of boundless love which Christians actually experience. This demand becomes an arbitrary parody of Christianity when a preacher makes it in the name of Christ of someone who has not yet realised in himself to some degree an experience of total love, who has not yet come to know 'what passes knowledge'. Emphasis on absolute obligations seen as imposed by the past or coming from above is in any case out of date and ineffective; but if Christian moral obligation lacks the characteristic of unconditional totality what makes it unique? The whole nature of a living encounter with Christ is total in the sense that it changes everything for the person concerned, at once making him aware of the totality of divine love and empowering him to make

a total response inconceivable to him in his former unregenerate state. In his healthy desire to react against the 'imposed obligation' attitude to Christian morals, Dr Routley seems to imply some contradiction between the idea that Christian morality is 'a course of duty which is also delight', and any suggestion that Christ's demands are total. This is to do less than justice to the paradox of Christ.

PETER HARVEY, O.S.B.

BOOKS RECEIVED

Burns and Oates

- KARL BAHNER: HIS LIFE, THOUGHT AND WORK by *Herbert Vorgrimler*. 96 pp. 8s. 6d.
 PASCAL by *Jean Steinmann*. xii + 304 pp. 42s.
 THE CHRISTIAN THEATRE by *Robert Speight*. 140 pp. 4s.
 LIFE AFTER DEATH by *M. and L. Bequid*. 125 pp. 4s.
 WHAT IS MAN? by *R. Le Trocquer*. 124 pp. 4s.
 CHRISTIAN MORALITY by *D. J. B. Hawkins*. 124 pp. 4s.
 THE BASIS OF BELIEF by *Illyd Trethowan, O.S.B.* 141 pp. 4s.
 DEVOTION TO THE BLESSED VIRGIN by *Hilda Graef*. 108 pp. 4s.
 CHRISTINA OF SWEDEN by *Sven Stolpe*. xii + 360 pp. 50s.
 FACING GOD by *Martin D'Arcy, S.J.* 223 pp. 30s.
 PREHISTORIC AND PRIMITIVE RELIGIONS by *J. Goetz and F. M. Bergounioux*. 160 pp. 9s. 6d.

Geoffrey Chapman

- THE PLACE OF CHRIST IN LITURGICAL PRAYER by *Joseph Jungmann, S.J.* xx + 300 pp. 42s.
 CHRIST OUR LIGHT by *J. Buys, S.J.* vii + 190 pp. 7s. 6d.
 GOOD NEWS OF THE KINGDOM, BOOK TWO (PUPIL'S), viii + 311 pp. 7s. 6d.
 GOOD NEWS OF THE KINGDOM, BOOK TWO (TEACHER'S), x + 432 pp. 30s.
 BUILDING THE EARTH by *Tailhard de Chardin*. 77 pp. 8s. 6d.
 HOW TO READ ST PAUL by *F. Amiot*. 120 pp. 10s. 6d.
 BRINGING UP CHRISTIANS by *K. and S. Wilkinson*. 25 pp. 3s. 6d.
 PRAYERS FOR YOUNG CHRISTIANS. x + 300 pp. 10s. 6d.
 YOUR SUNDAY EPISTLES by *F. J. Ripley*. ix + 195 pp. 8s. 6d.
 YOUR SUNDAY GOSPLES by *F. J. Ripley*. ix + 181 pp. 8s. 6d.

Sands

- COLUMBA MARMION by *Thomas Delforge*. viii + 71 pp. 5s.
 WITH THE HELP OF OUR LADY by *F. M. Dreves*. 117 pp. 5s.
 DEDICATION AND LEADERSHIP by *Douglas Hyde*. 158 pp. 15s.
 EVOLUTION OF MAN by *Bernard Ryan*. xi + 194 pp. 30s.
 A BASIC GUIDE TO RELIGIOUS INSTRUCTION by *F. J. Ripley*. 127 pp. 5s.

Geoffrey Bles

- THE BLUE GUITAR by *Mary O'Connor*. 222 pp. 18s.
 THE ANGEL CAME DOWN by *Michael Pereira*. 221 pp. 15s.

Gill

- CHRISTIAN METAPHYSICS by *Claude Tresmontant*. 151 pp. 12s. 6d.
 CHURCH AND SACRAMENT by *Otto Semelroth, S.J.* 111 pp. 8s. 6d.

Hollis and Carter

- THE CHURCH ON THE MOVE by *W. A. Purdy*. 352 pp. 30s.

Fowler Wright Books

- THE LITURGY AND THE FUTURE by *J. D. Crichton*. 173 pp. 18s.

OBITUARIES

ABBOT ALEXIUS CHAMBERLAIN

BORN at Birkdale on 8th October 1887, he was educated at Ampleforth and clothed at Belmont in 1905, taking his solemn vows there in 1909. He was at Parker's Hall (now St Benet's Hall), Oxford, from 1910 to 1913, reading History, and graduated B.A. and eventually M.A. He was ordained Priest on 30th May 1915 and taught in the School until sent as Assistant to St Alban's, Warrington, in 1916. He was Assistant at Workington from 1917 till 1929, when he was appointed Parish Priest of St Mary's, Warrington, which post he held until 1942. Then in poor health, he was at Parbold and Brindle until he retired to Brownedge in 1956. He was made Cathedral Prior of Durham and Economist of the Mission Fund in 1941, and Titular Abbot of St Mary's, York, in 1961. He died at Brownedge on 30th December 1965 and was buried there.

What follows is the panegyric preached at his funeral by Abbot Herbert Byrne.

Before we return the mortal remains of Abbot Alexius to the earth from which they came, let us speak of him briefly and happily; happily because the story of his life is a story of God's mercy, of his gifts which Abbot Alexius accepted, and gratefully and faithfully, we believe, used.

The first gift of God to him was the Faith. He was born into a solidly and traditionally Catholic family in which the faith penetrated their being and shaped their life, without in the least detracting from its liveliness. The presence of several of them here restrains me from saying more about them.

This Catholic family was neighbourly associated with other similar families, congenial in temper and tastes and having the same deep-rooted faith. They formed a Catholic *milieu* such as we are apt to say is not commonly found in this country beyond the bounds of Catholic Lancashire.

He was sent to Ampleforth. This was a less formidable experience, less of an adventure into the unfamiliar, than for many little boys. He was in the third generation of Ampleforth boys in his family; and his predecessors were devotedly attached to it. He must have heard much and learned much about Ampleforth before he first saw it. His eldest brother was already there before him.

My earliest recollection of him dates from his coming to the School, a slender, pale boy who looked as if he were outgrowing his strength. He wore a gentle expression which years later was wickedly and correctly described in his presence as 'deceptively demure'. There was even then no undue weakness or self-effacing habit about him.

He entered fully into all parts of school life of course, and became a typical example of a good kind of Catholic boy of that period.

Meanwhile, God had revealed to him his further gift, a vocation to the monastic state and to the priesthood. He accepted the call, was admitted to the novitiate for Ampleforth, and began his monastic and later his priestly life which ended last Thursday.

He threw himself into the life with the whole-hearted generosity in self-giving which was one of his most striking characteristics. It was the same lavish expenditure of self which was the secret source, perhaps, of his genius for friendship. There are many men and women in this country who will be deeply distressed and lonely when they hear what we are doing this morning. Most of them are likely to be humble people, the weak on whom life is bearing hard. He never forgot them or anything about them, their needs and hopes, their anniversaries, least of all their inter-marriage relationships, and a stream of human, and not only human, kindness poured from him in sympathy, encouragement and advice.

With the same generosity he threw himself into monastic life, and was immediately rewarded when Ampleforth and the monastic spirit which it expressed took possession of his heart, and to the end of his life was a cause of interest, pride and joy. He was eager for news of Ampleforth and he gloried in her successes. He was far from uncritical in his appreciation, and woe betide us if we seemed to fall short of what the spirit and traditions of Ampleforth required! After his novitiate he did his studies for the priesthood, took a degree in history at Oxford, and taught in the School. It appeared, however, that his mind made a more successful approach to grown-up persons than to youth, and he was sent out to work on the parish of St Alban's, Warrington. The venerable Mother Church of Warrington was an appropriate starting point for one so interested in history, and he had for his local Superior an elderly monk who was a mine of ancient ways and views.

From Warrington he was sent to Workington. The peculiar ethos of West Cumberland fascinated him. It encouraged him too to put into active practice his strong views on the advantage of close and friendly contact with men prominent in public life. It is not necessary now, perhaps, to urge priests to come out of their sacristies and learn to know and to be known by public men. Fr Alexius was a pioneer.

In 1929, he was sent back to Warrington, to take charge of St Mary's. The thirteen years which he spent there formed, perhaps, the period of his chief and best work. He cared devotedly for the spiritual needs of his parishioners, and for their social life, and he did much valuable work for Catholic education in the town. A useful by-product of this work was the new prominence, the new 'image' as we now say, of the Church in Warrington.

He worked as hard for other parishes as for his own, and he gave much help to priests who were less experienced or less confident than himself.

Perhaps it was due to those efforts that he developed a mannerism by which his brethren were affectionately amused, though others, who knew him less well, may have been offended: it was a manner which seemed to express an overbearing dogmatism. If we, however, were inclined to smile at him, he was very ready to laugh at himself. The truth is, as we well know, that under the domineering manner there was a childlike humility and an exceptionally sound and thorough self-knowledge.

Unhappily, he was seriously affected at this time by the earlier of the two maladies by which he was afflicted. He suffered from asthma, and was sometimes seen fighting for breath like a drowning man. It seemed impossible that even his magnificent constitution would bear up for another thirty years.

Undoubtedly the strain of asthma shortened his working years, and he was finally sent to St Joseph's, Brindle, to help Fr Hind in his failing health.

From there he was transferred to Parbold. He would have been happy at Parbold. The climate suited his asthma, he liked the parish, and the good people were kind to him. But his second malady came savagely upon him, a peculiarly severe form of arthritis. He endured much pain. There were operations, and he lost the free use of his legs. He could no longer do active work, and he came here for the last stage.

The affection and care of his brethren did everything possible to lighten his lot. Also there were at least two other alleviations: God had given him an active, interested and reflective mind, which he had not allowed to lie fallow. Consequently, although he spent many hours alone in his room, there was so great a throng of questions, problems, memories teeming in his mind, fed by his sustained reading and preserved from wastage by his retentive memory, that he can rarely have been without interesting thoughts. Secondly, he had been given an important post in which he was responsible for the general administration of the overheads of parish work; and nearly all his duties could be fulfilled at his desk. Consequently the important work was well done by an able and industrious man with ample leisure, and he was safeguarded from any delusion that he was useless.

It remains that there was plenty of unavoidable suffering of several kinds; but there was no word of self-pity, only regret that he was a cause of extra work for others.

There is no need to remind you of the gallantry which won and held our admiration, the ready gratitude which he showed for anything that was done for him.

During the last few months he may have felt some bodily weakening. Certainly his thoughts often turned towards death. He faced it as we should all hope to face it: with ready resignation and relying on the mercy of God as our sole but sufficient ground of hope.

The mercy of God has taken him. We shall restore his body to earth, pray for his soul and remember him with admiration and affection, so human, so monastic, so priestly. May God give rest to him.



LIEUT-COMMANDER A. M. PALAIRET

Lieut-Commander Anthony Palairt died on 7th January, aged forty-five, in St Thomas' Hospital. He was at school at Gilling Castle, the Junior House and St Cuthbert's, and often revisited Ampleforth in later years.

On leaving he went into the Navy and had finished his training and received his Commission only just before the outbreak of war, while he was on leave in Athens where his father, Sir Michael Palairt, was British Minister. He left at once to join his ship in the Mediterranean, and was on active service there, in northern waters, off West Africa and in other parts of the world, and later in destroyers in the Korean war from 1951 to 1953.

In the following year Anthony was invalided out of the Navy, but was able to renew his contact with it to some extent when he worked at the United Services Staff College at Latimer.

During his last years he suffered intensely, but uncomplainingly, from what was eventually diagnosed as a tumour on the brain. He could walk only with difficulty, but in spite of everything he carried on his work, and in 1964, just a year before going into hospital, he and his wife joined the Ampleforth pilgrimage to Lourdes, missing nothing of the strenuous routine.

Anthony died in the hospital after four months during which he was often in great pain. His wife and his mother were with him daily, and he was constantly visited by Father Flood and other priests of Southwark Cathedral. Father Flood said the Requiem Mass, and spoke of his courage and patience and his influence for good in others in the hospital. He was buried by Fr Raphael Williams beside his father at Wells in Somerset.

To his wife and his six children, to his mother and his sister we offer our sincerest sympathy.

OLIVER BORLAND

1902—1966

IN MEMORIAM

τί δ' οἶχει λαθῶν; πόθος γὰρ πόθος
vale supremum dicere.

ἀλλ' οὐ φροῦδος ἦμιν ἐκ καρδιῶν,
convinca iucundissime.

ἰλάσθητι καί ποτ' αὐτῶ, Θεός,
da sempiterna gaudia.

B.V.

Leonard Borland (the name Oliver which he invariably used arose, he said, from a Dickensian occurrence at the dinner-table during his school-days) died suddenly and peacefully at Ampleforth on 27th January. He was born in 1902, the son of a distinguished musician, attended the City of London School, and went up to Oxford as a scholar of St John's College, where he read *Literae Humaniores*. There followed a number of years with an oil company in India, the source in later life of a rich store of 'period' anecdotes. It was at this time also that he married, and, though he died a widower, he is survived by a daughter and three grandchildren.

Oliver Borland first visited Ampleforth in 1932, when he applied for the post vacated by Bernard Nash. He was interviewed by Fr Herbert Byrne, then head of the Classical department, but was not appointed. He did, however, spend the next few years teaching, both privately and at Sebright School. Early in the war he enlisted as a private soldier and was stationed at Thirsk, whence, becoming interested in the Catholic Church, he renewed his acquaintance with Ampleforth, and made regular visits here to receive instruction from Fr William Price. He was later posted to the South and was finally received into the Church at Farm Street, maintaining until the day of his death a very faithful observance of his religious duties.

After the war he spent some time lecturing for the British Council, and in January 1954, a few days before the death of Fr Paul Nevill, again arrived at Ampleforth as a member of the Classical staff. After a period in lodgings in the village (his immense bulk persuaded him, characteristically, to arrive each morning in a taxi) he suffered a serious illness, and moved to a room on the Old Music Gallery. His majestic gait and his commanding figure, only half-heartedly reduced by medical regimen, soon became a familiar sight in the corridors of Ampleforth.

He taught Classics throughout the School to appreciative pupils, and was particularly esteemed for his work in General Paper and Current Affairs. His teaching was marked by the mellow spaciousness that was typical of him, and which seemed to increase with the progress of the term and the approaching prospect of a visit to London: indeed, to see him in Mayfair, bowler-hatted and dark-suited, summoning a cab with his umbrella, was to witness the ultimate urbanity.

Oliver Borland was, in both manner and appearance, a Johnsonian figure. He ate and drank with the heartiest relish, and enjoyed nothing more keenly than a convivial gathering of friends, where he would pronounce in rounded tones on an indefinite variety of topics. The oracles, often more picturesque than credible, which he delivered at these sessions were collected by his colleagues with a fearsome glee; there were times, too, when, in Boswell's phrase, 'a spirit of contradiction was upon the great man'. Like Johnson, he was unusually vulnerable to loneliness and boredom, and to the tetchiness which they can engender; but he shared also to the full the great Doctor's open heart and generous spirit. His sense of humour was very endearing, and his most pontifical pronouncements were often followed by a self-deflating turn of phrase which proclaimed his belief that to take everything seriously is even more foolish than to take nothing seriously. He was unfailingly faithful and attentive to his friends, who will remember him for a long time, and with the deepest affection.

P.O'R.S.

LIFE AFTER DEATH

BLESSED are they that have passed over the great and wide sea to the eternal shore and are now safe in their desired rest. O everlasting Kingdom whereon rests the untroubled light and peace of God which passeth all understanding, where the souls of the saints are at rest, and everlasting joy is upon their heads and sorrow and sighing have fled away. There is infinite unfading joy, gladness without sorrow, health without pains, life without toil, light without darkness, life without death. There beauty withers not, nor doth love grow cold, nor joy wane away, for there they look evermore upon the face of the Lord of Hosts.

ST AUGUSTINE.

COMMUNITY NOTES

THIS section of the JOURNAL will henceforward be divided into the following parts: the Abbey (for the resident community), the Parishes (for the brethren on the mission), St Louis (starting in October), and a final one for items resisting classification.



READERS of the JOURNAL have often enquired who is responsible. The following list of the staff should answer all questions. Each of the brethren on it would be happy to receive any suggestions or to answer any enquiries from readers interested in his particular area of responsibility.

Editor: Fr Francis Stevenson, O.S.B.

Secretary: Fr Vincent Marron, O.S.B., S.T.L.

Review Editor: Fr Edward Corbould, O.S.B.

Old Boys' News: Fr Oswald Vanheems, O.S.B.

Fr Fabian Cowper, O.S.B.

Books Recommended: Fr Alban Crossley, O.S.B., S.T.L.

Photographs: Br Gordon Beattie, O.S.B.

Cartoonist: 'McFelslie', c/o the Editor.



THE ABBEY

FR CYPRIAN THOMPSON died at Workington on 12th January and was buried at Warwick Bridge on the 15th. An obituary will appear in the next issue of the JOURNAL.



'WITH one auspicious and one dropping eye' we simultaneously congratulate Bishop Gordon Wheeler, coadjutor of Middlesbrough, on his appointment as Bishop of Leeds and mourn his departure from this diocese where in the two years of his presence among us he has won the trust and affection of all, and not least of this community.

Born in 1910, he was first an Anglican clergyman, but after becoming a Catholic he was ordained in 1940. He later became administrator of Westminster Cathedral, and was consecrated bishop by the Apostolic Delegate, Archbishop Cardinale, in 1964.

ON Saturday, 2nd April, Fr Abbot received the solemn vows of Br Gordon Beattie. On Wednesday, 4th May, His Lordship Bishop Brunner ordained him to the subdiaconate.



SINCE the last report in the JOURNAL on Ampleforth's ecumenical activities, there has been a good deal of coming and going, so much so that it is no longer considered strange to see a Methodist minister coming in for lunch or an Anglican nun appearing for Vespers.

The various clerical gatherings, whether at Ampleforth or elsewhere in the district, have been taking place regularly with a good deal of fruitful discussion going on, and the same can be said of the different mixed or lay groups. Two large meetings were held in the Easingwold district for the first time at the beginning of the year and it is hoped to provide for joint action and prayer in that area and to build up study and discussion groups.

After Christmas there was an inter-denominational carol service in the Abbey Church and during the Octave of Prayer for Unity there were joint services in the neighbouring villages which, though not quite as well attended as last year, were well supported considering the time of the year. Since then, one or two of the community have been invited to preach in Anglican churches in the district, notably the Abbot who preached at Evensong in Thirsk parish church to a large congregation at the beginning of Lent.

Fresh ground was broken at the beginning of term when three of the monks took a party of twenty boys to St Hilda's, Whitby, a girls' school run by the Anglican nuns of the Order of the Holy Paraclete, for a day's conference on personal relationships and ecumenism. Mixed with girls the boys were divided up into groups (about seven in each) to discuss a series of set questions and problems and had then to report back to a general meeting. Questions were then fired at a panel which led to a very forthright discussion on various religious and personal problems. Proceedings were brought to an end in the chapel with a joint service which was beautifully planned and ordered and allowed for the full participation of all present. The fact that we were so well received and looked after helped to make it an easy, happy and lively meeting. In fact, so successful was the venture that the participants insisted on a repeat performance and this duly took place some six weeks later at Ampleforth. We hope that all this might lead to further contacts not only with non-Catholic schools but also with girls' schools in general.

On 23rd March, nearly twenty local Anglican clergy together with our own Bishop Gordon Wheeler joined the community for half an hour's private and public prayer to coincide with the Archbishop

of Canterbury's visit to Pope Paul on that day. They then stayed for lunch and coffee. In the afternoon a discussion took place here between a group of Anglican monks from Mirfield and some of our community on the religious life. This was our first meeting and was most successful and we agreed to meet again in May at Mirfield. We are very glad to have this link with them, especially at this time.



AN ORTHODOX LITURGY AT AMPLEFORTH

AN event unique in Benedictine and probably in Catholic history in Britain took place on 28th February, when Archpriest Vladimir Rodzianko, of St Sava's Serbian Orthodox Church in London, celebrated the Divine Liturgy in the crypt of the Abbey Church.

That this was possible was due to the kind permission of our Bishop, acting in the spirit of Vatican III (which encouraged Catholic participation in Orthodox worship, given appropriate circumstances) and of Orthodox Church authorities. From the Orthodox point of view the event was unprecedented not only because it took place in a Catholic monastery, but also because on Mondays in Lent no Liturgy is normally ever celebrated; so that, by special dispensation, it was probably the only Orthodox Mass that day in the entire world.

The seeds of Fr Vladimir's visit were sown in 1959, when your correspondent took to the great monastery of Zagorsk outside Moscow, as a gift from Abbot Herbert, a reproduction of the face from the Holy Shroud of Turin. Introduced to us by a friend, Fr Vladimir translated into Russian the Abbot's letter accompanying the gift.

Since then contacts between Ampleforth and Orthodoxy have become frequent. Fr Francis met the members of the Russian delegation which accompanied the Patriarch of Moscow when he visited England, and was present at the Patriarch's Pontifical Liturgy in London. Your correspondent was given the great privilege of interviewing Metropolitan Nikodim of Leningrad for the JOURNAL in 1964. Now, as will be reported, a party from Ampleforth has spent Easter in Russia (cf. *The Tablet*, 30th April and 7th May, for two articles on it by Fr Dominic); its participation in the Easter Vigil there having been arranged through the kindness of the Patriarch. It was in order to give the members of the Russian party an introduction to Orthodox liturgical life that Fr Vladimir's visit was arranged.

Preparations began weeks earlier, when Br John (of St Louis Priory) started work on the ikon-screen. By degrees the liturgical necessities of the Byzantine rite were assembled. The special altar was built. Stephen Heywood's mother embroidered a Russian cross on the altar-covering. Ikons of our Lord, of our Lady of Vladimir, St Basil and

St Benedict were painted—three by Antony Dufort. The whole was crowned by Br Piers with a superb carved oak seven-branched candlestick, and by Br Paul who rose to unsuspected heights of talent with a beautiful ikon of the Last Supper.

Meanwhile Fr Vladimir's son, Vladimir, a most gifted composer and choirmaster, was writing a Byzantine Mass in English specially for the occasion; and the last three days before the Liturgy witnessed the unheard-of sight of eight monks volunteering for more than eight hours' choir practice.

It seemed to some that nothing could be ready in time; but in a last-minute flurry of sawing and hammering, of grey paint and gold ornaments, the Chapel of Bl. Alban Roe became the chapel of St Basil and St Benedict just in time for Fr Abbot to show it to our guest, with ikon lamps burning peacefully (and all the chairs removed, Eastern style), when he arrived late at night.

The next day began with Mass in the choir concelebrated by Fr Abbot and fourteen of the Community in the presence of the Orthodox guests, who expressed themselves impressed and moved. Then, at 10.30, boys started to fill the crypt chapel. Only the Russian party of forty-five boys had been specially invited: more than 150 came, together with a sprinkling of visitors, including the Rev. Patrick Rowley, Vicar of Ampleforth and an Anglican member of the Rydale Christian Council.

It was indeed a truly ecumenical occasion. Fr Prior read the Epistle, Fr Francis the Beatitudes. Ampleforth provided the cross-bearer (Kieran Raftery) and the acolytes (Alex Dufort and John Seilern-Aspang). The monks' choir, conducted by Mr Rodzianko, sang nobly, inspired by the music and the occasion. Your correspondent recited the Troparion and the prayers before Communion. Fr Vladimir sang commemorations of our Bishop, Fr Abbot and the Community together with the Patriarchs of Constantinople and Serbia. And at the end all came up to kiss the Cross held by Fr Vladimir, and to take the *antidoron*—fragments of the loaf blessed at the Offertory, from which the bread to be consecrated had been cut—awakening memories of the 'pain béni' at the end of Mass in pre-war France.

For most of the congregation it was their first Byzantine liturgy, with its riches of symbolism, its mystical flavour (contrasting with the sobriety of our own rite) and its many beautiful prayers and hymns: enhanced in this case by Fr Vladimir's moving sermon on the Holy Spirit.

For all present it was a rare occasion when the hearts and minds of canonically separated Christians were united in the mystery of Christ present in the Eucharist. It will not be soon forgotten.

Our grateful thanks to Fr Vladimir, to his son and to all who worked so hard for this 'dies mirabilis'. May it be the first of many such occasions: *auspicium melioris aevi*.



ORTHODOX LITURGY—FEBRUARY 28TH



EASTER SUNDAY—MIDNIGHT MASS

POSTSCRIPT. The School Russian expedition was something of a triumph. As well as doing all the expected things in Moscow and Leningrad (e.g. seeing *Swan Lake* danced by the Bolshoi Ballet in the Palace of Congresses at the Kremlin), they also made a unique pilgrimage to the monastery of Zagorsk where they were received with unforgettable hospitality by the monks and performed a Latin service at the shrine of St Sergius; thirty-six hours later they were fighting their way through dense crowds to attend the Easter Vigil in the patriarchal cathedral in Moscow. Neither experience will be forgotten by members of the expedition. A full account will appear in the next issue.

Those interested in this pilgrimage side of the expedition can share in the experience, thanks to the tape-recorder which we were allowed by Intourist to take with us. We used it with excellent results. Three records are being made from the tape, two LPs and one EP.

The first LP will be a commercial production, of the Midnight Mass alone; the singing of the two choirs, largely composed of members of the Bolshoi opera, was magnificent. The second will be for circulation among Amplefordians and friends of Ampleforth, consisting of recordings from both Zagorsk and the Easter Vigil.

The E.P., also for Amplefordian circulation only, will have on one side the two Slavonic motets taught to the expedition's choir by Mr Rodzianko, *Ublazhayem Tya* in honour of St Sergius, sung at Zagorsk, and *Khristos Voskres* in honour of the Resurrection, which was to have been sung at Easter in Leningrad. The other side will consist of Russian songs sung by Mr Rodzianko at various points in the expedition, *Kalinka* which became a sort of unofficial anthem, *Charochka* the drinking song, and *Odnoruchni Kolokol'chik* the bell song.

These records will cost 35/-, 40/- and 12/6 respectively. Any profits will go to the financing of the next Russian expedition. Would all those who wish to order copies please write to Fr Francis Stevenson.



FR PHILIP HOLDSWORTH writes:

Last winter I travelled to visit a number of seminaries where new ideas in the training of priests might be under experiment. From Drygrange, in Scotland, I went to Ushaw; to Seminarie Jean XXIII, in Louvain; Warmond (the 'open door' seminary), near Leyden, Holland; the Priesterseminar in Mainz; Fribourg University; the Mission de France at Pontigny; the Lille archdiocesan seminary; finally St Edmund's, Ware, and the Heythrop Athenaeum, and earlier I saw the Kirk New College, in Edinburgh, later the Anglican Wells

College, from Downside. In this tour I learnt much of interest: everyone is at some stage of overhaul. In Mainz they've been doing it since the end of the war. At Pontigny one was impressed by the intense training of the young men in self-disciplining teams—it is thus that they will work on the mission—and similar features occurred at Louvain and Warmond. At Lille and with the Lyons Jesuits I found drastic revisions of the study courses in process, as also at Ushaw and Fribourg. In Holland, at Tilburg and Nijmegen, several religious orders are combining efforts to run common houses of study.

My trip was undertaken for studies but several interesting items cropped up on the side: the missionary Benedictines of S. Ottilien, who entertained me with warm hospitality at their vast Abbey of Münsterschwarzach in Franconia; the Brotherhood of Our Lady of the Poor, an unordained form of Benedictine life which has a house of studies linked to the seminary of the Mission de France; a bunch of engaging things in Munich—the Pauluskirche, a flourishing city parish with an outstanding pastor; the Pfarrgemeinde S. Laurentius, a remarkable suburban parish run by a community of Oratorians; Cardinal Döpfner presiding at an Eastern Liturgy in the Frauenkirche; Karl Rauner's Institut für Religionsphilosophie and the Abbey of S. Bonifaz, where I stayed, with its memories of Ludwig of Bavaria. In Paris I managed to see the Communauté S. Séverin and this, combined with the work of the Mission de France priests and the Munich Pfarrgemeinde, remained as one of my strongest impressions of all. It was very evident how much the running of a parish or centre on community lines for both pastors and people revolutionised its effectiveness and more than doubled its spiritual potency. Parish and seminary overhauls must needs go hand in hand and there are some very useful hints to be borrowed from those who have been experimenting in this way for some time abroad.

A CORRESPONDENT writes:

Westminster Abbey held an unusual gathering on St Benedict's Day this year, Religious, Benedictine and others, invited by the Dean to attend Festal Evensong. There were representatives from every Benedictine house in the British Isles and some from abroad; and there were other O.S.B.s too, our separated brethren; and many nuns.

We robed in the Jerusalem Chamber, while historians among us recalled the historic events of which it was the scene. Thence we were piloted to our allotted places in the choir.

From the pulpit the Dean greeted us with warm and well-chosen words, not (he said) in mere superficial bonhomie but in deep-rooted

charity. He spoke perceptively of the Rule of St Benedict, and hoped that the wounds incurred in the past would become scars, and the scars be glorious.

Your correspondent has rarely attended a service of prayer in a condition of so profound and agreeable distraction. This may have been caused in part by the unfamiliarity of the rite, but it was mainly due to the thought of our forebears who had served God at Westminster by the liturgy and by their monastic life. If the happy denizens of the next world take account of our doings one cannot doubt that they approved of our presence and joined us in gratitude to the Dean and his staff.

After the ceremony we trooped, informally but massively, into the Lady Chapel and into the Shrine of St Edward. His association with the Abbey and with us seemed actual and vivid.

After tea we left amid urgent invitations and hopes for further such meetings.

THE PARISHES

SOME readers of the AMPLEFORTH JOURNAL may not know that half of the priests of the Ampleforth community are engaged in work outside the monastery. The vast majority of these are working on the parishes up and down the country from Carlisle to Cardiff, from Liverpool to Easingwold. In all, forty-eight priests are engaged in parish work, excluding parishes served from Ampleforth, like Oswaldkirk or Gilling or Ampleforth, and chaplaincies like those at the universities of York and Cardiff.

Hitherto the only mention of this large proportion of the community in the pages of the JOURNAL has been the occasional notice that Father X has arrived at Y and his place has been taken by Father Z. Our movements from one parish to another are noted with railway time-table precision. Just what Father X is doing in the grime of Warrington or in the cosmopolitan atmosphere of Cardiff has not been the concern of the JOURNAL. But given the new look of the JOURNAL, as expounded in the Editorial of last October, the Editor has asked that something 'on the parishes' should be provided. It is a delightfully vague assignment, not one to be jumped at, yet not easily refused lest perchance we parish fathers be confined to our dying days to the board marked 'Arrivals and Departures'.

This will not be a history of our parishes; nor will it necessarily take a particular parish and write it up. It will be full of personal views which are not necessarily the views of the Editor or anyone else, for that matter! Its aim will be, broadly speaking, to have a look at, perhaps,

a group of parishes in a particular area and see what the needs of the faithful are, how they have changed and what we are trying to do about a new situation. Unless provoked beyond endurance, it will not be our intention to say what ought to be done, but merely what is being done. My generation has memories of what happened to Edward VIII when he talked about what ought to be done!

For those of you who are not familiar with the geographic distribution of the Ampleforth parishes it might be as well in this first instalment to give some facts and figures.

There are fifty-two priests working on twenty-three parishes (for the reader with the 'let's check his numbers' mind, let me say that the parish of Ampleforth includes the village, the College, Oswaldkirk and Gilling), and they have the care of 36,770 souls.

Geographically, these twenty-three parishes can be divided into Lancashire, north and south, Yorkshire, Cumberland and the north and Wales. The two Lancashire groups account for 22,978 souls shared among parishes. Of these, the largest is St Mary's, Leyland, which got much publicity recently because of its new church. St Mary's, Bamber Bridge, is not far behind in numbers, nor in anything else, for that matter—how careful one must be! Then come the three parishes in Warrington, St Alban's, St Mary's and St Benedict's. We have two parishes in Liverpool. St Peter's, Seel Street, and St Austin's, Grassendale and between them they account for roughly 3,500 souls. The remaining Lancashire parishes are Lostock Hall, St Joseph's, Brindle, St Francis, Goosnargh and Our Lady's, Parbold.

Though Yorkshire has half a dozen parishes served by Ampleforth they are all small parishes. St Mary's, Knaresborough, with a Catholic population of 776 is the largest, Helmsley, with 75, the smallest. To these extremes add Garforth (Leeds), Easingwold, Ampleforth, Kirbymoorside and the total number of Catholics rises to 2,490.

North of the River Ribble, whose valley was as sacred to our forefathers as the Ganges or the Jordan, we have four parishes of which Our Lady and St Michael, Workington, is the largest with three thousand Catholics. Close by, Harrington has 1,220 Catholics; farther north, Maryport numbers 1,350 and, at the gateway to Scotland, Warwick Bridge has 458 Catholics.

At the opposite end of the country, Wales has only two parishes served by Ampleforth Benedictines, at St Mary's, Cardiff, and Our Lady and St Michael's, Abergavenny, but between them they number 5,274 Catholics.

All of these parishes have undergone, are undergoing or will undergo a change of outlook, of attitudes, of values which involve a new kind of apostolate of the clergy. The day has long since gone when the parish was the social, religious and working centre of those

who belonged to it; the day has gone when the young and old alike could find all they needed within the parish boundaries; the day has gone when what the priest said was accepted without more ado. The Catholic parishioner has come out of his ghetto and is trying to readjust himself to the glare. All this involves a thorough look at parish life to discover the best way to serve the people of God. We must not, in the manner of the hothead, despise the ghetto existence in which we have lived, but we must learn to appreciate that it has gone. A new situation calls for new approaches. This is not a situation that has been brought into existence by the Council; the Council has hurried it up, spotlighted it. It will be the aim of these notes to discover to what extent this new attitude, this new awareness, have taken hold in a particular area and to note how the situation is being met.

For over a century the main duty of the clergy has been visiting the flock. The time has come, not to question the usefulness of visiting, but the adequacy of it as a means of even keeping in touch. Parish societies and confraternities once played an important role; are we holding on to them because of their antiquity or because of their ability to fill a present-day need? What is the present day need anyway?

Top priority for the clergy must, of course, be the administration of the Sacraments. Second should be the training of lay apostles, training in a sense of their dignity, of their responsibilities, of their tremendous potential.

Our aim will be, then, to pose the problem for a particular area and look at what is being done. In this way parish father can learn from parish father, and the reader of the JOURNAL can learn from both.

R.K.D.

A Field Study Group, thirty-five strong, from St Mary's R.C. Secondary School, Leyland, spent a week at Ampleforth during the Easter holidays. Their projects ranged from forestry and farming to ruined abbeys and river erosion, and in their surveys parties were often accompanied and assisted by members of the Community. Much impressive work was accomplished by all the Group despite some very unkind weather, which included a heavy fall of snow. On Palm Sunday, the boys of the party provided a quite excellent team of servers for the liturgy. The week provided a very good opportunity for the children to see something of the life of the Community at Ampleforth and for the Community to establish more contacts with our parish. If enthusiasm is any guide the week must be regarded as a great success.

[Would all those with contributions and suggestions for this new section of the JOURNAL please send them to Father Kentigern Devlin, o.s.b., St Mary's, 67 Talbot St, Canton, Cardiff.]

ANNIVERSARY

[The Editor deeply regrets that the following was inadvertently omitted from the last number of the JOURNAL.]

JOHN CUTHBERT HEDLEY, O.S.B.

Bishop of Newport

Born 15th April, 1837, died 11th November, 1915

Just fifty years ago Ampleforth's greatest son and luminary died, and it is particularly fitting that his memory should be recalled in this JOURNAL, since it was directly founded at his suggestion in 1895. For many years he wrote in each number a deeply interesting and instructive article.

In 1848, he came to Ampleforth as a boy of eleven, passed successfully through the School and entered the novitiate as Br Cuthbert in 1855. On 11th November, the following year, he made his solemn profession, there being in those days no three-year interlude of simple vows.

Br Cuthbert became an able classics master in the School, choir-master and organist. His charming motet: 'Cantantibus organis' for the feast of St Cecilia, and his Ode to Alma Mater were sung here for many years.

Ordained priest in 1862, he was moved the same year to St Michael's Cathedral Priory at Belmont, near Hereford, the common novitiate and house of studies for the English Benedictine Congregation and the pro-cathedral of the diocese of Newport. His influence on the studies of the junior monks was paramount.

On St Michael's day 1873, he was consecrated bishop auxiliary to Thomas Joseph Brown, the ageing bishop of Newport and was elected to fill the see in 1881. From that time he became one of the most trusted of the English Hierarchy. It was largely due to his influence that Catholics were at length allowed by the Holy See in 1896 to attend the Universities of Oxford and Cambridge. This led at once to the foundation in 1897 of what later became St Benet's Hall. He always regretted that he had not had the privilege of a university training, but his capacity may be gauged by the fact that he became editor of the *Dublin Review* from 1878 to 1884 and contributed many articles of great value in difficult times.

In a speech at the Ampleforth Centenary in 1903 he pointed out that much good in noble work in the world is lost, because it has no successors to conserve or develop it. In a monastery or convent the moral and intellectual influence of the members, one upon another, arts and

crafts, are handed down for generations. In this way a house acquires its own spirit and propagates it. Though Bishop Hedley lived at Ampleforth only seven years as a monk, his frequent visits, wise advice and encouragement have had an undying influence on the community, even if, after so many years, it is less consciously recognised. His books are still an inspiration. The Retreat of 1894 and the Holy Eucharist of 1907 are our permanent treasures, both for clergy and layfolk.

We welcomed him at Ampleforth for the last time in 1914, when he came to celebrate the sixtieth anniversary of his clothing, and he was present when Abbot Oswald Smith blessed and laid the ornamental foundation stone of the present Junior House on 13th November. He died on the anniversary of his religious profession the following year.

Justus ut palma florebit, sicut cedrus Libani multiplicabitur.

 THE CHRISTIAN AND SIN

THE Christian is not under sin unless he submits himself to it. His sharing in the victory of Christ means not only that he can be forgiven but also that he can conquer sin. He lives not in the flesh but in the Spirit. He is not in the condition of the natural man who struggles against the law of sin but with this modification, that his sins are forgiven; the Christian is a new man in whose life sin has no place. Unless he is such a new man, the power manifested in the resurrection of Jesus has been frustrated by refusal of faith in the power. How often are Christians unwilling to believe that they have been transformed and that the impossible has become possible?

JOHN L. MCKENZIE, S.J., in *The Power and the Wisdom*.

THE CHURCH TODAY

WHAT has previously been run as part of Community Notes will now be a separate section. Its purpose will be partly to comment on current affairs in the Church, partly to draw readers' attention to some valuable work of which they may be unaware. The present issue discusses Iron Curtain Church Relief, founded by the Flemish Premonstratensian, Fr Werenfried van Straaten.

IN ST NORBERT'S FOOTSTEPS

QUITE recently *Iron Curtain Church Relief* was given the official approval of the Church. The founder, Father Werenfried van Straaten of the Abbey of Tongerlo in Belgium, was appointed Moderator-General with the task of extending this relief action for the persecuted and menaced Church as widely as possible.

At the end of May 1126, Norbert, the founder of the Premonstratensian order, left France to make his way, preaching, to the East. Everywhere he passed, the people flocked together and were converted. He was a peacemaker. In those days the German Diet with Lothair the elected King at its head was seated at Spires on the Rhine. When it was known that the Man of God was in the city, bishops and eminent men of the Reich wished to hear him.

In the enormous cathedral Norbert spoke to the élite of the Europe of those days. His words made such a deep impression that the Papal legate appointed him then and there to be Archbishop of Magdeburg.

Thus the sermon at Spires became the turning point in Norbert's life. He moved his headquarters to the Eastern border and thereafter built his monasteries as fortresses for God in pagan country.

Norbert's spirit is not dead. A few weeks ago Spires again witnessed the public appearance of a Dutch Norbertine called Werenfried van Straaten, who was the guest of the bishop.

He preached on religious persecution in the countries that Norbert in former days had won from the Prince of Darkness. He asked urgently for prayer, conversion and penance. He begged for Christ who is even now being persecuted in the least of his followers. As he walked to the pulpit in his white habit he was walking in Norbert's footsteps.

He stayed in Spires and the surrounding Palatinate for two weeks. Forty times the churches were full to overflowing. He spoke from the fullness of an almost terrifying experience, sometimes with flashes of humour, always with a charismatic persuasion that irresistibly conquered all hearts. Into his worn-out beggar's hat the congregation threw handfuls of money and jewels. This beggar for God is able to collect sensational

amounts. Twenty tons of food and clothes he caused to be transported from the Palatinate to his Charity warehouses. He raged through the country like a hurricane. He left behind him a trail of faith and optimism and rich fruits of self-denying charity.

This man has covered in seventeen years' time an almost incredible field of activity. He built seventeen monasteries in areas critical for the Church and supports more than fifty seminaries in the free world and in communistic satellite states. He collected the money for dozens of chapel trucks and hundreds of churches. He has motorized at least 2,000 priests in refugee areas and behind the Iron Curtain. In peril of his life he visited the bishops of the persecuted Church in six people's republics. He founded the Building Order which he managed and financed for a great part right up to the day when this organization became self supporting. He attacks poverty in the Far East and in South America. His influence is tangible in hundreds of thousands of parcels that for many years now have brought comfort and courage to the persecuted brothers-in-the-faith in all communistic countries. He does battle in poor countries against the scandal of downtrodden Christians being exploited by Christian capitalists. He denounces the blindness of co-religionists who belittle or deny the oppression of millions of enslaved people.

Untroubled and almost with a gambler's courage he makes up his millionaire's budget, higher and higher as the need for help is more clearly revealed to him: impressive series of bold promises, covered by no other securities than divine providence and the kind hearts of countless benefactors. And yet in all his sermons and letters he is to a greater extent a priest than a beggar. His spiritual influence is incalculable. The millions he smilingly extracts from people's pockets return a hundredfold to them in blessing and grace.

Of course Werenfried has enemies. Not infrequently he is attacked for his unequivocal announcements of religious persecution which are not always compatible with a so-called peaceful co-existence. But he loses no time in vain discussion. His action is beyond danger, for his letters translated into five languages and printed in millions let his words penetrate silently into the remotest homes. These poignant letters produce for him 85 per cent of the needed millions. Besides this by the favour of the ecclesiastical authorities entirely new resources are at present being opened to him, such as in Augsburg (Germany) where the bishop ordered a diocesan collection to be held for Iron Curtain Church Relief, recommending it in the following words:

In the darkest years after the war a man came to our help. He came from a country that had suffered greatly under the Germans. He preached

love throughout the whole of Europe. He bridged the frontiers. He has done a great deal for our displaced persons, but especially did he succeed in breaking the spiritual blockade in which our people were condemned to live. His name is Werenfried van Straaten. When the worst distress in Germany had been alleviated, God gave to him a new task which he unhesitatingly accepted. He gave his life to the service of the persecuted and menaced Church. Iron Curtain Church Relief founded by him has for many years afforded comfort and light to countless brothers in the faith. Holy Church has officially recognized and approved his action.

In gratitude for everything that he has done for us we wish now to fill his hands so that he may help others. Therefore I recommend to you in all sincerity the collection to be held in our Diocese for the benefit of Iron Curtain Church Relief.

PROGRESS

If progress is a myth—that is to say if, faced by all the work involved, we can say: 'What's the good of it all?' our efforts will flag. With that the whole of evolution will come to a halt—because we are evolution.

TEILHARD DE CHARDIN in the *Phenomenon of Man*, p. 233.

WHAT IS MAN?

MAN is not the centre of the universe as was naively believed in the past, but something much more beautiful—Man the ascending arrow of the great biological synthesis. Man is the last-born, the keenest, the most complex, the most subtle of the successive layers of life. This is nothing less than a fundamental vision.

TEILHARD DE CHARDIN.

OLD BOYS' NEWS

WE ask prayers for Lieut-Comdr A. M. Palairet, R.N. (Retd) (1938), who died on 7th January; Dr R. J. G. Rattrie (1939), killed in a car accident, on 13th January; Col. the Hon. Edward Corbally Stourton, D.S.O. (1898), on 6th March; A. I. James (1932), on 5th March.



WE congratulate the following on their marriage:

Richard Lawrence Rennick (1947) to Mary Bethany Martin in New Orleans, on 12th January, 1965.

Thomas Francis Phelan (1955) to Maria Pelaez Gonzalez at St Joseph's Church, Epsom, on 27th November.

Christopher Nicholas White (1959) to Ann Jennifer Sargentson at the Church of Our Lady of the Annunciation, St Martin's, Jersey, on 31st December.

John Cuncliffe (1961) to Christine Ann Gray at Our Lady's Church, Bentley, Doncaster, on 5th February, 1966.

Michael Cave (1952) to Karin Moore at St Mary's, Cadogan Street, on 18th February.

John Desmond Augustine Fennell (1952) to Susan Primrose Trusted at St James's, Spanish Place, on 19th February.

Andrew Knight (1958) to Victoria Brittain at St Edmund's Church, Littlemarsh Green, Suffolk, on 24th February.

Brendan Michael Brennan (1962) to Anna Delizeth Jordan de Saraguetta at the Church of San José, Panama, on 11th April.

Patrick Bernard Lucas (1957) to Penelope Ann Sims-Hilditch at the Church of Saint Anthony of Padua, Rye, on 22nd April.



AND the following on their engagement:

Redmond Bruce Gallagher to Ruth Alma Roberta Lush.

Richard Fanshawe to Maura Clare Evans-Freke.

James Ian Alexander Robertson to the Hon. Lucy Maclay.

Captain Patrick Dowson, 16th/5th The Queen's Royal Lancers, to Penelope Ann Powis.

Edwin Cloudsley Lovegrove to Sheila Margaret Nicholson.

Alan Edward Mayer to Marie Elizabeth Anna George Rickaby.

Rodney Royston to Maureen Brigit Henry.

Kieran Rafferty to Jean Schultz.

Frédéric Christian Delouche to Diana Christine Tremlett.

Stuart Reid to Susanne Shirley.

BIRTHS

Sons

Clare and Yann Fleming.
 Mary-Luise and Geoffrey Knollys, a brother for Dominic.
 Miranda and Paul Gunn.
 Susan and John Gaisford-St Lawrence.
 Martha and Peter Ainscough.
 Margie and Christopher de Guingand, a brother for Nicholas and Paul.
 Joan and Patrick Dwyer.
 Margaret and George Hadcock.
 Geertruida and Griff Davies, a brother for Nicole.
 Mary and Richard Rennick.
 Brenda and Christopher Brown, a brother for Nicola.
 Rosemary and Anthony Chambers.

Daughters

Jan and Sandy Weaver.
 Pippa and Mark Langford.
 Alethea and Richard Dougal.
 Patricia and Michael Blakstad, twins.
 Marie and Nicholas Johnson-Ferguson.
 Jennifer and Martin Morland.
 Margaret and Justin Gosling, a sister for Sam and Rachel.
 Hania and Julek Komarnicki.
 Anne and Michael Kenworthy-Browne, three daughters, Joanna, Frances, and Michelle.

FR ADRIAN SMITH, W.F. (1948), arrived at his mission in Zambia in 1963, and, after learning the local language and gaining some experience of mission work in the 'bush', was appointed Secretary for Church Affairs at the Zambia Bishops' Secretariat in Lusaka. Here his chief concerns are with matters liturgical, catechetical and ecumenical, coordinating the different work in these fields among the various religious orders in the country, and acting as the executive officer for the Zambian Bishops in these matters.

BRIGADIER D. M. AHERN, C.B.E., D.S.O. (1928), has been appointed Major-General. 'Peterborough' in the *Daily Telegraph* had the following note:

BROTHERS IN ARMS

Ampleforth College seems to have a good claim to uniqueness in providing two sets of brothers among the Army's general officers.

Today the Ministry of Defence announce that Maj.-Gen. Tim Ahern, Deputy Director of Medical Services in Eastern Command, is to become Director of them in B.A.O.R. and his present post will be taken by his younger brother, Donal, now D.D.M.S. with 1st (British) Corps in Germany.

The other Ampleforth pair are the Maj.-Gens. Fitzalan-Howard. Miles, the elder, becomes Director of Service Intelligence in July. Michael has commanded Europe Mobile Forces (Land) since last March.

The Aherns went from school to Dublin University. The Fitzalan-Howards also entered the Army from universities—Oxford (Miles) and Cambridge.

LIEUT.-COL. D. A. BOND, M.B.E., Royal Signals (1940), is now Chief Instructor of the Signal Wing, Royal School of Military Engineering at Gillingham. He spent two months last summer instructing a N.A.T.O. course at the Italian Army's Electronic Defence Centre at Anzio.

N. P. HARRIS has been commissioned into the Queen's Surreys, and M. J. R. Edwards into the Royal Anglian Regiment.

D. BOWES-LYON, T. K. L. Brennan, R. S. Gucewicz-Baillie and R. C. Vaughan have entered Mons O.C.S.

H. L. GREEN (1925) has been appointed Assistant County Court Registrar and Assistant Registrar of the High Court of Justice, based in Liverpool.

THE LORD CHANCELLOR has appointed R. P. Cave (1931) Fourth Clerk at the Table (Judicial) in the House of Lords. He is also Principal Clerk of the Judicial Department, Taxing Officer of Judicial Costs and Crown Examiner in Peerage Cases.

DR A. HAWE (1954) has obtained his F.R.C.S., and is now Surgical Registrar to the Professor of Surgery at the Liverpool Royal Infirmary.

J. D. K. CAVANAGH, scholar of Queen's College, Oxford, has been awarded a Junior Heath Harrison Scholarship. Dom David Morland obtained a First Class in Honour Moderations.



IN addition to those entering Universities last October, noted in the last JOURNAL, C. V. Clarke entered Edinburgh University, and J. R. Chisholm the University of East Anglia.



JUSTIN GOSLING'S (1948) *Marriage and the Love of God* has recently been published by Chapmans.



IN January John Heu (1946) held a one-man show of his paintings in York.



M. J. BARRY (1960) will be working with the Royal Shakespeare Company at Stratford in the coming season.



C. H. CRONIN (1939), who has been working for Fison's in Rhodesia for some years, has been transferred to Canada, with a view to entering one of his Firm's subsidiaries in the United States.



H. C. P. J. FRASER (1935) was re-elected Conservative Member for Stafford and Stone in the General Election. Other Conservative candidates were: M. H. L. Morton (1950), Hackney Central; C. R. Graves (1943), South Ayrshire; J. A. Kevill (1939), Whitehaven. Professor M. P. Fogarty (1934) was Liberal candidate for Devizes.



QUINTET ANONYMOUS

THE many friends of the Quintet will have been wondering how they have fared since leaving. This bulletin, issued to the JOURNAL by their Manager, Chad Sarll, should reassure all.

'Even by the time of our "Farewell Concert" to Shack, we had decided that we all enjoyed playing in the Quintet far too much to seize up completely merely because members were starting to leave the School.

When, therefore, we were asked to play at a dance in Staffordshire, we accepted and all somehow managed to meet up the day before in Eccleshall, where it was being held. On this occasion we all stayed in the village pub, which was great fun and, needless to say, somewhat riotous—I know it is a week-end which the pub owner will never forget. All next day was spent practising, for which purpose we had been lent the village hall, until it was time to take our equipment up to the house where the dance was to take place.

The dance was a great success and we eventually finished playing somewhere around 5 a.m.—when it came to getting up next day to go our separate ways, some members felt (and looked) distinctly the worse for wear.

Our next session came the following September when we played for a large 21st dance in Yorkshire. Again we all assembled the day before Chez Marriner—where most of the group stayed—and on this occasion we were lucky to have a small dance at the local golf club to play at the night before which we used as a sort of practice session. The big dance was a roaring success, and it was not quite so strenuous for us as there was another group playing as well.

Our most recent and perhaps our largest engagement came in January when we were asked to play at the Mayfield Centenary Ball which was held at the London Hilton. This dance was most enjoyable and we were there as a cabaret with Joe Loss, who was to supply the dance music—as it turned out, however, people began dancing to us and so we played the last hour of the evening when Joe Loss had finished.

In the future lies the possibility of two engagements at Oxford May Balls, plus the odd private dance, and maybe even a return appearance at Shack—we all hope so.'



THE AMPLEFORTH SOCIETY

London Area Dinner, 10th January 1966

AT first sight the Savoy might seem an odd setting for an Ampleforth dinner. Certainly its latterday Edwardian opulence and general air of lavish but nicely calculated expense account entertaining are a far cry from stoneflagged corridors hung with Arundel prints and the healthier rigours of a monastic refectory. But only a social puritan would have wished to insist on this implicit clash of values when the London Area of the Ampleforth Society held their annual dinner there on 10th January. This was one of the Society's best attended and most successful dinners for a long time.

It was not just the setting which gave the evening a sense of occasion. The dinner was preceded by a reception at which the Cardinal Archbishop

was the guest of honour and to which for the first time—a significant piece of *aggiornamento*—members of the Society were invited to bring their ladies.

This gave the evening a flying start; and although the ladies had to remain behind (to the chagrin of some) when dinner was announced, they no doubt consoled themselves with the thought of the good food they were planning to enjoy elsewhere, in one another's company and at their husbands' expense. The general verdict was that their fleeting appearance was very much better than no appearance at all. It is to be hoped that they shared this view themselves and will come again in even greater numbers next year. Who knows, by then the *aggiornamento* may have proceeded even further.

The Community too were unusually well represented, both from the Monastery and from the parishes. It was a delight to see them all and we are most grateful to Fr Abbot for enabling so many of his monastic brethren to be present. There can be no surer guarantee of success for any Ampleforth event.

At the dinner itself the guest of honour was the Abbot President, Abbot Butler of Downside. There was no top table; instead—by a major feat of organisation—all were seated with their guests at small tables of a dozen or so according to their house and vintage. David Goodall proposed the toast of Ampleforth; Fr Abbot replied; and Fr Patrick reassured us about Ampleforth's place in the uncertain educational pattern which now seems to be unfolding in this country. Finally Fr Richard Champion, Chaplain to the Club at Poplar, mildly protesting that he had been shanghaied, made a few warmly appreciative remarks on behalf of the guests. After the speeches at least half the company adjourned to the bar where they continued to exchange news and reminiscences until nearly midnight.

Altogether this was the best sort of old school dinner—lively and enjoyable and attended by an unusually wide range of old boys and their guests. For all this special thanks are due to the Area Secretary, John Reid, who not only discharged a formidable task in arranging the dinner in a new place and on a new scale, but also succeeded in communicating to other old boys in the London area something of his own drive and energy, and the feeling of belonging to a reinvigorated society with promising possibilities for future development.

No larger Ampleforth gathering has ever taken place. It is thought that many who could not attend would like to read David Goodall's speech, which we print below.

Mr Chairman, Father Abbot, Gentlemen,

I suppose a standard recipe for someone proposing the toast of his own school at an old boys' dinner is to start by saying what a great

honour it is to be asked; then to produce one or two stories which he hopes that his audience, lulled into a state of vinous nostalgia by their dinner, will treat as amusing; and then, if he is wise, to sit down as quickly as possible. As I can tell from your applause, that is not a bad recipe. You will be able to judge—when I have finished—how closely I stick to it.

Because first of all, however hackneyed it may sound, it is a great honour to be asked to propose the toast to an institution to which one owes as much as to Ampleforth. It is also very thought provoking, because it brings one up against the question: what is the value of Ampleforth; the value of Ampleforth absolutely speaking, and the value of Ampleforth to me.

These are questions which are worth asking at any time, but they are particularly pertinent at the moment for two reasons: first of all there is the formal reason that this year is the nine hundredth anniversary of the institution from which Ampleforth derives. The nine hundredth anniversary of Westminster Abbey is a sort of vicarious anniversary for us, and anniversaries are traditionally a time for taking stock of where one's going, how far one's got and what one should be doing.

But there is a much more practical and pressing reason, which is that the category of school to which Ampleforth belongs is under not only sustained criticism but heavy attack. The Government have set up a Committee—the Newsom Committee—whose terms of reference are apparently to establish the best way of inducing the independent schools to surrender their independence once and for all in the least painful manner.

Further out in the political spectrum, the extreme partisans of what is called the social engineering theory of education, which means those who think that education is first and foremost a means of equalising people, are clamouring for drastic action to destroy the public schools regardless of any merits they may have. Mr Robert Bolt, the playwright (who wrote very good sense about St Thomas More), was quoted in *The Times* on Saturday as saying 'the public schools are the best schools in England, perhaps in the world, and for that reason they must be abolished—and in the fastest possible time'.

It would be inappropriate tonight to examine the pros and cons of independent education generally, or to defend the independent schools collectively against any social philosophy however perverse it may seem. But it is worth noting that the doubts about independent education are to be found far nearer home than in the views of a few social extremists. They are doubts perhaps not about the value of such an education, but at least about the priority which should be attached to it in view of the fact that it can only be made available to a relatively small number of people.

Over the past year two Catholic public schools, one for boys and one for girls, have decided to close—not because of any lack of support; not because of legislation; certainly not—apparently—because of any consultation with some of the people most concerned; but because the Orders who run them have reluctantly decided that there are more important things for their religious to be doing than teaching in these schools. So the question, the doubt, comes very near home.

What is it then which gives Ampleforth in particular its durable value? There is a story which some of you probably know, about a young major during the last war who was appointed to the staff of a rather elderly general. When the general asked him where he had been at school, he said 'Ampleforth'. 'Ampleforth', said the general, 'who runs Ampleforth?' The young major, who must have been rather glib, said, 'The Black Monks of the English Benedictine Congregation, Sir.' 'Black Monks', said the general, 'I hope they've got some white officers.'

Well of course it isn't really the colour of the monks which is of the first importance. That may vary from an ascetic pallor towards the end of Lent to a rather more apoplectic complexion after a good dinner like tonight's. But it is the fact of the monks themselves, the monastic community, which is at the core of Ampleforth and is the essential thing about it. The monastic community—the monastic family.

Some years ago *The Illustrated London News* published an article about Ampleforth which contained the judgement that 'Ampleforth is a typical English public school, except that most of its masters are Benedictine monks'. That is a rather large exception.

It is the existence of the monastic family which makes us more than people whose parents entered into a commercial contract with the proprietors, and makes us members of the family with continuing rights and responsibilities towards Ampleforth, just as Ampleforth has towards us.

By the same line of reasoning, the primary purpose of an Ampleforth education, the criterion by which its success is to be judged and therefore, however uncomfortable or remote it may seem, the criterion by which we have to judge ourselves, is not how well we do in the world, how many scholarships we win or how many first-class degrees we take, how many people make their mark in public life; it is in the first place the degree to which we take out into our lives the values which we saw exemplified in the lives of the monks at Ampleforth and in the spirit of the place.

Well, Mr Chairman, I don't want to pontificate about Ampleforth. I have a warning against such egotism in the story of a senior member of my profession, an Ambassador whose ego was thought by his colleagues to be of rather more than normal size, and who used always

most strictly to insist that all telegrams or despatches from his Mission went out in the first person singular. So his staff were never allowed to write 'we think' or 'we consider'; it always had to be 'I consider', 'I recommend', and so on. His staff found this very irksome, but they were able to get their own back one day when they sent a telegram to the Foreign Office which read: 'From Sir X.Y.: I fell down the liftshaft this morning, and am still unconscious'.

To return to Ampleforth, I would like at this point to put in a small puff for the rethinking which has been going on in the Ampleforth Society about its purposes and functions in the light of the sort of considerations which I have touched on. In particular I would like to mention the Ampleforth Sunday at Poplar last November which was one of the first fruits of this rethinking, and which was a remarkably successful occasion. This was thanks to the organisers, and thanks particularly to Father Abbot, who gave up a whole day to come and talk to us and chair our discussions. These were, needless to say, completely inconclusive but no less interesting and valuable for that. There was a capacity crowd, and when it is held next year we are hoping for an overflow crowd.

Mention of the Ampleforth Society forms a bridge between what I have been talking about so far—Ampleforth's relation to the world at large—and the other question I want to think about very briefly, namely Ampleforth's value for the individual Amplefordian. In relation to the world I have tried to suggest that it is for Amplefordians to form a channel of dialogue, to use a word of great contemporary popularity, a channel of dialogue between the Benedictine spirit—not the liqueur—and the world at large. But what does Ampleforth mean to the individual Amplefordian?

I have thought about this a lot, as one does when one has to make a speech. Obviously an institution like Ampleforth has so many facets that it means many different things to different people. Each person will have something different to thank it for—and perhaps also to criticise it for. But if one had to single out one quality which is the hallmark of an Ampleforth education, the hallmark of Ampleforth, I think one would pick on *sanity*: a sane conspectus of life and an intellectual stability—I don't lay claim to an intellectual originality—an intellectual stability which you will only find in a place which is detached from the world without being indifferent to it, as a good monastic house must be; and which is independent of political and social pressures and fashions without of course being uninfluenced by them.

Now in this sort of society, and I am not talking now about the Ampleforth Society, but about British society, the society we live in, which has been described by the American journalist John Gunther as having 'most of the classic symptoms of a nervous breakdown:

depression, self-doubt, unsettlement, fatigue' ;—in such a society (and the description may be a little unfair, but you will recognise the germ of truth in it), the kind of sanity which Ampleforth provides is, it seems to me, quite irreplaceable. It's something which we absorb perhaps unconsciously when we are at school ; and which we are doubly thankful for when we are welcomed back there, as we unfailingly are, to recharge our batteries, to refresh our minds, and to regain our right perspectives. Mr Chairman, I give you the toast of Ampleforth.



REPORT OF THE PROCEEDINGS OF THE 84TH ANNUAL GENERAL MEETING OF THE AMPLEFORTH SOCIETY

The Eighty-Fourth Annual General Meeting was held at Ampleforth on Easter Sunday, 10th April 1966, with Fr Abbot, the President, in the Chair ; over sixty members were present.

The Hon. Treasurer's Report was presented to the Meeting, and the Accounts were adopted, subject to audit. There followed a discussion on the Society's investment policy.

The Hon. Secretary reported that there were over 2,380 members in the Society. Society functions in the preceding year included Dinners at Birmingham, York, Dublin and Liverpool, and a very successful Reception and Dinner in London, which was honoured by the presence of His Eminence Cardinal Heenan. The Ampleforth Sunday at Poplar attracted large numbers.

Elections

The Hon. General Treasurer	P. J. C. Vincent, Esq.
The Hon. General Secretary	The Rev. E. O. Vanheems, O.S.B.
The Chaplain	The Rev. J. B. Boyan, O.S.B.
Committee : to serve for 3 years	The Rev. M. R. Everest, O.S.B.
	Brigadier J. W. Tweedie, C.B.E., D.S.O.
	Dr P. J. Watkins, M.R.C.P.

The Committee resolved to transfer back to the London Dance Committee the sum of £53 recently received, and to place the balance of £818 in the Scholarship and Special Reserve Account, to be at the disposal of the Headmaster for educational purposes.

The audited accounts will be published in the October issue.

SCHOOL NOTES

THE SCHOOL OFFICIALS were :

Head Monitor	D. R. H. Tufnell
School Monitors	R. M. Davey, G. L. de Chazal, D. J. Samuels, Lord Ramsay, D. J. A. Craig, H. P. F. Sherbrook, Q. J. F. Baer, G. J. Dewe-Mathews, R. F. Avery, I. C. J. M. Russell, R. A. Dawson, R. C. Cummings, T. C. Fane-Saunders, J. M. Bussy, D. C. P. de Sousa Pernes, R. N. Gastrell, R. T. M. Ahern, R. L. Nairac	
Captain of Athletics	Lord Ramsay
Captain of Boxing	R. L. Nairac
Captain of Cross Country	P. Wildermuth
Captain of Swimming	I. C. J. M. Russell
Captain of Shooting	M. P. George
Master of Hounds	S. G. Hull
Librarians	J. M. Brockhurst Leacock, D. P. Rush, G. P. Ryan, A. G. Watson, R. J. B. Potez, C. S. Fairhurst, C. J. Blane, C. H. Hetherington, J. W. P. Wetherell, D. P. West, J. P. Fresson, P. Hadow	
Office Men	R. C. Cummings, R. A. Dawson, D. C. P. de Sousa Pernes, S. G. Hull, C. W. Noel, M. Savage, R. J. Murphy, C. Haigh, P. A. D. Biggs, P. J. Ogilvie, B. D. J. Walker, J. Thorburn- Muirhead	
Senior Bookroom Official	R. N. Gastrell



THE following left the School in March 1966 :

R. M. Davey, R. A. Davis, R. A. Dawson, G. L. de Chazal,
C. W. Noel.



THE following boys entered the School in April 1966 :

P. G. de L. A. Aylwin, J. F. Bourke, W. R. D. Eyre,
S. E. S. Fenwick, D. G. I. Monteith, N. M. Watts, S. H. Webb.

WE congratulate the following on their election to university awards or their gaining of entrances in the recent examinations :

OXFORD

<i>Balliol</i>	(Scholarship, Maths.)	P. R. H. Forrest E. W. V. Knox
<i>New College</i>	(Scholarship, History)	K. J. T. Pakenham
<i>Worcester University</i>	(Scholarship, History)	M. J. W. M. Vaughan
<i>Queen's</i>	(Exhibition, Maths.)	T. B. Knight
<i>Christ Church</i>		C. H. V. Collins
<i>Hertford</i>		S. J. P. Pahlabod
<i>Corpus Christi</i>		H. A. Fraser
<i>Oriel</i>		M. G. Spencer
<i>Pembroke</i>		D. W. J. Price
		D. Q. Holder
		J. W. Wardrobe

CAMBRIDGE

<i>Pembroke</i>	(Exhibition, History)	W. Q. Hunter
<i>King's</i>	(Scholarship, History for Ec.)	W. G. R. Clarence Smith
<i>Caius</i>	(Exhibition, History)	W. P. Gretton
	(Exhibition, Mod.L.)	P. O. Donnell
<i>Trinity</i>	(Exhibition, Classics)	R. M. Lister
		P. F. Hewitt
		C. W. Noel
<i>Queens'</i>	(Exhibition, English)	M. H. Hudson
<i>Downing</i>		P. A. Lawrence
<i>Churchill</i>		P. D. Savill
<i>Emmanuel</i>		J. R. Nicholson
<i>St Catharine's</i>		D. Worsley
		J. A. Lorrigan

OTHER UNIVERSITIES

<i>London, King's College</i>	(Medicine)	J. A. Davies
<i>Imperial College</i>	(Chem. Engineering)	J. H. Borkowski
<i>Queen Mary College</i>		N. J. Stephenson
<i>Birmingham</i>		R. A. Dawson
		C. R. Gorst
<i>Bristol</i>		J. F. Holt
		T. A. Day
	(Mod. Languages)	W. B. G. Wakely
<i>Dublin, Trinity College</i>		J. A. A. Morris
<i>Kent</i>	(Classics)	R. J. Hadow
		M. R. Whinney
<i>Sheffield</i>		P. M. A. Loftus
<i>Southampton</i>		T. J. Moulding

ENTRANTS 1966

R.M.A. Sandhurst

Officer Cadet School, Mons

A. M. Hay
M. J. Deacon
T. H. N. O'Donnell
T. K. L. Brennan
D. Bowes-Lyon
R. S. G. Baillie

THE *Yorkshire Post* of 12th January contained the following paragraphs under the headline 'Lunchtime recital by music master'.

Lunchtime music goes today gave an enthusiastic reception to pianist Otto Gruenfeld, a teacher of instrumental music at Ampleforth College, who gave a recital of works by Debussy, Bartok and Chopin at Leeds City Art Gallery.

Mr Gruenfeld, who came to this country from Czechoslovakia after the war, undertook to do the recital a few days ago when the originally-booked artist, Irene Kohler (pianist), became ill. It was his first performance at the lunch-time recitals.

Records of the Russian expedition. A full account is to be published in the October issue; a brief one will be found on p. 231 of Community Notes.

There also will be seen details of the three records (two LP, one EP) that have been made from the excellent recordings taken at Zagorsk and at the Easter Vigil.

Would all who wish to order copies please write to Fr Francis Stevenson.

WE congratulate Mr and Mrs Newton on the birth of a daughter, their eighth child, on 24th March.

New wine has recently been put into an old bottle, for after a lapse of about fourteen years the sound of a four part choir (S.A.T.B.) has been heard in the Abbey Church. The Choir started with the Litanies as of old and is proceeding with alternate verses of hymns and small motets. The singers differ from their predecessors in being drawn wholly from the school.

THE LIBRARY

RECENT gifts have included Hughes' *Small Decorative Antiques*, the *Oxford Economic Atlas of the World*, Lloyd's *Introduction to Jurisprudence* together with Yardley's *Introduction to British Constitutional Law* and a number of books on chemistry. To the donors of these and all other benefactors, whether by way of service or of advice, we offer grateful thanks.

The Benefactors' Book was mentioned in previous *Notes*: for this and similar volumes we now have a small movable display case (the work of G. Hatfield) which is proving most useful.

At the time of writing the Upper Library is in considerable turmoil in expectation of the arrival of a length of Thompson bookcase to go under the west window. We hope it will arrive before term. The need for it was increased by the acquisition of a 1964 printing of the *Encyclopaedia Britannica*, which, as its predecessor (Chambers) arrived in 1952, constitutes no little improvement.



THE *Ampleforth Country* was first published in 1947 as a guide to the countryside around Ampleforth for boys and visitors; it was a slim volume, with the substance of its contents entirely provided by a group of Sixth Form boys. Since then there have been two further editions, and a fourth edition of 5,000 has appeared this year. It has grown larger over the years and many inaccuracies have been eliminated. Edited by Br Leo and Mr Davidson, this edition has benefited greatly from the drawings of A. Dufort, and from the personal interest taken in it by Mr Smith of the Herald Press. A sharp rise in price from the 3s. 6d. of the 1958 edition was inevitable, so the chance was taken for revision and extension of the text, and for great improvements in format and presentation. Over forty boys have been concerned either with the preparation of the new edition, or with seeking advertisements to keep down the cost, so the book remains very much the work of the School. It now covers the country from Malton to Easingwold in the south, and from Lasingham to Goremire in the north. It now costs 8/-: copies may be obtained from Br Leo Chamberlain, postage 9d.



MUSIC

DURING the Michaelmas and Lent terms two distinctive features of music making at Ampleforth have clearly emerged. One of these is the establishment of a regular Tuesday evening recital; this was no small achievement,

with a wide variety of instrumentalists and of groups of instruments. Attendance at these recitals by the School varied enormously; at Mr Dowling's brilliant recital of piano music by Bach, Beethoven and Brahms on 23rd November the audience was packed to the doors, while six boys only were adventurous enough to come to hear Fauré's *Requiem* on 9th December. In the main, however, a faithful core of music-lovers came to these recitals and appreciated what they heard. Especially memorable was Mr Kershaw's splendid account of Mozart's Bassoon Concerto, a good performance of the same composer's G major Violin Sonata by F. N. C. Schlegelmilch and C. H. Hetherington, the string quartet playing of Mr Mortimer, R. J. Hadow, Fr Adrian and Fr Anselm, a lecture-recital by Mr Dore, and a recital on 8th February of items played almost entirely by boys.

The other feature was the performance of various Choral works, in which a prominent part was played by the Ryedale Choral Union—and not, I fear, by a Choral Society drawing its numbers from the boys. For it is still a matter for regret and disappointment that a school the size of Ampleforth cannot apparently produce its own Choral Society. It is lamentable that only about four boys regularly attend rehearsals (held in the Music school here) of the Ryedale Choral Union. Why are boys in the College so diffident, I wonder? It is probably easier to sing than to play an instrument and the sense of achievement obtainable by making music with other people cannot be overestimated. There surely ought to be here a large and very flourishing Choral Society, and the focal point of its music making might possibly be the performance of a Choral work at the end of each Lent term in the Church.

In addition to the Fauré *Requiem*, where the singers were clearly disheartened by the meagre audience, we had stylish performances during the Michaelmas term of Bach's Peasant and Coffee Cantatas, the latter distinguished by some excellent singing from the soloists, Anne Moreton, John Lee and Br Aelred, particularly in the Trio. We were sorry to lose Mr Lee at the end of the Michaelmas term. His contribution to the musical life of Ampleforth, not only by his fine singing but by his 'cello playing in the orchestra, has been considerable.

The highlight, however, of the musical year so far was surely the performance of the Passion music from Handel's *Messiah*, given in the Theatre on 25th March. The School turned up to listen in every encouraging numbers indeed, though far too many boys go up to the galleries; I suspect that their motive is that they feel that they can slip out again if they don't like what they hear. I think this principle is wrong. The main disadvantage of boys being up in the galleries is that every little movement they make is clearly audible—and distracting—down below. The School must also learn not to applaud after each aria; the *Messiah* is not an isolated series of disconnected pieces, but a unified mosaic

in music glorifying the Birth, Death and Resurrection of the Son of God.

The most satisfying part of the evening was the singing of the Ryedale Choral Union; the choruses really were exciting, after a slightly halting start, and the inner parts were clearly audible. The attack was particularly good in 'Surely, He hath borne their griefs' and in 'Hallelujah!' The orchestra was for the most part good, the intonation in the high parts was rather weak; string players, especially violinists, always have a great deal to do in this work, and their industry, Mr Mortimer's particularly, contributed enormously to the enjoyment of the evening. Mr Perry's playing of the continuo part was admirable; discreet, yet providing a firm, rhythmic basis for singers and instrumentalists. The soloists, on the other hand, were a little disappointing. Mrs Mortimer's voice is not really a contralto; it is more a mezzo-soprano. Her diction is good and her notes are accurate, but her tone—which is small—lacks an essential variety. It is only fair to say that the School clearly enjoyed her singing. The tenor, Steven Welford, has a good voice, though his rhythm seemed somewhat unstable at times and some of his entries were not particularly clean. His reading, too, of 'But Thou did'st not leave' was decidedly too fast; it is marked normally *andante larghetto*, but what we heard was a rather brisk *allegro*. The bass voice of John Moore came off best, and was particularly effective in 'Why do the nations?' All this cheerful crowd of singers and instrumentalists was directed by Mr Dore. It must not be forgotten that the main work of a conductor is done at rehearsals (in this case it involves long journeys to Lasingham once a week) and we are indeed grateful for the untiring work of a conductor responsible for an evening of much satisfying music-making.

E.H.M.

ENGELBERG 1966

THE Ampleforth ski party paid another visit to Engelberg, Switzerland. The January snow was perfect and there was sun to match it; the party was a merry one, housed for the first time in its own chalet; there were no serious accidents and there was no illness. Welcomed by old friends, we skied happily for twelve days in excellent conditions to our hearts' content. The accompanying photograph, reproduced with the kind permission of Karl Meuser of Engelberg, does no more than justice to one of the most beautiful parts of Switzerland.

Edy Kuster, our yodelling instructor well known by so many Amplefordians, again coached the group of experts. This was made up

of R. N. Gastrell, M. B. Grabowski, M. H. Coghlan, S. M. A. Lubomirski, M. J. Jayes, M. A. Polanski, A. M. D. Gormley and G. Swietlicki. From a technical point of view they were a mixed bag. Lubomirski, Jayes and Swietlicki were neat; Coghlan and Gormley were fast and dangerous; Polanski, Gastrell and Grabowski had rather more to learn than the others at first, but soon caught up. The group was easy to distinguish on the slopes if only because of the constant flow of Polish; it is an expressive language, especially when used by one who finds himself upside-down in a snow drift. This experts' group got through an enormous amount of work and made much progress. Various tests were disposed of quickly until the day of collective reckoning when the British silver test defeated the lot.

F. K. Friel, J. S. E. Laury, W. A. Mineyko, W. Morrogh, M. G. Smith, C. P. Townsend, A. M. B. Vanheems and M. R. Whitehead constituted the beginners' class. They were joined on occasions by Mrs Betty Lindsay-Thomson who refused to be content with merely cooking royally for us and insisted on learning to ski as well. It was not long before the newcomers to ski-ing were off the nursery slopes and on to the Brunni and the Jochpass runs. All obtained their bronze medals. They were instructed by the bearded Joseph, a local woodcarver, who was as entertaining off the slopes as he was competent on them. In twelve days he brought his class from nothing to a surprisingly high standard of ski-ing. At first, the most adventurous and successful seemed to be Friel, Morrogh, Smith and Whitehead, but it was Mineyko who in the end scored the top mark in the bronze test and Laury, Townsend and Vanheems became as good as the others.

The hiring of our own chalet contributed much to the success of the holiday. Not more than two years old, it was warm, well equipped and large enough for a party of about thirty people. It was particularly handy for the beginners because it was situated at the bottom of the nursery slope. It had its own altar on which Mass was offered every day. The chalet also brought down the cost of living considerably. The business of living was organised by Mrs Lindsay-Thomson to whom we were all most grateful. A W.R.N.S. officer who indulges in piloting sailing craft across the Atlantic for fun, she agreed to come with the ski party a little apprehensively. She soon capitulated to the spell of ski-ing, enjoyed herself to the full, and hopes to look after us again next January.



SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

It was a sad feature of the term that, while the School team were reaping successes in the National Debating Competition, the weekly meetings drew fewer and fewer members as the term progressed.

Prospects did not appear to be particularly depressing at the beginning of the term; admittedly two fine speakers in Mr Pakenham and Mr Spencer had left but there was still much talent in evidence. It was noticeable, however, that there was a lack of fourth year members who should have given the lead to the Society.

As the date fixed for the Regional Round of the National Competition was so early, 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 T. Fane-Saunders and Mr K. Raftery were elected respectively as Leader of the Government and Leader of the Opposition. Mr A. A. W. Sich was elected to the post of Secretary.

The first two meetings were presided over by Lord Ramsay in order to give him experience for the National Competition whose rules stipulate that all officials must be boys. He had a difficult task for the House was already beginning to show a mark of the irresponsibility which was to mar a great deal of the term's debating. The low-water mark in the standard of the House's behaviour was during the debate on monogamy when there was a strong temptation to take advantage of Lord Ramsay's inexperience. The President was in an extremely awkward position since he was reluctant to take over from Lord Ramsay.

At the following meeting Mr Raftery proposed a motion deploring the irresponsible behaviour of certain members but the House refused to accept this. The President commented that he had considered the previous debate an exhibition alike of childishness and of bad taste and that he had hoped that the House would come to see the fact and reform itself by a process of self-criticism. He was very disappointed this had not taken place. It was after this meeting that Mr Fane-Saunders decided to resign from his position as Leader of the Government because of differences with the President.

Meanwhile, he and Mr Raftery had had great success in the Regional Round of the National Competition. Ampleforth were hosts to five other schools, but Newcastle and Durham were not able to attend because of weather conditions. A group composed of Committee Members, House Whips and Librarians worked hard all afternoon to prepare the Upper Library and to arrange tea in Classroom I.

A House of about 120 was in session at 4.45 when the Senior Teller, Mr Cox, led in the three judges—Dr Bernice Hamilton of York

University, Wing-Commander Grant-Ferris, M.P., and Dr Parker also of York University.

Lord Ramsay in the chair managed extremely well; it was genuinely impressive to see how he had learned from the previous two meetings. Mr Tufnell made a speech of welcome and then the competition got under way.

Easingwold proposed that 'This House would offer neither material nor moral support to the U.S. war-effort in Vietnam' and Ripon Gr. School opposed. Then Ampleforth opposed the motion 'This House is in favour of the legalisation of abortion, as proposed in the recent abortion bill' which Queen Elizabeth's, Darlington, had proposed.

The judges withdrew to consider their verdict and the discussion was opened to the floor. Full advantage was taken of this. When the judges returned they announced Ampleforth the winners because they had worked as the best team. Mr Twist of Darlington, whom everybody had agreed was the most promising individual speaker, proposed a vote of thanks and the meeting was closed.

Preparation now got under way for the Northern Region semi-final which was to be held at Darlington. Mr Fane-Saunders and Mr Raftery deserve much praise for the many hours they sacrificed working at their respective speeches. They set off for Darlington on Wednesday, 16th March and proposed that 'This House considers that the Welfare State is killing personal initiative'. The Judges considered that they did not make allowances for the size of the room and tended to speak too loudly but nevertheless they declared Ampleforth the winners. Great was the feasting which took place on the way back!

Mr Fane-Saunders and Mr Raftery now enter the final which takes place in May in London. We wish them great luck.

Mr Raftery continued for the rest of the term as Leader of the Opposition and performed his task well though he tended to rely too much on the eloquent manner in which he delivered his speeches. Factual content was sometimes very thin and the House was not always deceived. Mr Fane-Saunders spoke little in the House after his resignation and his place was taken by different members each week. The Society missed his violent mode of speech but were amply compensated by the appearances of Mr Tufnell who showed what striking improvements he has made as a speaker. He is clear and precise and has the ability to present his arguments logically and persuasively. The Society owes him a great deal for he was largely responsible for two good debates at the end of term.

Another who certainly deserves to be mentioned is Mr Davey, who started off his career half way through the term as a maiden speaker. His first speech was certainly one of the finest that the Society has heard in recent years for he showed an eagerness to get straight to the facts

which was much appreciated by the House. It was only unfortunate that we could not hear more of him.

Messrs Emerson-Baker, Bevan, Durack, Scrope, Noel, Cape and the three Le Fanus all continued to do good work for the Society. Mr Emerson-Baker continued in his support of left-wing views but has not yet managed to make his audience sympathetic to his cause. He should perhaps ask himself why. Mr Bevan spoke calmly and with complete assurance but tended to be slightly monotonous in the tone of his voice. Mr Scrope continued to amuse the House though he did tend to overplay some aspects of his wit. Mr M. Le Fanu did not disappoint the House either and his impromptu choice of words delighted many.

Others who deserve to be mentioned were Mr Golden who began the term with a brilliant speech but failed to speak regularly afterwards; Mr Spencer, who revelled in technicalities; Mr Donlan, who should be encouraged to speak more often; and Messrs Boardman M. and Crosthwaite, who were perhaps the best of a promising crop of maiden speakers.

The Quirke Debating Prize was awarded to Mr Fane-Saunders.

A. A. W. SICH, *Hon. Sec.*

The motions were:

'This House, in the event of an armed revolution in South Africa, would fight by the side of the rebels.' Ayes 19, Noes 31, Abstentions 4.

'This House regrets the restraints of monogamy.' Ayes 26, Noes 33, Abstentions 4.

'This House is losing confidence in the ability of democracy to answer the problems of the twentieth century.' Ayes 23, Noes 14, Abstentions 4.

'This House would give a vote of confidence to Mr Wilson's government on 31st March.' Ayes 11, Noes 16, Abstentions 4.

'This House thinks that the government should, as soon as possible stop all religious instruction in State schools.' Ayes 13, Noes 20, Abstentions 2.

'This House regrets the passing of the cat, the birch and the gallows.' Ayes 18, Noes 16, Abstentions 4.



THE JUNIOR DEBATING SOCIETY

THE Society had a quieter session due to somewhat smaller attendances at meetings, which may well have been the result of the small subscription which the committee had decided, in the previous term, to introduce as a provisional measure. There was, however, an improvement in the standards of debating.

Once again, the most stalwart supporters of the Society were Mr M. Reilly and a reformed Mr G. W. Russell. Mr Reilly, ever willing to speak, made several highly amusing yet at the same time serious speeches, with frequent references to a now familiar American Pop Star. Mr Russell added a certain air of culture to the Society's proceedings, with his incomparable singing. The House remains indebted to him also for his many unsuccessful attempts to defend Mr Harold Wilson.

Other speakers were never lacking. Mr D. Solly was always at hand with the most surprising and informative, sometimes useful, suggestions. Mr Howard aided and abetted Mr Russell in his support for 'Harold'. Mr Macadore, ever bubbling with enthusiasm, gave the Society vigour, if nothing else.

Mr Mafeld, joined in his task by Mr Coker, added sanity to the wilder debates, and both these speakers carried off surprisingly complicated topics with ease. Mr Murphy seconded Mr Reilly in his campaign in favour of Mr Heath. Mr N. Williams and his one-stringed guitar did much to further the reputation of Mr J. Saville. Mr Honan, a successful new speaker, civilised a few of the more riotous members, and we hope to hear much more from him in the future.

At the first meeting of the term, with fifty members present, alarming quantities of votes were 'innocently' produced to elect Messrs Reichwald, Reilly, D. Solly, and, for the Fourth Form, Mr Rooney to the committee, and Mr M. McCreanor to the position of Secretary.

M. MCCREANOR, *Hon. Sec.*

(*President*: Fr Vincent)

The following motions were debated by the Society:

'This House considers that "with-it-ness" is the curse of this age.' Lost by 16 votes to 24 with 6 abstentions.

'This House considers that a world without money would be a better place.' Won by 15 votes to 11 with 1 abstention.

'This House deplores the current practice of leaving school at the age of fifteen.' Won by 14 votes to 7 with 3 abstentions.

A parachute debate in which the parachute was granted to Mr Jimmy Saville.

'This House considers that the sentence and conditions of imprisonment of the Mail Train Robbers are out of all proportion to the crime committed.' Won by 15 votes to 11 with 1 abstention.

'This House views with alarm the impending victory of Mr Wilson's government at the general election on 31st March.' On this motion the House was equally divided, 12 members voting for the motion and 12 against it.

Finally, the term ended with a series of Jumble Debates in which a number of short topics were discussed.

THE FORUM

THE term began not with the traditional Presidential address to the Society, but with one of its members, M. J. Loftus, reading his paper entitled 'Death to the Ugly lovers': literature today lacks the qualities of great literature save Professor Tolkein in his *Lord of the Rings* and the lecturer in his own poetry. Such a thesis provoked heated discussion. This was followed by the Vice-President, Mr Smiley, on 'The Metaphysical implications of the Lisbon Earthquake of 1755' which began with an entertaining description of the event, was followed by an account of European reactions with particular emphasis on Voltaire, and ended with a discussion on the relative predominance of optimism and pessimism in the present age. Fr Edward Corbould made a welcome return to the Society with a paper on 'Mediaeval Aesthetics', in which he exploded the thesis of Burckhardt and others of that school suggested that Aesthetics were born at the Renaissance. With a heavily documented and clearly argued case he showed that the contrary was true and none of the Society were in a position to dispute this. It was not intended that A. Dufort's paper on 'Normal and Abnormal Manifestations of Culture' should be the last of the term, but it was. His point was that art is degenerating because, in the words of David Jones 'We live in a period devoid of culture', and therefore there are no principles for the artist to follow. All this was illustrated with objects ranging from Russian Icons to Mexican pottery. Fr Francis Stevenson was to have completed the term with what promised to be an interesting exposé of 'The Historical Theory of Marxism', but the Exhibition Play took its toll of members, thereby preventing a high attendance at a lecture which had unfortunately to be postponed.

At the business meeting at the beginning of the term K. Raftery was elected Secretary, and Lord Ramsay, C. J. Wickham and A. Dufort elected further to the Committee.

KIERAN RAFTERY, *Hon. Sec.*

(*President*: Fr Dominic)



THE HISTORICAL BENCH

DURING the term the Society continued to flourish, and the subjects of the lectures were nothing if not varied.

Mr Davidson started the new year with an illuminating account of the trials and tribulations of Henry VIII's fifth wife, Catherine Howard. Br Aelred followed him with an enthralling description of the fall of Constantinople in 1453. Mr Anwyl delivered a superb lecture entitled

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'Disraeli and the art of political invective', and Br Bede delighted the Bench with the story of the suicide of the last Chinese Emperor of the Ming dynasty. The season closed with a film meeting during which three short films about the Second World War were shown, thus concluding a most successful season.

JOHN DURACK, *Hon. Sec.*

(*President*: Mr Davidson)

★

THE NATURAL HISTORY SOCIETY

FIVE meetings of the Society were held during the Spring term.

The term was opened with a discussion meeting to which Fr Justin came over from Gilling and talked about his current bird-trapping experiments and territory findings around Gilling. Numerous records of bird song were played and Messrs Nairac and Morris brought in their kestrels who behaved well. A film was shown at the second meeting on Industrial Melanism, mainly in *Biston betularia*, made by Dr N. Tinbergen and Dr B. D. H. Kettlewell. A joint meeting was held with the Archaeological Society, at which Mr Davies talked on fossils. At the fourth meeting a lecture was given by Mr Barry on his researches into the behaviour of small mammals. For the last meeting we welcomed Dr J. D. Currey from York, who gave an excellent talk on 'Whales and Whaling'. This was well illustrated with slides which he himself had taken when acting as a Whaling Inspector.

During the term preparations were put in train for a Society expedition to the Island of Egg, which will take place in the Summer.

Meetings will continue during the Summer term.

H. P. ROSENVINGE, *Hon. Sec.*

(*President*: Mr J. B. Davies)

★

THE ARCHAEOLOGICAL SOCIETY

The Society had a successful term and, despite some rather poor attendances at meetings, was fortunate in hearing some excellent lectures.

Mr McDonnell, whose connections with the Society are well known, began the term with a lecture concerning the old mills of this country, suggesting at the same time some practical work for the Society in charting these. Two lectures followed combining Science with Archaeology; Fr Ambrose discussed the use of scientific methods in the dating of ancient objects; Mr Davies delivered an illustrated lecture on the

subject of fossils. These were followed by an excellent lecture, with some beautiful colour slides, on Hellenistic religion at the time of St Paul. This lecture, delivered by Fr Henry, was highly instructive, but, regrettably, very poorly attended.

Finally, the Society was particularly fortunate in being able to welcome Mr Leon Underwood, the well-known sculptor, who gave the final lecture of the year, entitled 'Le Bâton de Commandement'. In this lecture he described his own discovery of what was almost certainly a prehistoric spear-thrower. This meeting was a tremendous success, with a record attendance.

The Secretary would like to conclude by thanking the lecturers once again, and by welcoming Fr Piers back as President of the Society.

M. BEVAN, *Secretary*.

(*President*: Fr Piers)

THE SCIENTIFIC CLUB

A FULL programme of lectures was arranged for the term, and these were as well attended as in the first term of the session. F. D. Harrison spoke about the chemistry and the effects of *Gibberellic Acid*, and showed a fascinating 8mm colour film made in the greenhouse with time-lapse photography. M. A. Rambaut's lecture on *Sound Projectors* dealt with their mechanism, and methods of sound reproduction. He and other members of the Radio Club prepared a number of demonstrations, all of which worked admirably to confirm experimentally his explanations. *Nuclear Fission* was dealt with competently by J. F. P. Eddison—no demonstrations here, but plenty of diagrams and slides to illustrate his talk. The Club was once more privileged to hear a stimulating lecture by Mr D. McFarland, Regional Planning Liaison Officer of the C.E.G.B. *Electrical Power—What Now?* began with a survey of the principles of power generation, dealt with their realisation in conventional and nuclear stations, and gave a clear explanation of the principles of MHD generation, which the Board is at present actively examining. A film on *Criticality* showed how the many hazards inherent in nuclear stations can be safely avoided. We are most grateful to Mr McFarland, whose enthusiasm and knowledge made this lecture so memorable. Fr Michael's lecture on *Problems of Modern Communications*, an account of submarine telephone cables and their development, and of passive and active satellites, was illustrated all through with a number of brilliant demonstrations. Members of his Radio Club had helped in their preparation, and the Club was able for the first time to hear music transmitted along a modulated light beam, and to see a transparency transmitted by a closed-circuit TV flying-spot scanner. At the last meeting films

were shown: C.E.G.B.'s *Nuclear Power 1965*, British Oxygen's *O for Oxygen*, and Shell's *The Revealing Eye*.

On Shrove Monday, twenty members visited the Power-Gas Corporation at Stockton-on-Tees. After a preliminary lecture, visits were paid to the model room, used in the design of new gas-producing plants, and the research laboratories. An excellent lunch in the Corporation's canteen followed, and members were then taken to Hartlepool to see in detail a large new plant that produces gas from oil, so fully automated that it can be controlled by five men. This was an impressive ending to an interesting and instructive visit, and the Club is grateful to the Corporation for the generous and friendly entertainment it provided.

S. G. COX, *Hon. Sec.*

(*President*: Fr Oswald Vanheems)

THE FILM SOCIETY

This new society was formed this term under the presidency of Fr Vincent to provide for people who are interested in films not purely for their entertainment value but also as the expression of an art form.

The idea was to show during the course of the term about three full-length films and also a few short films, and then afterwards to discuss the films in small groups. These discussions lead to a greater knowledge of the cinema, make known the different views that people can hold concerning a film, and also show people what sort of things to look for in a film.

The Society, which started the term with a membership of seventy-five, has so far proved to be a great success. The term started with a stimulating lecture by the President entitled 'The Cinema—Art or Opium?' The first film was a Russian film *The Cranes are Flying*, which was similar in many ways to the renowned *Ballad of a Soldier*. Undoubtedly, the most important film of the term was one of Ingmar Bergman's early films *Wild Strawberries*. Although everyone appreciated that this was an excellent film, it was so complicated that it was extremely difficult to understand and therefore much of its impact was lost. The last film of the term was Robert Bresson's *Les Dames du Bois de Boulogne*.

The films this term were most successful but they were all of a rather serious type and it is hoped in future terms to be able to show a wider variety of films.

G. J. DEWE MATHEWS, *Hon. Sec.*

(*President*: Fr Vincent)

THE PRIMROSE SOCIETY

THE birth of yet another Society in Ampleforth may seem unjustifiable to the unbiased observer, but on casting an eye around the social life of the School it was noticed that there was no Society which patronized the highly important field of Literature. It was therefore decided to remedy the defect as expediently as possible but much 'behind the scenes' work had first to be completed.

A Poetry Festival held by candlelight in the Modern Languages Room assisted the Secretary in gleaming some idea of the literary feeling in the School. The evening was a most enjoyable one in which many would-be poets took the opportunity to display their wares and were suitably applauded. Fr Dominic, by gracing the orgy with his presence, gave it an air of respectability, and concluded the evening by saying that he hoped this would not be the last of its kind.

Following this twelve members were elected to the Society, thereby bringing the total membership up to the mischievous number of thirteen, and the first official meeting of the Society, the only one of this term, was held soon after, when Mr Griffiths gave a highly amusing and totally enjoyable talk on 'The Augustan Graveyard Poets'. He dealt first with the Augustans in general, and then with the Graveyard Poets in particular, who, he said, looked forward to Romanticism. He illustrated his points with large quantities of very entertaining quotations from their works, which upset the sensibilities of some of the more delicate members, but amused the majority. At the worst these poets were crudely sensational, he said, but at their best they illustrated a desire to those elements which the, in some ways, austere and complacent Augustans like Lord Chesterfield ignored.

KIERAN RAFTERY, *Hon. Sec.*

THE ATHENIAN SOCIETY

ALTHOUGH not as flourishing as last term on account of the growing number of rival duties, the Society enjoyed a fairly consistent number of meetings in the earlier part of the term. The topic discussed seemed to be inevitably religion under some heading or other, but there was quite a bit of variety even inside this limit. In the first two meetings Fr Henry learnedly talked on and discussed the Dead Sea Scrolls and their possible interpretations. He brought with him both his specialised knowledge related to this subject and a number of very fine slides of

the area concerned. The other 'religious' meeting was led by Mr M. Le Fanu, who acted as 'Devil's Advocate' in leading a sweeping investigation into the details of religious belief. We are grateful to Br Aelred for his Presidence and contribution to this meeting. One other meeting was held when the Society isolated itself from criticism in the heights of the Tower for another 'poetry' reading; most to be remembered is the President's rendering of what might be termed a Russian protest song.

A. T. J. CAPE, *Hon. Sec.*

(President: Fr Francis)

PHOTOGRAPHIC SOCIETY

THE Society has started well this term and after much reorganisation now seems to be established. The Society, led by Fr Alban Crossley, has a good membership and much good work has been done this term. The darkroom has been re-fitted and much new equipment has been installed. The sale of work to the School has begun and the talent of many of the members is beginning to show. Our thanks must be recorded to our President who has given up so much of his time, so generously, to the Society. J. P. McGing, the Treasurer, must also be thanked for his sterling work! We look forward next term to an even better term's activity.

S. G. COX, *Hon. Sec.*

(President: Fr Alban)

THE DIONYSUS SOCIETY

THIS Society was formed with the intention of furthering knowledge of wine, and it was decided very early on that this could be done most successfully if the membership was greatly restricted. The first few members were therefore 'invited' to join by the founders. The membership was then thrown open to all members of the Sixth Form and such was the response that it was necessary to open a waiting list which now is slightly larger than the actual Society! In its early days the Society was greatly helped by Mr Oliver Borland, who not only made the rather vague ideas of the three founders more practical but also made this term's meetings possible by a lot of extremely hard work in the holidays. The Society therefore owes a great deal to the late Mr Borland whose sad death is noted elsewhere in this JOURNAL.

There were three proper meetings this term and a preliminary meeting at which the Society was formally constituted and the following officials appointed; Mr T. P. A. Hillgarth as secretary, The Hon. D. F. Howard general factotum and Mr B. C. Ruck Keene as treasurer, with these three founder members to be the Committee. The second meeting was a film entitled *Port comes from Portugal* which was both well attended and received. Fr Ignatius kindly presided over this meeting as the new President, Mr Amos, was unfortunately in bed with flu. He was, however, fit and well by the next meeting when he delivered an extremely amusing and informative lecture entitled 'An Introduction to Wine Drinking'.

The last meeting of the Society was the most memorable of the term and took the form of a film and lecture and film on Sherry, given by the son of the Chairman of Williams and Humbert Ltd, the well-known Sherry importers. The Society was very fortunate to have such a distinguished and knowledgeable person as an 'outside speaker' and showed its great appreciation by an extremely high attendance.

T. P. A. HILLGARTH.

D. F. HOWARD,

B. C. RUCK KEENE.

(President: Mr Amos)

YOUNG FARMERS' CLUB

DESPITE the notices of A. R. Scrope, the Young Farmers' Club had yet another favourable term under the unfaltering guidance of the Hon. D. F. Howard and Lord Campden.

Mr Gerald Tinton very kindly accepted an invitation to lecture on animal feeding and talked about his herd of bulls. At the next meeting, two films were shown which Mr Scrope had procured. The first film was a new product of I.C.I. on *Shot and Powder* and was extremely interesting and entertaining. As for the second film, the majority of those 'Young Farmers' present failed to notice that this was its second showing in a year.

Owing to the length of term and the arrangements of other societies, the Young Farmers' Club was allotted only one further meeting. The committee went to great lengths to obtain an outside lecturer who was well known in agricultural circles and who had some first-class information to disclose: Mr Douglas from Lincolnshire agreed to come up on Tuesday, 8th March. Although the subject on the notice-boards was 'Is the farmer getting a square deal', Mr Douglas spoke more on his own farm and agricultural system. However, his lecture appealed to all, especially when he spoke about the creation of arable land out of the

low-lying marsh in that area and its maintenance by drainage. Also he must be credited with having disclosed in the short space of thirty-five minutes more information, and all of it interesting, than any other lecturer to the Y.F.C. for a very long time.

This meeting, therefore, the good attendance at which much gratified the committee, and allayed many fears, ended the term and the Society's year on a very satisfactory note.

Finally, then, while Lord Campden must be congratulated on his term of office as treasurer, wholehearted if perhaps a little vague, and Mr Scrope as 'co-secretary', well-meaning if not a little arrogant; the President, Fr Aidan, must be thanked most sincerely for having withstood, yet another year, both the Club and its committee.

DAVID HOWARD, *Hon. Sec.*

(President: Fr Aidan)

SPORTS' SOCIETY

It was decided, last term, to form a Sports' Society, and Fr Edward kindly agreed to be President. The Society is now being run by a committee of three: J. S. Walker (Secretary), M. B. Grabowski (Treasurer) and Q. J. F. Baer.

The Society had a successful term with meetings ranging from a lecture on horse racing by Mr Pat Rohan, to a lecture on yachting by Commodore Blyth and a film on football. The attendance at all the meetings was very encouraging and I am sure the Society will continue to flourish.

J.S.W.

RUGBY FOOTBALL

UNFORTUNATELY the weather did its worst this year and the 'A' XV could only play three matches all of which were lost: those against Headingley Colts, Harrogate Colts, Newcastle R.G.S. and the Anti Assassins were cancelled. But the side was beginning to show distinct promise and a few more games and a victory or two would have meant much for next season. The forwards have improved and now recognise the importance of good fast possession from the loose, and it is pleasant to note some speed in the backs for the first time for years.

In the forwards R. T. Ahern seems at last to have harnessed his strength and speed to obtain the ball for the backs, Lister has made enormous strides in his change from wing to No. 8, and he and Smith set a superb example in wanting the ball. Potez has improved though he is not yet strong enough in the line-out or fast enough in the loose, but he should be a great force next September. Armstrong is improving too in his leadership of the forwards, and in the arts of loose head propping, and he, too, will be an asset in September, if he can gain in speed and desire for the ball.

In the backs, Pahlabod shows a great deal of thrust, fire and speed though his defence needs adjustment. Walsh, on the other hand, who has the speed, strength and build to be a schoolboy centre of class is a disappointment so far in his seeming lack of determination and desire to run hard. If he would use his talents properly, what possibilities there are!

On the debit side, the halves never functioned properly and the limitations at wing-forward were also exposed. The pack must learn to move to the point of break-down more quickly and together, while the backs must learn to run with purpose at all times.

'A' XV v. YORK UNIVERSITY

Lost 5—15. Played at Ampleforth, Tuesday, 1st February 1966

The XV played very well in this match and were unlucky to go down by 15 points to 5. Their non-stop attack in the first ten minutes resulted in a half-back and a kick ahead by Pahlabod and a brilliant catch by Poloniecki who took the ball out of the full-back's hands and scored half way out. Lister converted with a good kick. The School kept their lead until nearly half time when carelessness gave York an easy penalty, and a few minutes later poor tackling in the backs gave York a 6—5 lead at half time which they hardly deserved.

The pattern was much the same after the interval. Ampleforth kept up the attack and gained many loose heels which produced a number of threatening movements. But York University, though pinned down, scored two runaway tries, caused by poor tackling in the 'A' XV backs, and the course of the match was summarised when Pahlabod, running hard in attack on the York twenty-five, threw a wild pass to Poloniecki which was intercepted by a York centre who ran three-quarters of the length of the field to score.

'A' XV v. LEEDS G.S.

Lost 3—20. Played at Leeds on Saturday, 26th February 1966

The School took the 'A' XV to Leeds for this match and paid the penalty against much older, heavier and more experienced opponents. Leeds were a good side indeed, and had an enviable record, and their collective speed on man and ball was more

than the 'A' XV could manage to contain. But sheer carelessness at the front of the line-out gave Leeds their first try while weak tackling in the backs was responsible for two others, and an attempted kick to touch gave away a fourth. Grieve indeed did not look happy at fly-half, and Leonard's service to him was poor, while Walsh and Pahlabod were marked out of the game by two strong tackling centres. The pack, as was to be expected, could not gain much possession at first in the loose from their experienced opponents, but towards the end of the game, the improvement was there for all to see, the loose heels were beginning to come, and Ampleforth came back with great fire, but, although gaining possession well in the final minutes, the School did not have the pace to exploit it, and had to be satisfied with their one penalty goal, which came as a result of a quick loose heel under the Leeds' posts, and which Walsh converted.

'A' XV v. MARIST COLLEGE, HULL

Lost 3—5. Played at Ampleforth on Wednesday, 2nd March 1966

It was hoped that this game would provide the victory which the School needed and the team started as if they would take twenty points off their less experienced opponents. The pack gained good possession in the tight scrums and in the loose as well, but managed nothing in the line-out, and did not even capitalise on the Marist tapping.

The backs, however, supplied with unlimited possession, had a bad day. The link at half-back was poor, Walsh never raised a gallop, and Pahlabod, though he made some slashing breaks and appeared the fastest man on the field, never looked for the support even if he had it, and so the tale of near misses continued until the end. Marist College on the other hand had one opportunity to score through their half-backs which they took in fine style with a try under the posts which was converted. Again the weakness in the 'A' XV tackling was apparent, and all the more so as the Marist College tackling reflected great credit on their team and won the game for them.

JUNIOR HOUSE MATCHES

The Junior House matches which were supposed to be played last term but only reached the semi-final stage owing to the bad weather, were completed this term. St Thomas's and St Bede's fought two hard battles in the quarter finals, and had extra time at the end of each yet still contrived to draw, and on the toss of a coin St Bede's went through to the semi-finals where they beat St Aidan's 6—3, and the final where they met and lost to St Oswald's, who had by far the strongest team among the houses. St Oswald's, who won 14—0, owed much in their victory to the strength and speed of M. Anthony, and thus completed the double, having won the Senior House match competition last term.

ATHLETICS

FOR once the weather was reasonably kind throughout the training period and the school meeting, but the match against Denstone had to be cancelled owing to illness at Denstone. This was most unfortunate as competition was needed at that stage in the training, and the School team had to be content with their one fixture against Archbishop Holgate's which was convincingly won, and which produced some good performances for the time of season.

In the School Athletic Meeting, high winds made the times in general slow, but there were still some notable performances. The outstanding athlete was undoubtedly H. C. Poole in Set II, who won not only his own set Steeplechase and Mile, setting new record figures in the process, but also succeeded in his challenge to the set I runners in both those events. T. E. Howard in Set V equalled the record for the 100 Yards, and it is consoling to see some speed lower down in the School, since there is no doubt that, despite the presence of the Athletics' Captain, Lord Ramsay—who won the 100 Yards and 440 Yards with impressive ease—there is a shortage of sprinting ability.

AMPLEFORTH COLLEGE v. ARCHBISHOP HOLGATE'S SCHOOL.

Ampleforth 64. Archbishop Holgate's School 31.

The loss of the Denstone match meant that we had no clear idea of the Ampleforth team's capabilities when we were visited by Archbishop Holgate's School on 19th March. The absence of Curran and Lister through injury had meant a reshuffle of the team and the Captain, Lord Ramsay, did not compete in the 100 Yards in which Archbishop Holgate's gained a convincing maximum. In the High Jump Potez was beaten and after only two events we were trailing by 20 points. But, as so often in the past, the Middle Distance events came to our rescue and set the pattern which the rest of the team subsequently followed. Dawson won the 880 Yards followed home by both the other Ampleforth runners, and in the Mile, Poole ran strongly to lead from start to finish followed by Judd and Tibbatts. The Hurdles race was over 110 Yards (3ft hurdles) and Walsh won in style if not with any great speed. In the field events Ampleforth were impressive: Armstrong won the Weight and showed the form which should put him regularly over forty feet next term, Ahern jumped a foot farther than ever before in winning the Long Jump and Craig won the Javelin with ease with a throw of 169 ft ably supported by de Sousa Pernes who must beat 150 ft soon. One of the most heartening features of the match was the sprint form of Lord Ramsay who looks likely to restore some of the recently lost prestige to Ampleforth sprinting. He has a fine competitive spirit and he won the 220 Yards in a personal best time and had no bother in taking the 440 Yards. When he can make his start thoroughly reliable he should clock some fast times. Lack of practice took its toll in the sprint relay, but despite a faulty change which gave Lane of Archbishop Holgate's a generous start, Ramsay put in a strong finish which kept the issue in doubt until the line. This was a remarkably good match when one considers the short time there had been for training and some of the performances augur well for next term.

RESULTS

100 Yards.—Lane (AH), Wreglesworth (AH), Walsh (A), 10.3 secs.
 High Jump.—Foster (AH), Potez (A), Crabtree (AH), 5 ft 3 ins.
 880 Yards.—Dawson (A), Sherbrooke (A), Wildermuth (A), 2 mins 7.2 secs.
 Weight.—Armstrong (A), Mead (AH), Benson (A), 38 ft 6 ins.
 220 Yards.—Lord Ramsay (A), Lane (AH), Knight (A), 23.8 secs.
 Hurdles.—Walsh (A), Van Zeller (A), Gee (AH), 15.8 secs.
 Javelin.—Craig (A), de Sousa Pernes (A), Foster (AH), 169 ft.
 440 Yards.—Lord Ramsay (A), de Chazal (A), Elliot (AH), 55.6 secs.
 Long Jump.—Ahern (A), Lane (AH), Craig (A), 19 ft 8½ ins.
 One Mile.—Poole (A), Judd (A), Tibbatts (A), 4 mins 46.8 secs.
 Relay.—Archbishop Holgate's School, 47.4 secs.

RESULTS OF SCHOOL ATHLETIC MEETING 1966

SET I

100 Yards.—(10.3 secs, G. A. Belcher 1957, A. N. Stanton 1960, N. O'Donnell 1965)
 1 Lord Ramsay, 2 D. Knight, 3 A. Walsh, 10.5 secs.
 Quarter Mile.—(52.0 secs, J. J. Russell 1954)
 1 Lord Ramsay, 2 G. L. de Chazal, 3 D. Knight, 56.9 secs.
 Half Mile.—(2 mins 3.1 secs, M. G. Tolkien 1961, A. G. Milroy and P. C. Karran 1965)
 1 R. A. Dawson, Equal 2 M. Judd and H. Sherbrooke, 2 mins 8.5 secs.
 One Mile.—(4 mins 35.4 secs, R. Whitfield 1957)
 1 M. M. Judd, 2 M. S. Tibbatts, 3 H. P. Sherbrooke, 4 mins 58.4 secs.
 Three-Quarter Mile Steeplechase.—(3 mins 42.8 secs, R. Channer 1956, S. E. Brewster 1960)
 1 R. A. Dawson, 2 M. A. Polanski, 3 F. N. Schlegelmilch, 3 mins 50.0 secs.
 120 Yards Hurdles.—(15.4 secs, A. N. Stanton 1960)
 1 A. C. Walsh, 2 B. D. Walker, 3 M. A. van Zeller, 17.4 secs.
 High Jump.—(5 ft 10 ins, J. G. Bamford 1942)
 Equal 1 B. D. Walker and D. P. Rush, 4 ft 8 ins.
 Long Jump.—(21 ft 10 ins, M. R. Leigh 1958, V. Tang 1965)
 1 D. J. Craig, 2 R. T. Ahern, 3 R. F. Avery, 20 ft 3 ins.
 Putting the Weight (12 lbs.).—(46 ft 11 ins, C. B. Crabbe 1960)
 1 R. T. Ahern, 2 G. P. Ryan, 3 A. P. Gastrell, 33 ft 5 ins.
 Throwing the Javelin.—(181 ft 3 ins, F. C. Wadsworth 1948)
 1 D. J. Craig, 2 J. S. Walker, 3 P. Poloniecki, 142 ft 6 ins.

SET II

100 Yards.—(10.7 secs, I. R. Scott Lewis 1956, P. B. Czarkowski 1957)
 1 M. Pahlabod, 2 Hon. A. Ramsay, 3 M. J. Robinson, 11.5 secs.
 Quarter Mile.—(54.6 secs, F. H. Quinlan 1957)
 1 M. J. Anthony, 2 C. K. Kilkelly, 3 M. J. Armstrong, 60.5 secs.

- Half Mile.*—(2 mins 5.0 secs, P. C. Karran 1964)
 1 H. P. Rosenvinge, 2 B. N. Bartle, 3 P. A. de Fresnes. 2 mins 14.1 secs.
One Mile.—(4 mins 43.9 secs, C. J. Wojakowski 1957)
 1 H. C. Poole, 2 H. P. Rosenvinge, 3 B. N. Bartle. 4 mins 43.5 secs (Record).
Three-Quarter Mile Steeplechase.—(3 mins 50.8 secs, P. C. Karran 1964)
 1 H. C. Poole, 2 A. J. Cape, 3 F. K. Friel. 3 mins 49.0 secs (Record).
110 Yards Hurdles.—(15.7 secs, A. N. Stanton 1958, N. R. Balfour 1961)
 1 C. H. Weld, 2 C. B. Madden, 3 C. J. Petit. 16.4 secs.
High Jump.—(5 ft 5 ins, D. B. Reynolds 1943, P. D. Kelly 1952)
 1 R. J. Potez, 2 P. M. Shepherd, 3 J. A. Young. 4 ft 11½ ins.
Long Jump.—(20 ft 8½ ins, M. R. Leigh 1957)
 1 C. B. Madden, 2 G. R. Thorniley-Walker, 3 C. P. Hammond. 19 ft 5 ins.
Putting the Weight.—(42 ft 5 ins, C. B. Crabbe 1959)
 1 M. J. Armstrong, 2 A. G. West, 3 R. M. Bannister. 38 ft 10½ ins.
Throwing the Javelin.—(165 ft 8 ins, M. R. Rooke 1946)
 1 A. G. West, 2 J. H. Mounsey, 3 N. J. Fuller. 138 ft 9 ins.

SET III

- 100 Yards.*—(10.5 secs, O. R. Wynne 1950)
 1 C. F. Grieve, 2 J. P. Cahill, 3 F. D. Chapman. 11.4 secs.
Quarter Mile.—(56.4 secs, G. R. Habbershaw 1957)
 1 P. B. Conrath, 2 C. F. Grieve, 3 J. P. Cahill. 63.3 secs.
Half Mile.—(2 mins 12.1 secs, G. R. Habbershaw 1957)
 1 P. B. Conrath, 2 J. P. Cahill, 3 R. L. Bernasconi. 2 mins 23.1 secs.
One Mile.—(4 mins 51.6 secs, H. C. Poole 1965)
 1 P. B. Conrath, 2 M. H. McCreanor, 3 J. P. Cahill. 5 mins 22.7 secs.
106½ Yards Hurdles.—(15.1 secs, J. M. Bowen 1960)
 1 C. F. Grieve, 2 D. S. Norton, 3 J. H. Darton. 16.2 secs.
High Jump.—(5 ft 4 ins, A. R. Umney 1955)
 1 J. P. Cahill, 2 G. Swietlicki, 3 N. Powell. 4 ft 9 ins.
Long Jump.—(19 ft 4 ins, D. R. Lloyd Williams 1960)
 1 C. F. Grieve, 2 G. R. Darby, 3 P. H. Nevill. 16 ft 0 ins.
Putting the Weight (10 lbs).—(37 ft 11 ins, F. C. Wadsworth 1946)
 1 F. D. Chapman, 2 S. B. Howden, 3 P. D. Wakely. 30 ft 8 ins.
Throwing the Javelin.—(136 ft 4 ins, J. M. Bowen 1960)
 1 P. C. de las Casas, 2 S. B. Howden, 3 A. Mafeld. 102 ft 6 ins.

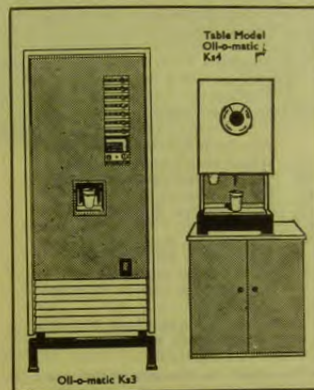
SET IV

- 100 Yards.*—(11.2 secs, A. B. Smith 1952)
 1 A. D. Coker, 2 K. C. Fane-Hervey, 3 A. J. Walker. 11.4 secs.
Quarter Mile.—(59.0 secs, O. R. Wynne 1949)
 1 A. D. Coker, 2 A. J. Walker, 3 K. C. Fane-Hervey. 64.8 secs.
Half Mile.—(2 mins 17.5 secs, R. David 1952)
 1 A. J. Walker, 2 J. L. Hamilton, 3 P. J. Stilliard. 2 mins 29.5 secs.
97½ Yards Hurdles.—(15.1 secs, M. J. Dempster 1958)
 1 A. D. Coker, 2 C. Donlan, 3 A. J. Walker. 15.4 secs.
Long Jump.—(17 ft 4 ins, O. R. Wynne 1949)
 1 A. D. Coker, 2 A. J. Walker, 3 C. Donlan. 16 ft 7 ins.

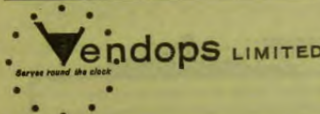


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SET V

- 100 Yards.—(11.5 secs, A. D. Coker 1965)
 1 T. E. Howard, 2 R. J. Hughes, 3 M. A. Shuldham. 11.5 secs (Equals Record).
 Quarter Mile.—(60.9 secs, R. R. Carlson 1960)
 1 T. E. Howard, 2 R. J. Hughes, 3 M. W. Rymaszewski. 68.2 secs.
 Half Mile.—(2 mins 24.9 secs, J. M. Rogerson 1957)
 1 J. C. Gaynor, 2 M. W. Rymaszewski, 3 M. A. Shuldham. 2 mins 39.0 secs.
 97½ Yards Hurdles.—(15.9 secs, R. R. Carlson 1960)
 1 T. E. Howard, Equal 2 H. N. Barry and A. N. Kennedy. 17.0 secs.
 Long Jump.—(16 ft 6 ins, R. R. Boardman 1958)
 1 R. J. Hughes, 2 T. E. Howard, 3 H. C. Hornyold-Strickland. 13 ft 10½ ins.

INTER-HOUSE EVENTS

SENIOR

- 4 x 100 Yards Relay.—(43.9 secs, St Oswald's 1958)
 1 St Wilfrid's, 2 St Hugh's, 3 St Edward's. 46.4 secs.
 Half Mile Medley Relay.—(1 min. 40.9 secs, St Hugh's 1965)
 1 St Wilfrid's, 2 St Hugh's, 3 St Bede's. 1 min. 44.2 secs.

SENIOR AND JUNIOR

- Four Mile Relay.—(14 mins 33.8 secs, St Bede's 1957)
 1 St Edward's, 2 St Oswald's, 3 St Dunstan's. 15 mins 18.4 secs.

JUNIOR

- 4 x 100 Yards Relay.—(47.6 secs, St Aidan's 1947)
 1 St Edward's, 2 St Bede's, 3 St John'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 Oswald'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 Oswald's. 4 mins 19.4 secs.
 Half Mile Team Race.—(6 points, St Cuthbert's 1931)
 1 St Bede's, 2 St John's, 3 St Thomas's. 16 points.
 One Mile Team Race.—(6 points, St Wilfrid's 1935)
 1 St Bede's, 2 St Oswald's, 3 St Aidan's. 15 points.
 High Jump Team.—(14 ft 4½ ins, St Wilfrid's 1939)
 1 St Thomas's, Equal 2 St Hugh's and St Bede's. 12 ft 6 ins.
 Long Jump Team.—(51 ft 5½ ins, St Hugh's 1962)
 1 St John's, 2 St Edward's, 3 St Dunstan's. 45 ft 2 ins.
 Putting the Weight Team.—(99 ft 2 ins, St Dunstan's 1961)
 1 St Aidan's, 2 St Thomas's, 3 St Bede's. 89 ft 7 ins.
 Throwing the Javelin Team.—(355 ft 1 in, St Cuthbert's 1953)
 1 St John's, 2 St Bede's, 3 St Thomas's. 262 ft 6 ins.

BOXING

Two matches were held this term; one was won, the other drawn. This has been one of our most successful seasons and credit for this must in large measure be given to Nairac, the Captain of Boxing. His tremendous enthusiasm and leadership as well as his organisational abilities made the Boxing Club this season one of the School's most popular and thriving voluntary activities. Seven boys made first appearances for the school team and colours were awarded to MacDonal, W. R. and Avery, R. F.

AMPLEFORTH v. ARMY APPRENTICES' SCHOOL HARROGATE

This match took place at Ampleforth on Wednesday, 23rd February. Owing to flooding on the road from Harrogate the A.A.S. arrived late; however, a team who had come to play chess that same afternoon arrived on the square and very nearly found themselves in the ring. They were cordially welcomed and asked if 'they would care to come along and change before the weigh-in'. Fortunately they did not remain speechless for long.

Owing to an outbreak of 'flu at Harrogate the number of bouts was half the number expected and only six bouts were boxed. The result was a win for Ampleforth by four bouts to two.

Shepherd set the pattern for the afternoon. Three rounds of sustained and skilful aggression secured him yet another victory for the School. Grzybowski boxed very well indeed in the first round of his bout; moving his shoulders well and jabbing effectively he found the target almost at will and took few punches himself. However, his tactics in the second round were entirely to his opponent's advantage. He missed more often than he hit and was caught with several severe right crosses and left hooks. He boxed much too wildly, trying to catch his opponent with a series of swings, and not only scored fewer points but taxed his own strength into the bargain. His last round was an improvement on the second but his opponent took what must have been a fairly close decision.

Nairac, the Captain of Boxing, boxed a stylist with a good right cross and won a close contest. The decision hung in the balance until the last round when Nairac, who is the only boxer who can be visibly seen to be enjoying the whole affair immensely, got home with several left-right combinations which put the scoring without doubt in his favour. The greatest plaudits of the afternoon however, were reserved for Macdonald who took on the best boxer from Harrogate. Both he and his opponent were south-paws and, as is usual in this particular situation, both found their left crosses to be of much greater effect than they tend to be against orthodox boxers. The initial advantage that all south-paws have was cancelled out and both found themselves scoring at a much faster rate than usual. Thus the bout was speedy and clever; Daniels' talent brought the best out of Macdonald and never have we seen him box so well, or achieve so splendid a win. After the match he was deservedly awarded his school colours.

The final two bouts were something of an anti-climax after the heights achieved earlier, although both were above average in skill and speed. Armstrong boxed faultlessly against an opponent of lesser stature, in both senses, than himself. However, his straight left was a joy for the purist to see, and his occasional right crosses perfect in their timing. Forbes began rather nervously in the last bout of the afternoon; he allowed his opponent to make too much of the running in the first two rounds and lost them clearly. However, in the last round his confidence surged back, his

left at last became effective and his right began to land on target for the first time; but it was too late, the bout had already been lost.

Results:

<i>Ampleforth</i>		<i>A.A.S. Harrogate</i>
Shepherd	beat	Hawey
Grzybowski	lost to	Doyle
Nairac	beat	Hirchins
MacDonal	beat	Daniels
Armstrong	beat	Smith
Forbes	lost to	Beattie

Won 4—2.

AMPLEFORTH v. NEWCASTLE R.G.S.

This match was held on Wednesday, 9th March; twelve bouts out of a scheduled fourteen were boxed and the result was a draw, each team winning six bouts.

Du Boulay, in his first match for the School, met a formidable opponent who could hit hard and accurately with either hand. Although he was clearly outpointed Du Boulay never ceased to try to find a way past Hunter's excellent defence and indeed was beginning to score rather more frequently when the final bell went. Murphy boxed well against a weaker opponent and the referee rightly stopped the bout in his favour half way through the first round. Morris Hon. M. made the third first appearance of the afternoon, and a very promising one it was. His non-stop activity and two handed attack won him a close decision. Poole M., boxed against a much taller opponent and deserves great credit for the way in which he set about the task of scoring enough points to win while staying out of the way of his opponent's left leads and counters. Very sensibly he attacked the body most of the time and bobbed and weaved cleverly to avoid trouble himself. Grzybowski in this match boxed as well as we have ever seen him. He now seems to have overcome his tendency to wildness and swinging attacks and boxed very cleverly against a good opponent and was unlucky not to take a close decision. Stilliard, in another first appearance used his long reach to great advantage and never looked like losing.

Leslie, in his bout against Ormond, boxed with tremendous courage; although he lost each round he never ceased to attack and to try to swing things his way. Ormond was extremely skilful and was able to nullify most of these attacks and also to counter strongly himself. It is greatly to Leslie's credit that, although fighting a losing battle, he never gave up. Coggon boxed strongly against a difficult opponent and was very unlucky after a hard contest not to win. Avery's lack of reach in the next bout proved a distinct disadvantage to him. Unlike Poole in an earlier contest he was unable to score significantly in his attacks to the body and was kept at bay by his opponent's left counter when attacking. Again he never ceased to attack and almost certainly won the final round by sheer aggression. However, Thompson had clearly built up too great a lead to be overtaken. After the match Avery, who has boxed for the School for several years and with great distinction, was awarded his colours.

Nairac boxed against an opponent whom he had met and defeated the previous year. The result this year was much more in doubt; once again it was Nairac's devastating, all-out attack, come what may, in the final round that tipped the balance in his favour. Poole H. really snatched his bout from the fire; he lost the first two rounds by a very large margin but as he saw his opponent tire in the last round he mounted a tremendous attack which swept him to victory. Only great fitness and stamina enabled him to do this and all credit is due to him for the devotion with

which he has trained this term. In the final bout of the afternoon Armstrong won the first round by virtue of his strong left leads but was caught by a hard right hand early in the second; a great fight back was of no avail for a second right ended his chances, the referee stopping the contest in Campbell's favour.

Results :

<i>Ampleforth</i>		<i>N.R.G.S.</i>
du Boulay	lost to	Hunter
Murphy	beat	Ford
Morris Hon. M.	beat	Davies
Poole M.	beat	George
Grzybowski	lost to	Robertson
Stilliard	beat	Dickie
Leslie	lost to	Ormond
Coggon	lost to	Maralee
Avery	lost to	Thompson
Nairac	beat	Kinghorn
Poole H.	beat	Hutchinson
Armstrong	lost to	Campbell

Drawn 6—6.

CROSS COUNTRY

THE Cross Country side has had another good season. After coming second in a triangular match against Barnard Castle and Durham, the team convincingly beat St Bees, Pocklington and Sedbergh, gaining minimum points in the last two matches. It was an experienced side : P. E. Wildermuth, H. C. Poole, H. P. Sherbrooke and M. S. Tibbatts had all run in the first eight last year ; R. J. Murphy, M. M. Judd and M. A. Polanski had gained second eight experience ; R. A. Dawson had proved himself on the track ; in fact, H. P. Rosenvinge was the only runner to be blooded. The team proved itself to be a very fast one. H. C. Poole broke the St Bees course record, and although the home course had to be slightly altered owing to extremely bad conditions under foot, the times indicated that if anything the team was a little quicker than that of last year. The packing was good and improved steadily. Two minutes separated our first and last runners at St Bees, seventy seconds against Pocklington and only fifty-six seconds against Sedbergh. P. E. Wildermuth led the side excellently and had himself to nurse a pulled muscle for the first fortnight which put him out of the first match.

The first match was a triangular against Barnard Castle and Durham at Barnard Castle. Depleted and only half fit we were soundly beaten by a much fitter Barnard Castle side over a short three mile course. We had the consolation of beating a Durham side which clearly was suffering from the holidays more than ourselves. After that the team settled down. We had, as always, a most enjoyable match against St Bees. They had lengthened their course to four and a half miles with some stiff going in it. We took an early lead and only two St Bees runners came in to break our eight. In both the Pocklington and Sedbergh matches the ground conditions were so bad that the course was altered to bring the runners back by the road from the Lakes instead of along the Holbeck : the distance is much the same. Pocklington were beaten by maximum points, our eighth man being nearly two minutes ahead of the first Pocklington runner. Against Sedbergh a very fast start put our whole eight into the lead by the bridge over the brook with only two or three Sedberghians



THE CROSS COUNTRY TEAM

From Left to Right

Standing : H. P. Rosenvinge, M. M. Judd, R. A. Dawson, M. A. Polanski

Sitting : M. S. Tibbatts, H. C. Poole, P. E. Wildermuth (*Capt.*), H. P. Sherbrooke, R. J. Murphy



THE BOXING TEAM

From Left to Right :

Back row : Hon. M. F. Morris, P. H. Ryan, D. N. Coggon, M. J. Leslie, M. T. Forbes,
P. J. Stilliard, D. G. Marsden, W. M. Reichwald, M. J. Poole

Middle row : H. C. Poole, W. R. MacDonald, M. J. Armstrong, R. L. Nairac (*Capt.*), P. M. Shepherd
R. F. Avery, J. Grzybowski

Front row : R. D. Murphy, P. M. Du Boulay, A. M. Hardcastle

up. At the top of Park House Hill there were seven Amplefordians in the lead. We finished with the first six home and numbers eight and ten : but only three minutes separated the first and sixteenth.

A triangular match against Denstone and Stonyhurst unfortunately had to be cancelled.

P. E. Wildermuth and H. C. Poole were old Colours. H. P. Sherbrooke, M. S. Tibbatts, R. J. Murphy and M. M. Judd were awarded their colours.

The results of the 1st VIII matches were as follows (first six of each side scoring) :

v. Barnard Castle and Durham. Barnard Castle 29, Ampleforth 66, Durham 102.

Ampleforth placings : 5 Sherbrooke, 10 Poole, 11 Murphy, 12, 13 Judd and Dawson, 15 Polanski, 16 Tibbatts, 17 Brunskill.

v. St Bees. Won 23—63.

1 Poole (A), 2, 3, 4 Sherbrooke (A), Tibbatts (A), Judd (A), 5 Hughes (B), 6 Murphy (A), 7 Wildermuth (A), 8 Harris (B), 9 Polanski (A), 10 Dawson (A), 11 Holm (B), 12 Curry (B), 13 Mackey (B), 14 Rew (B), 15 Gascoigne (B), 16 Grant (B).

v. Pocklington. Won 21—69.

1 Poole (A), 2 Murphy (A), 3, 4, 5, Wildermuth (A), Tibbatts (A), Judd (A), 6 Sherbrooke (A), 7 Rosenvinge (A), 8 Dawson (A), 9 Rooker (P), 10 Sawyer (P), 11 Bailey (P), 12 Wilkes (P), 13 Sherriff (P), 14, 15 Bridge (P), James (P).

v. Sedbergh. Won 21—66.

1, 2, 3 Wildermuth (A), Poole (A), Murphy (A), 4, 5 Tibbatts (A), Judd (A), 6 Dawson (A), 7 Gairdner (S), 8 Sherbrooke (A), 9 Steel (S), 10 Rosenvinge (A), 11, 12, 13 Dickson (S), Whittle (S), Brearley (S), 14 Gordon-Smith S. M. (S), 15 Scott-Aiton (S), Gordon-Smith R. D. (S).

The 2nd VIII had plenty of talent, and did remarkably well to come so near to victory against the Army Apprentices' School, Harrogate. The score was 43—38. In a triangular match against Roundhay 1st VIII and King Edward's G.S., Sheffield 1st VIII, the score was Roundhay 38, King Edward's G.S. 63, Ampleforth and VIII 72. The following ran : R. M. Davey (Capt.), R. L. Nairac, A. J. Brunskill, B. N. Bartle, G. S. Ogilvie, P. F. Hardcastle, A. T. Cape, C. B. Madden, M. H. Coghian, P. A. Biggs.

The Inter-House cross-country races this year were notable for the appalling ground conditions. The markers acquired the new task of recovering running shoes buried in anything up to six inches of mud ! St Edward's, who had seven runners in the two school teams, won the senior event by a very large margin. H. C. Poole was the individual winner in a time of 24 mins 1 sec. P. E. Wildermuth was only a short distance behind and was followed by other members of the school team. In the Junior A there was a hard struggle for first place between J. L. Hamilton and M. H. McCreanor which the former just won. His time was 16 mins 52 secs. J. C. Gaynor won the Junior B by a large margin in 17 mins 56 secs.

Results :

Senior : 1, St Edward's 66 ; 2, St Bede's 148 ; 3, St Aidan's 151.

Junior A : 1, St Aidan's 100 ; 2, St Edward's 134 ; 3, St Dunstan's 148.

Junior B : 1, St Thomas's 19 ; 2, St John's 57 ; 3, St Cuthbert's 60.

THE BEAGLES

FIRST, all due apologies must be made for the absence of any account in the Christmas number of the JOURNAL. In fact, for reasons that will become clear, there was little to be said.

The new officials were as follows: Master, S. G. Hull; Whippers-in, R. J. Blenkinsopp and J. R. Lawder; Field Master, M. Savage.

If records mean anything, this season will be remembered for the worst weather conditions experienced with this pack. Day after day, if hunting was not actually stopped, conditions were such as to make prospects of sport or enjoyment almost nil. In more senses than one this had a damping effect on the following in the School which was disappointingly, but understandably, thin. It is very much to be hoped that better luck next season will soon put this right.

The exceptionally late harvest meant a late start to hunting, and hounds were not out before the second week in October, followed almost immediately by the Opening Meet on the 13th. It is no longer possible to hold this at the College because of numerous barbed wire entanglements on the Dairy Farm, and the meet was at East Moors. This was an enjoyable day: fine weather and two brace, mostly leverets, killed, making the tally then four brace in three days. This was soon proved too good to last when Ousegill Bridge, on 1st November, showed us what it could really do in the way of a gale. This was something out of the ordinary, quite unfit to hunt, it being barely possible to stand up. However, after waiting unsuccessfully for conditions to ease, a start was made and what was left of the day spent down in the valley. Sleet and fog on the second holiday, at Levisham, followed by a surprisingly good hunt at Ampleforth Moor on the 17th, though this day was cut short on account of a gale force north wind, this time accompanied by driving sleet and rain. Snow and frost made this the last day for the School before Christmas.

One or two days were possible during the holidays, including the best day of the season, at the Lund, where hounds accounted for a brace after two fine hunts. Admiral, Champion at Peterborough, showed up as outstanding also in his work. Later, a meet arranged for the Sinnington Pony Club coincided with thick fog at Rudland Chapel and hunting was impossible there, though the kindness of the Wood brothers made possible a short day at Low Warren and up the Gilling Avenue.

On the first Saturday of the new term, the meet was at Marton Common, the first time for ten years or so. The large following of local people and the notable welcome from the farmers made this a most worthwhile venture. Increasing local following and support has been a feature of this season.

Fair days at Coulton Lane End and the South Lodge were followed by another fortnight's stoppage in February. A start was made again at Levisham on Shrove Monday where a good day's hunting was followed by refreshments kindly provided by our hosts, Mr and Mrs David Kirk. A first-class hunt from Ash House, Farndale, followed where hounds worked up to their hare after an hour and ten minutes.

By contrast with the earlier part, the season ended with three good days for the School, fine weather and good hunts, at East Moors, Rudland Chapel and—in spite of its reputation—Ousegill Bridge. This must surely raise hopes for a successful next season.

The death of a great friend, Joe Reeves, who farmed at Goathland and was our most kindly host on many occasions, must be sadly recorded and sympathy offered to his wife and two daughters.

In the Senior Point-to-Point B. N. Bartle, M. Savage and F. K. Friel took the first three places, and in the Junior, S. A. Willbourn won from C. Bartle and C. J. O'Reilly. In the Junior House race R. A. Fitzalan-Howard was the winner, P. J. Ford second, and S. L. Cassidy third. All were regular followers throughout this testing season.

SEA SCOUTS

WE started the School on the first Sunday of term by setting off on a trip to Stump Cross Caverns—our first caving venture. Michael Brough and another expert caver guided us through about 1½ miles of underground caves before it was time to turn back. All were a trifle nervous before setting off, but the negotiation of the Heartbeat gave us the confidence to enjoy the mud, fit our contortions to those of the narrow passage and admire the beauty of stalagmites and stalactites.

We met again the comradeship of those underground, when we visited St John's Colliery, Normanton, on St Benedict's day. The experience here was quite different from caving. Everything was on a much greater scale, and the power of man was as much in evidence as the strength of nature. And here everything was dry; we emerged coated in dust, not mud. But the spirit was the same and we are very grateful to the manager and men of the colliery for allowing us to share it.

At Shrovetide we climbed as far above-ground as we could and had a long week-end in the Lake District. We stayed in the Achille Ratti Club's mountain hut near Grasmere. Driving rain, cold and mist forbade an assault on Helvellyn, but the waves of Grisedale Tarn seen through the mist, and the ice floes choking up its outlet, satisfied us on the first day. On the second we conquered the Crag above Grasmere and its imposing rocks. Then we found time for a mammoth farewell meal before setting back. The hut was an ideal refuge, which soon seemed like home, especially when Mrs Ashe called and insisted on mothering us.

These were the highlights of the term. The lake was not abandoned, weather permitting or no, courses in survival swimming and first aid were held, kindling delivered, and everything else as usual.

THE COMBINED CADET FORCE

PRACTICALLY the whole Contingent attended the lecture given by the Royal Navy Fleet Air Arm Presentation team during the first parade of the term. It was indeed a masterly presentation of the world-wide role that the Fleet Air Arm plays. It was accompanied by all the aids and techniques and the captivating colour photographs of Carriers at sea. We thank the Admiral Commanding Reserves and the team for this visit which was later followed by a Royal Navy Helicopter in which several of the Naval Section had a ride. Training of the Service Sections continued on conventional lines. The accounts of which will be found elsewhere.

We take this opportunity of thanking The Yorkshire Brigade, Headquarters Air Cadets, Headquarters R.E.M.E. Northern Command and The School of Signals for the assistance they have given during the Winter terms.

The following promotions were made during the term :

ROYAL NAVAL SECTION :

To be Under-Officers : L.S. R. M. Davey, L.S. R. T. Ahern.

To be L.S. : A.B.s A. J. Dufort, A. T. Pastore, H. P. Sherbrooke, M. A. Tibbatts, E. J. Zawidowski.

ARMY SECTION :

To be Under-Officers : Q. F. Baer, J. M. Brockhurst-Leacock, T. P. McKelvey, Lord Ramsay.

To be C.S.M. : R. A. Dawson, C. M. Haigh, G. L. de Chazal, M. E. Taylor, A. J. Lentaigne.

To be C.Q.M.S. : J. N. Crichton-Stuart, S. J. Mitchell, J. P. McGing.

To be Sgt. : R. L. Nairac, J. M. Bussy, A. D. de Chazal, M. S. Elwes, G. W. Dossain, G. Ogilvie, P. Ogilvie, P. Swieticki, A. Walsh, P. C. Wilderwuth, H. P. Rosenvinge.

To be L.-Cpl. : R. M. Bannister, A. E. Benson, A. E. Blackledge, A. H. Boardman, R. M. Festing, C. W. Golden, J. A. Greenfield, P. Henry, E. A. Karnicki, N. C. Loring, C. M. Masraff, S. W. Richmond, D. P. Rush, C. J. Ryan, R. F. Satterwaite, C. H. Weld, R. J. Wortley.

To be L.-Cpl. : M. G. Chisholm, M. B. Grabowski, J. A. Hansen, P. R. McCausland, A. F. Markus, N. J. Mills, K. Peacock, Hon. A. Ramsay, N. A. Roy, P. N. Schicht, J. C. Bates, C. M. Collins, J. M. Freeman, A. B. Hunter, A. B. Rayfield.

ROYAL AIR FORCE SECTION :

To be Under-Officer : I. C. Russell.

To be Sgt. : S. R. Lewen, J. M. Miller, R. J. Murphy, S. W. Willans.

To be F.-Sgt. : T. L. Buxton, G. Ryan.

To be Cpl. : D. J. Atherton, A. C. Debenham, G. Grzybowski, J. Grzybowski, F. D. Harrison, M. Leonard, S. M. Lubomirski, M. Savage.

To be Junior Cpl. : R. A. Davies, M. T. Forbes, M. Leslie.

The following passed the Army Proficiency Certificate in the examination held at H.Q. The Yorkshire Brigade, Strensall, on 14th March :

P. A. de Fresnes, M. S. Ezra, C. Grieve, A. R. Guly, P. Hadow, C. K. Kilkelly, P. H. Nevill, C. E. O'Connor, M. C. Pender-Cudlip, R. A. Staveley Taylor, J. S. Umney, J. A. Callaghan, J. D. Cape, C. E. Clive, C. Donlan, Hon. R. Fermor Hesketh, A. M. Hardcastle, T. C. Huws, D. P. Horn, C. M. Johnston, J. A. Larkin, N. H. Armour, J. P. Cahill, M. F. Hallinan, M. K. James, P. B. Kelly, A. C. Mayfield, C. P. Penno, S. A. Price, I. C. Sienkowski, J. P. Slater (passed with credit), J. F. Tuftnell, A. C. Adams, C. H. Bunbury, P. D. Brennan, G. R. Darby, J. J. Harris, B. P. Houghton, J. E. Herbert, M. J. Jayes, S. J. Knock, C. B. Madden, S. Morris, S. G. Pugh, S. Russell, J. W. Wetherell, N. R. Williams.

ARMY SECTION

ALL training courses continued from last term. Considering the weather there was surprisingly little interruption of the training programmes, though indoor parades were necessary on a few occasions—the first time for a year and a half. We were lucky to have professional assistance for the Signals and R.E.M.E. courses, the Instructors' course and for the Fieldcraft part of the Proficiency training. We are especially grateful to Lt M. Lacy who continued to bring over from Strensall members of No. 11 Army Youth team. He very kindly helped on the field day when a jungle clearing exercise was carried out in the area south of the main lake. U.O. Lord Ramsay was the commander of a force detailed to destroy communist guerrillas known as the 'Leakers'. U.O. Brockhurst-Leacock commanded the latter. They consisted of the Advanced Training course which had made things hard for themselves by spending the night out on a mountain top (Appleby's Observatory) and they marched to the training area the following morning. Numerically they were few and during the morning most of them were captured. In the afternoon, however, a number of those under Ramsay were found to have defected to the East and the sides were more evenly matched. The exercise was much improved, too, by the arrival of Sgt Davies, R. Sigs., with brand new wireless sets, which provided first-class communications. Ramsay managed to control the situation very well, with Lt Lacy in the background to give a helping hand where necessary. It was an enjoyable and valuable day's training.

At the same time the R.E.M.E. course visited No. 41 Command Workshops, under arrangements made by Major Wilson. The candidates for the Army Proficiency Certificate went to Strensall with Fr Edward to be examined. Forty-seven were successful and J. P. Slater was awarded a credit. The results were a good deal better than last term, but the standard of drill was low. This is partly explained by the fact that the basic training which used to be provided in the Recruit Company is not given until cadets join the Section, and they only have two terms to acquire this before they face the A.P.C. Examination.

ROYAL AIR FORCE SECTION

From the Summer of 1966, we will no longer have R.A.F. Dishforth as our parent station. It is fitting in these notes to express our gratitude to all those members of the station, past and present, who have been of such assistance to us, and we look forward to our new relationship with R.A.F. Linton.

The Field Day must rank as the major success of the term. A scheme to take forty members of the Section to camp on and trek over the moors South of West Burton was carried out without a hitch. This was due mainly to Flt-Lt. Caswell of R.A.F. Catterick, who organised the rations; to our coach contractors, Messrs Wilson of Helmsley, who negotiated the tortuous roads near the moors with courage and accurate timing; to Fr Henry for his all-round assistance, and to U.O. Russell and W.O. George, who commanded the two camps. Superb weather made the day especially memorable. On the same day, 14th March, the Initial Training Section achieved success in a complex map reading scheme in the Duncombe Park area which was enjoyed by all.

ARDUOUS TRAINING, 1966

After agonising delays due to engine failure on the 3-tonner, ten members of all three Sections with Fr Aidan, Br Stephen and Mr Cross set out for Braithwaite for some Arduous Training in the Lake District. After some preliminary treks to warm up, the expedition spent a decidedly arduous night in a blizzard up at Styhead Tarn above Borrowdale. Great Gable was climbed in driving snow, and later a smaller party camped at Angle Tarn and assaulted Scafell Pike in conditions which made ice-axes not superfluous. Few will forget this week as one of great extremes, since when we were not being arduous, we were succumbing to the generosity and attention of Mrs Ashe, who living near our base camp, invited frequent callers, and gave us a magnificent send-off. We are most grateful to the Royal Signals at Catterick who lent us carriers for our equipment, and to Fr Peter without whose energy and contacts in Northern Command, the expedition would never have got under way.

SHOOTING

SMALL-BORE rifle shooting has, as in previous years, been confined to the Christmas and Easter terms and concluded with the Country Life and Assegai (R.A.F. Section) competitions. In neither did the respective teams do particularly well though there were solid grounds for expecting a better result than was produced in the Country Life. Here the team failed to live up to the form it had been showing and the score from the Landscape Target was below that of recent years. How difficult it is for a coach to produce his team at their peak.

In spite of the above remarks it nevertheless remains true that the eight—and the second eight—was a stronger team than we have had for several years. Both should finish well up in the Country Life competition when the results of one hundred and fifty schools or more are published.

The 1st VIII was led by Rosenvinge and made up of George (Capt.), Hillgarth, Watling, Greenlees, Lintin, Miller, McGing, Sarll.

The 2nd VIII: Leader R. Davey, D. Clive, Ferrier, J. Freeson, T. Fitzalan-Howard, J. Morris, Liddell, Slater, Stanley-Cary.

POSTAL MATCHES—COUNTRY LIFE CONDITIONS

1st VIII

	For	Agst
v. Allhallows	Won 777	754
v. Clifton	Won 778	713
v. Downside	Won 763	743
v. Framingham	Lost 733	752
v. Hurstpierpoint	Won 777	754
v. Mt St Mary's	Won 763	761
v. Oundle	Won 764	756
v. Rossall	Won 770	752
v. St Peter's	Won 764	750
v. Sedbergh	Won 778	766
v. Stamford	Won 772	730
v. Stonyhurst	Lost 764	781
v. Stowe	Won 763	716
v. Wellingborough	Won 772	761
v. Winchester	Won 770	757
v. Worksop	Won 777	690

INDIVIDUAL AND INTER-HOUSE COMPETITIONS

Stewart Cup.—S. H. Watling.

Classification.—1 St Oswald's, 2 St Cuthbert's.

Inter-House (Hardy Cup).—1 St Oswald's, 2 St Wilfrid's.

THE JUNIOR HOUSE

It is with deep regret that we record the death of Mr R. W. Thompson of Aysgarth School. Many old boys of the Junior House will remember his kindness and keenness when they played in cricket matches with Aysgarth. We offer our sympathy to Mrs Thompson and her family.

DURING the term Fr Martin showed slides taken by Sir John Hunt's successful expedition to Mount Everest. He gave a most interesting account of the progress of the expedition up the mountain and helped us to see the immense problems involved. Interwoven in the story of heroic mountaineering was his own story of how he helped to get a crucifix put on the highest place on earth. We wish to thank him for a most memorable evening.

THE health of the House has been good—there were no epidemics—which is more than can be said about the weather. Rain, snow and ice made it impossible to play more than a few games of rugby, and even cross-country running was very difficult owing to flooded fields.

OUR matron, Mrs Simpkin, was away all the term and her place was taken by Mrs Murgatroyd. Mrs Murgatroyd used to be our near neighbour when she was for many years the matron of St Cuthbert's. We thank her for stepping into the breach and taking over the House at such short notice. We also welcome Miss Sargison who is now the Nurse.

WE thank Fr Dominic Milroy for giving our retreat on 28th February.

A CONSIDERABLE number of entries were sent in at the end of the term for the National Handwriting Test. About a quarter of a million compete in this so one must not be too sanguine about our

prospects, but there is no denying that some of our entries were of a high standard. Notably Ford, Meares, M. Ryan D. Spence, C. Leonard. Ford and Spence continue to produce some excellent lettering and at last some members of the first year are following their example. The most promising at the moment are Bidie and A. Ryan, while Newton, Gretton and C. Ryan have improved steadily.

AT the end of the term a concert was given which was much enjoyed by the House and a number of guests. Fr Patrick, thanking the performers at the end, commented on the wealth of talent displayed and hoped that those who are learning instruments now would continue when they reached the Upper School. The programme was as follows:

Piano solo		
Air and Variations from Sonata in A.	<i>Mozart</i>	
	P. C. Seilern-Aspang	
'Cello Solo		
(a) When I am laid in earth (From <i>Dido and Aeneas</i>)	<i>Purcell</i>	
(b) Courante from Suite for unaccompanied 'Cello	<i>Bach</i>	
	P. B. Newsom	
Violin Duet		
Andante	<i>Danelo</i>	
	J. M. Pickin, M. D. Guiver	
Trio for two Violins and 'Cello		
Almaire	<i>Forde</i>	
J. M. Pickin, M. D. Guiver, P. B. Newsom		
Piano Solo		
(a) Two Part Invention No. 1 in C	<i>Bach</i>	
(b) Three Pieces from Mikrokosmos	<i>Bartok</i>	
	R. F. C. Magill	

First Movement from Concerto in D minor for Clavier and String Orchestra

Bach

P. B. Newsom

STRING QUARTET

1st Violin, Mr Mortimer Viola, Fr Adrian
2nd Violin, Br Aelred 'Cello, Fr Anselm

Solo Pieces for Wind Instruments
Nymphs and Shepherds

Clarinet

C. G. Leonard

Men of Harlech

Bassoon

M. D. A. Birtwistle

I dream of Jeannie

Trumpet

C. B. C. Dalglish

All through the Night

Tuba

C. A. Campbell

Prelude (*Chopin*)

Trombone

E. A. Lewis

Creation's Hymn
The Wind Ensemble

Beethoven

CONDUCTORS

Mr Dore and Mr Kershaw

RUGBY

OWING to the weather very little rugby has been played this term. It was possible to have three practice games before the match against Barnard Castle, but this was only enough to give the side the feel of a rugger ball and a polished performance could hardly be expected. In the event the XV acquitted themselves well and won 6—0 through two tries by Gaynor. Believing this to be the last match we played no more, but St Martin's, who had been let down by their opponents, suddenly requested a game and so once more we took the field. Since St Martin's were weakened by Christmas leavers Gaynor and Duguid were omitted and Waide was moved to full-back. Even so we were a bit too strong and won 15—0. It would have been more but for courageous tackling

by our opponents and some bad handling by us—partly attributable to the strong wind.

Colours were awarded to F. A. Cape and J. E. Spence. The team was the same as last term except in the St Martin's match when M. P. Hubbard and R. J. Ryan replaced Gaynor and Duguid.

CROSS COUNTRY

CROSS-COUNTRY training has taken place off and on most of the term. An attempt was made to train a team which could challenge the excellence of Howsham Hall in our annual match with them. There was good support among many of the first year, but not from those of the second year who could have made this a very good team. From the start it became clear that McKenna was the best runner. Hubbard, Stourton, Ritchie were the best of the first year and were in fact the only members of that year to get into the team, but Sherley-Dale, Fitzalan-Howard and Gretton were very regular in attending practices and were good runners.

In the Howsham match we ran over their course of about two miles which included quite a severe hill. It is true that we were not left as far behind as last year but it is also true that six of our eight failed to beat any Howsham boy. However, much of the disappointment in this was dissipated by the splendid running of McKenna who came in first by about a yard after a magnificent sprint over the last 100 yards shoulder to shoulder with Dell of Howsham. It was a great encouragement to know that our opponents are not invincible. Hubbard also ran very well and came in seventh. The rest of the team was: Stourton, Forsythe, Dowling, Maclaren, Ritchie and F. Cape.

The House cross-country race was unfortunately something of an anticlimax owing to a misunderstanding about the course. This resulted in some

taking a short cut and others going too far. This gave the judges a difficult time sorting out the correct order. The race was won by McKenna with Hubbard second and Dowling third.

For the first time colours were awarded for cross-country running. A cross-country colour is entitled to wear the black and white Junior House stockings; McKenna was given his colours after the Howsham match, and Hubbard his after the House race.

A small field set out on the Hunt Point-to-Point. After a good race Fitzalan-Howard managed to take the lead from Ford at the Black Plantation and to keep it to the end. Ford was second.

BOXING

BOXING continued throughout the term. During the competition to decide the best boxer of the year a high standard was reached in several bouts. The cup was awarded to J. M. Ryan and the runner-up to M. H. Ryan.

The following took part in the competition:

C. G. Leonard	vs.	Ford (won)
Lintin	vs.	A. M. Ryan (won)
Cassidy	vs.	Ritchie (won)
McKenna	vs.	Sutcliffe (won)
Judd (won)	vs.	McGrath
R. J. Ryan	vs.	McAuley (won)
Dowling	vs.	M. H. Ryan (won)
Hubbard	vs.	Lukas (won)
Waide (won)	vs.	C. B. Dalglish
Seilern (won)	vs.	R. Fitzalan-Howard

THERE was rather more practice than usual in .22 shooting.

The finalists for the Gosling Cup were: P. J. Ford, F. N. Gilbey, C. M. B.

Ratcliffe, J. S. Burford, C. N. Brennan, I. D. Bowie, C. B. Dalglish, P. Seilern, C. G. Leonard.

All are capable. The cup was won by C. G. Leonard who, in company with the remainder shot far below his average form, scoring 51 pts out of a possible 70 pts. C. B. Dalglish, who alone showed his average performance, was second with 50 pts and P. Seilern, perhaps the most consistent in practices third with 49 pts. This was a disappointing final for all have shown themselves proficient.

SCOUTS

DESPITE unfavourable weather conditions, the Scout Troop had an active and enjoyable term. Every Wednesday, either the middle lake or the Molecatcher's cottage has been the scene of training in axemanship, map-work, construction with wood and ropes, and the other basic skills of scoutcraft. Some very creditable camp cooking has been done too. Thirteen scouts have been awarded their Second Class Badge. Twenty-two second-year members of the troop celebrated St Benedict's day by spending a night at the Molecatcher's cottage; the first year members are looking forward to some opportunities of camping in the summer.

The Troop numbers fifty-two and is divided into seven patrols led by F. A. Cape, P. C. Coghlan, N. S. McCraith, B. A. McGrath, J. D. Dowling, S. A. P. Maclaren and J. P. Clayton. Br Gregory Carroll joined the Troop as Assistant Scoutmaster at the end of last term, and his help during this term has been invaluable.

A.C.

THE PREPARATORY SCHOOL

THE Officials for the term were as follows:

Head Captain: N. B. Herdon.

Captain of Rugby: R. F. Hornyold-Strickland.

Captains: A. F. Loring, S. M. Clayton, C. H. Ainscough, I. A. Campbell, J. A. Durkin, P. S. Gaynor.

Secretaries: J. A. A. Potez, P. E. Lecutier, M. A. Lloyd, M. C. Liddell.

Sacrists: E. J. Young, N. O. Fresson, E. P. S. Graves, J. P. Townsend.

Ante Room: J. K. Glaister.

Bookmen: F. Seilern, D. J. G. Loftus, P. J. Ryan, J. A. Stilliard, S. F. S. New.

Art Room: B. P. Rambaut, C. A. B. Ratcliffe, J. G. McDonnell, P. J. Brady, J. F. M. Connolly.

Cinema: A. J. Hope.

Librarians: J. H. Deedes, A. W. Ryan.

Carpentry: M. E. Walker, S. J. Dromgoole.

Office Men: S. Brooks, S. C. G. Murphy.

This Spring term has followed the pattern of most Spring terms; it was short and in the main uneventful, but accompanied by a certain amount of inclement weather and a certain amount of sickness. Fortunately, the latter never reached the epidemic proportions that it might have done, but these two enemies between them did manage to dispose of all the Games fixtures arranged for the term, which was a disappointment to all and especially to the Captain of Rugby and his XV and to those who had coached them.

UNDOUBTEDLY the highlight of the term was the two plays which were performed on the last Sunday. An account of these appears below. It must be some little time since Gilling staged such a dramatic effort and our grateful thanks are due to Catherine and Douglas Brown for

their completely untiring, enthusiastic and successful labours.

WE were particularly glad to have Mr Douglas Brown back with us after his accident of last term and we also extend a very warm welcome to Mr Vincent Brennan, who has come to teach for a spell at Gilling, and to Miss Joanna Watkinson, who has come to assist Matron in looking after the health of the School. We are very pleased also to have with us Mr John Bunting, the Art Master at the College who now comes over on certain days to teach drawing in the Third Form.

OWING to an important engagement in London, Father Abbot was unable this year to pay us his usual official visit on St Aelred's Day, but our Patronal Feast was celebrated with due honour and rejoicing.

THE Third Form made their traditional pilgrimage to Rievaulx under Father Gervase's leadership, partly on foot and partly by bus. They returned by way of Helmsley and ended up with their customary 'blow-out' at the Fairfax Arms. The weather proved fine and mild and the whole School benefited by this holiday.

ON St Benedict's Day, a couple of weeks later, we were not quite so lucky.

ON the Fridays of Lent this term, in place of the usual form of Stations of the Cross, an experiment was made of having a Service of Readings from each of the Gospel Passions in term, the readings being arranged to correspond, so far as possible, with the Traditional Stations. The readings were undertaken by boys and the experiment seemed to be very much appreciated and worth while.

DURING the Christmas holidays, a good deal of structural repairs were executed in the Gym, including a new ceiling which has considerably improved the interior appearance of this much used building. We have to thank Mr Leng, the Head Gardener, for a generous display of potted plants and shrubs about the house which added colour to the dull days of February and March.

THE end of the term was enlivened (if that had been necessary) by the Captains' and Officials teas and other customary feasts, including a celebration with Sergeant Callaghan in the Gym on St Patrick's Day for all those who claimed the right to celebrate on that day. Our thanks are greatly due to Matron and her staff on these festive occasions, and always, for the care and trouble spent for our happiness.

FR HILARY was able to return to Gilling just before the end of the term after some weeks in hospital. He has now gone to complete his convalescence in Spain, where we all hope very much that a spell on the Costa del Sol will set him up for the activities—and, perchance, the rigours of the Summer term.

THE programme of films this term was a great improvement on that of the Christmas term. Two films stood out above the rest: *Reach for the Sky* and *The Bridge on the River Kwai*. The latter, with its superb direction and equally good acting promoted more discussion than any previous film since *The Guns of Navarone*. The extra illumination of the New Bell-Howell Projector is a great advantage, particularly for colour films, and there is also a distinct improvement in the sound reproduction.

RUGBY

DURING the last two weeks of January frequent references in the Daily Press to a large-scale 'flu epidemic, especially

in the North of England, did not encourage hopes of a full fixture list this term. The germ did not make its presence felt at Gilling for several weeks, during which time it was thought imprudent to play against schools where it had already appeared. As it turned out, most other schools were hit early by the epidemic and had recovered from it by the time it was really getting under way at Gilling, and, regretfully, all the matches had to be cancelled. It was, indeed, a great disappointment for the 1st XV. They had played only three matches in the Christmas term but had shown themselves capable of playing a really attractive game. A disappointment, too, for all those who were looking forward to a chance of getting into the 2nd XV or Junior XV.

A somewhat similar situation arose in the Easter term five years ago. On that occasion a Competition was held between the four Sections—Trojans, Athenians, Romans and Spartans—which proved a great success. It was decided to follow the same policy this time, once all hope of arranging any matches had been abandoned.

Unfortunately, so many boys were 'off Games' there were not enough players available to form Junior teams and those left out had to be content with supporting their Sections from the touch-line.

The four teams were well balanced but it seemed from the first that quite a lot would depend on how many 'key' players would be fit when the different rounds came to be played. The Competition was won amidst scenes of great excitement by the Athenians. The full results can be seen below:

	Won	Lost
Athenians	3	0
Romans	2	1
Spartans	1	2
Trojans	0	3

All the members of last term's 1st XV lived up to their reputations, though many of them had to play out of their usual positions. The tackling reached a

high standard and—with next year's XV in mind—it was encouraging to see several Second Form players making their presence felt. Space does not permit a full record of all those who played, but R. Hornyold-Strickland, Lewis, Fresson, Murphy, Ainscough, P. Gaynor, J. C. Gosling, Leeming, J. Durkin, Liddell and Potez played very well throughout. Excellent support was provided by Lloyd, Herdon, Sutherland, Glaister, Clayton, I. A. Campbell, Loring, Peacock, P. J. Ryan, J. Hornyold, Strickland, C. Durkin, J. M. O'Connor, A. P. Marsden, C. Sandeman, M. Spencer and R. Nelson.

Although they managed to win each of their three rounds, the Athenians did not have things all their own way. In the first round they were 15 points down to the Spartans at half-time, owing to three brilliant tries by Murphy, which Gaynor converted. But in this, as also in the game against the Romans, the persistence and determination of the whole team, coupled with the experience of Hornyold-Strickland, Lewis and Leeming, enabled them to win through.

THE GILLING PLAY

THE CASTLE PLAYERS entertained a large and enthusiastic audience of parents and boys with two plays: *Great Aunt Jemima* by L. Bayliss and, that splendid old favourite, Kenneth Grahame's *The Reluctant Dragon*. Everyone could be heard (where I was sitting) and rarely did anyone appear to forget where he was supposed to be, though there was a moment when the Dragon seemed to be about to be stepped on by someone who knew too well his reluctance to engage in battle.

All credit to Mr and Mrs Brown and all who assisted them in making the production so smooth. Yet again, they all coped magnificently with the very uncooperative space available. One could wish for their sakes that some improvements could be made in this respect.

Dramatic work at preparatory school level can and should be rewarding and valuable educationally as a means to bring literature, or even sometimes history, more immediately and vividly 'alive'. Even in the classroom it can do this; and performing a play for an audience extends this experience as well as increasing the natural pleasure in acting itself. Some attempt to give the actors a feeling of a more professional framework need not be very ambitious and would in no way detract from the enjoyment of extemporising which is such an essential part of drama at any age.

Our congratulations to everyone who made the whole afternoon so enjoyable.

I hope their success this year will encourage *The Castle Players* to explore even wider dramatic possibilities in the future.

A.H.

'GREAT AUNT JEMIMA'

by

L. BAYLISS

<i>King Bertram</i>	C. Franklin
<i>Queen Pallida</i>	T. Dowling
<i>Prince Lollipop</i>	C. Ratcliffe
<i>Princess Pauline</i>	C. Deedes
<i>Great Aunt Jemima</i>	M. Walker
<i>Bonzo</i>	J. Townsend
<i>Blue Nose</i>	P. Brady
<i>Red Nose</i>	J. Stilliard
<i>Twaddles</i>	B. Rambaut

'THE RELUCTANT DRAGON'

by

KENNETH GRAHAME

<i>Boy</i>	A. Kerr
<i>His Mother</i>	J. Guiver
<i>His Father</i>	A. Hope
<i>The Dragon</i>	S. Brooks
<i>St George</i>	E. Young
<i>Villagers</i>	J. Stilliard, J. Peacock, J. Gosling

Stage Director: H. Fitzalan Howard

Stage Manager: J. Connolly

Wardrobe Master: P. Nelson

THE informal concert on Friday, 18th March, provided a further tribute to the enthusiasm and success of Mr Grunfeld's teaching. It was a strictly informal occasion, but it was a highly enjoyable one. It is impossible in the limited space available to go through the whole programme, and all who took part deserve every congratulation. One might, however, single out for special commendation Fresson and Guiver, who both played their respective pieces for 'cello with real feeling, and should develop into very accomplished players. Dowling too, on the violin is a most promising player, and so too is Seilern. Spencer shows signs of developing into a very able pianist, and he played his two short pieces by Bartok, and the Diabelli duet with Mr Grunfeld with great assurance and skill. It was good to see Mr Brown back once more with the Harmonic Verse; it always provides the audience with delight, and as always was excellently spoken and co-ordinated. In short, this was a most enterprising and enjoyable afternoon in the best traditions of Gilling.

ART REPORT

WE are all greatly encouraged to have Mr Bunting's help, and he has already stimulated interest in the third Form. Painting continues with unabated enthusiasm, and study in figures and trees has formed the nucleus of this term's teaching. The best work was submitted by: N. Herdon, C. Franklin, S. Clayton, R. Hornyold-Strickland, R. Lewis, T. Dowling, P. Gaynor, C. Ratcliffe, F. Seilern, M. Liddell, J. Glaister, B. Rambaut, S. Murphy and J. Durkin.

Scenes from two pantomimes have been graphically illustrated by the Second Form. IIA specialised in Robinson Crusoe. The liveliest contributions came from: N. Spence, S. Wright, C. Foll, Tracy-Forster, Smith, A. Marsden, W. Marsden, Clarke, J. O'Connor and S.

Mahony. IIB chose Mother Goose, and the best work was done by: Madden, H. Dowling, C. Sandeman, C. Durkin, J. Stourton and Tomkins.

L. PORTER.

IA and IB have painted happily all the term. A collective picture of pirates was produced and many stirring scenes of Red Indians was extended to their handcraft lessons, with models of chief and squaws together with Totem poles in clay. Geometrical solids have also been made out of cardboard, painted in gay colours and then used to form a mobile. The most able students were Raynar, A. J. Craig, J. V. R. Gosling, E. Fitzalan Howard and Peers.

W. METCALFE.

BOXING

ON the last Wednesday and Thursday of term was held the Gilling Boxing. This was not just another annual event to be recorded duly in the pages of the JOURNAL. The occasion was unique and memorable in the history of Gilling boxing. (Had we not a Bishop in the preliminary bouts? Did we not see with what grave disrespect, nay, even hostility he was treated by S. N. Lintin?) When was there ever in the boxing annals of Gilling, or Ampleforth or, indeed, in those of anywhere else, a contest in which six sets of brothers, one being twins, took part? Right well did they carry themselves—the Campbells, the Durkins, the Franklins, the Graves, the Goslings and the Spencer twins! They had to! The other contestants left them no alternative but to attack fiercely or defend resolutely. Among the fifty-six boxers who took part there was no shortage of those who believed implicitly in attack. In several instances—six in particular—the attack was carried out with such insistence and pertinacity that it required defensive skill and courage of a high order to counter it!

The steadfast defence of N. A. Spence prevented his being ground down under the determined tank-like assault of Rigby. The rare courage and stout defence of C. M. Durkin was not just good enough to win the verdict from J. M. O'Connor, a well balanced, two-fisted fighter. Experience with a nice admixture of aggression carried the day for Mahony. C. Foll fought back well in the second round against the heavy punching C. Sandeman. Non-stop aggression allied to a greater determination to win helped E. P. Graves, I. A. Campbell, C. H. Ainscough, Rambaut, Potez and Seilern to gain close decisions over Brady, Stilliard, Fresson, J. G. McDonnell, C. C. Franklin and Connolly.

Then we had five of the finest bouts ever witnessed in Gilling, each decided by a veritable hair's breadth! J. C. Gosling fought back superbly against a hard determined fighter, Loring. The judicious, two-fisted attack of Murphy just earned him the verdict over a dour opponent, Peacock. The splendid courage and fighting spirit of P. J. Ryan took him every inch of the way with the nimble heavy punching P. S. Gaynor. Two resolute uninhibited fighters in the persons of Lewis and J. A. Durkin, each with a willingness to swap punches with the other, gave us a thrilling bout. Guiver pinned his faith to the time honoured maxim of attack being the best mode of defence and won the narrowest of victories over Lloyd, a splendid left-hand puncher. The final bout between Glaister and Herdon, in which defensive skill was exhibited to a high degree by both boxers, served to complete the impression that a patient, expert hand lay at the root of it all.

Mr Goring, who as referee handled the senior contests so admirably, congratulated Sgt Major Callaghan on the high standard of the boxing and said that it was the best he had ever seen at Gilling. Fr William paid further tribute to the Sgt. Major and thanked the judges for their help. In this respect the experience of Mr Henry, who came to help us, was invaluable and gratefully

appreciated. The following were awarded the boxing cups:

Junior Boxing Cup: J. M. T. O'Connor
Best Loser's Cup: C. M. Durkin
Senior Boxing Cup: P. S. Gaynor
Best Loser's Cup: P. J. Ryan

M.P.L.

CROSS COUNTRY

THERE were several races run this term, especially at the time of the thaw late in February. A regular pattern developed: P. Gaynor would lead all the way until the Barnes Field, but the race would be won by Fresson, whose power in the last two hundred yards was irresistible. C. Ainscough was nearly always a close third, and Herdon, J. Glaister and J. Hornyold-Strickland were regularly in the first half dozen.

The Romans were first in practically every race, with Fresson, C. Ainscough, Herdon, J. O'Connor and M. Campbell all soon home, while J. Hornyold-Strickland, Glaister, J. Durkin, Mahony and others would usually make the Trojans a good second. P. Gaynor, Murphy and Loring did not have much strong support from among the other Spartans, and A. P. Sandeman and A. P. Marsden ran well for the Athenians.

CHESS

HERDON held his place at the top of the Chess Ladder for several days, then C. H. Ainscough took over the lead for a week before Herdon recaptured it. Meanwhile P. Gaynor had been working his way to the top, and he captured and held the lead for over a week. He was then deposed by Herdon who remained top for the rest of the competition.

At the end the top five were: C. Ainscough, Mahony, P. Gaynor and J. Hornyold-Strickland.

The Senior Prize was awarded to Herdon for the best performance in the Ladder Competition.

The best four players in the Second Form found time to play a tournament for the Junior Championship, and Mahony and J. Hornyold-Strickland finished equal first, with M. Spencer and J. O'Connor equal third. A play-off game between Mahony and Hornyold-Strickland ended, after several adjournments, in a draw with kings only remaining, so the two players became joint winners of the Junior Championship.

ORNITHOLOGY

LAST term's attempts to trap and colouring the birds close around the Castle

were continued, and thanks to the hard weather in February the final total ringed this winter was two hundred and thirteen. There were fifty-eight Blue Tits, thirty-five Robins, thirty-five Great Tits, thirty-two Blackbirds, and various numbers of Starlings, House Sparrows, Hedge Sparrows, Coal Tits, Marsh Tits, Chaffinches, Mistle Thrushes, one Wren and a Nuthatch. The adventures of one particular Blue Tit might serve as a cautionary tale to other tits who take to trespassing indoors: ringed in late November, retrapped eighteen times subsequently up to mid-February, seen in the Gallery one day in December, in the Constable Dormitory one day in January, and in the kitchens one day late in February, where it made a misguided and fatal attempt to leave by way of the extractor fan.



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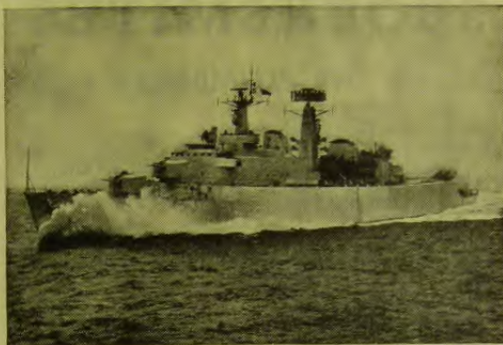
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Part III

DOWN WITH MIDDLE-CLASS VALUES ?

IN the monastic refectory we have recently been reading Alan Bullock's magnificent work, *Hitler: a study in tyranny*. It has many lessons to teach the reader of 1966; the weaknesses this evil man exploited are still present and the relevance of his political technique is still manifest. The weakness that struck one most forcibly was his opponents' utter lack of practical confidence in their own beliefs, their hesitant and vacillating reaction to the strength of Hitler's confident and reiterated assertion of the unprovable and his willingness to act on it. This editorial is a brief meditation, as it were, on a similar contemporary confrontation of strength and weakness.

One is used to hearing the terms 'middle-class' or 'bourgeois' used as boo-words. Employed with precision and in carefully limited contexts, they can bear such a meaning; but they are acquiring a usage that endows them with something of the boundless and indefinable opprobrium of 'unprogressive', 'undemocratic', 'snobbish' or 'fascist'. If I say that these unprofitable counters of pseudo-debate, together with their corresponding hurrah-words such as 'radical', 'progressive', 'forward-looking' and so on, are more normally currency of the Left than of the Right, I trust that nobody will suspect me of belonging to the latter; it is, as everybody knows, a rotten sort of thing to belong to.

Let us consider the assertion, frequently encountered or implied, that middle-class (or bourgeois) values have to be jettisoned, that we are growing out of them in a democratic age, that it is snobbish to expect, for example, people of working class origin to embrace them and that they are socially divisive. To take middle-class values seriously is to opt for a socially stratified community, a class-structure, the preservation of privilege; any institution (for example, the public school) that is identified with middle-class values and their preservation is a dispenser of social poison. To dispel the witless murk that hovers round such commonplace opinions as the above is our purpose here.

The middle-class (God alone knows where the upper class has got to; it seems to have met some sort of Boojum) is showing, in the face of unremitting Left Wing assault, all the fiery dash and aggressive energy of a rabbit in the presence of a boa-constrictor, allegations are meekly endured which ought to be violently refuted, and a progressive failure of nerve risks developing into a total paralysis. I wish to argue that this jelly-boned capitulation is as unnecessary as it is undignified.

One might profitably begin by defining the only two ways in which it makes sense at all to describe a 'value' as 'middle-class' or 'bourgeois'.

The first is this: a given value X may be described as middle-class if it is essentially and exclusively an attribute of members of that class, if it is a necessary product of middle-classness, if what makes me a bourgeois is simultaneously what makes me regard X as a value.

The necessary corollary of that definition must be this: X will cease to be regarded as a value when there ceases to be such a thing as a middle class. It cannot survive the class-structure of which it is an expression.

A clear example of this type of class-affiliated value might be, in the case of aristocracy, obedience to the code of duelling. But in the case of the middle-class, a single example is not so easy to discover. Faults that can usefully be pointed out are usually of defect or excess with regard to true values, e.g. philistinism, or maintaining them for false motives (a good education esteemed as a status-symbol) or with limiting factors (good manners for restricted use only). But middle-class values? Things which the bourgeois value only because they are bourgeois and which other men do not have to because they are not bourgeois?

Some years ago 'respectability' would have met the bill, in the sense understood by that classic of satire, *The Diary of a Nobody*.¹ But it is worth remembering that the world of Mr Pooter is dead, that no one is trying to resurrect it, and that to assault the attitudes of this worthy citizen could be something of a waste of time. But a contemporary example of a manifestly class-affiliated bourgeois value is surprisingly difficult to find; anyone who doubts can try it and see.

The second way in which a value may be described as 'middle-class' is this: X may be called so if, by reason of contingent historical processes and local conditions, it happens here and now to be accepted as a value by that class as distinct from others, while having no essential connection with that class. It is middle-class in the sense that in Dark Age Europe learning was clerical, i.e. actually in the hands only of the clergy but potentially available to all. Similarly, X might be actually accepted only by members of the middle-class while being potentially available to all.

¹ By George and Weedon Grossmith: first published 1892, many times reprinted. Now out in Penguin.

The necessary corollary of this second definition must be this: X is a value in itself, absolutely, not relatively to any class-structure. It can therefore survive the destruction of any such structure, and is not touched by any criticism of that structure.

It follows that all 'middle-class values' of the second category are not only to be admired and defended but also actively promoted. They are values *tout court*, and the world is poorer without them. It is with bourgeois values of this kind that Ampleforth is concerned.

A few examples may be of service. Respect for learning, both humane and scientific, breadth of interest, refinement of speech, good manners, a dignified bearing, personal cleanliness, neatness of dress, self-restraint, thought for the morrow, dislike of violence, respect for the law and its officers—all these have been described as bourgeois, some with the added opprobrium of 'snobbish'.

Now I contend that these things are simply values in their own right, as such available to all, therefore to be honoured by all, and in fact found among members of every class. They are among the virtues of civilization, and unhonoured only by reason of inculpable defect of education or culpable option for barbarism. Their opposites—ignorance, narrowness, poverty or uncouthness of speech, gross manners, lack of dignity, dirtiness, unkemptness, lack of self-restraint, fecklessness, violence, lawlessness—are the defects of the barbarian. There is no one who would not be a better man without them, though there are some who would rather not be bettered. 'They call us barbarians', said Hitler. 'We are barbarians. It is a proud and honourable title.'

When the Vandals came into Roman North Africa, it was not only fortresses that they destroyed, but also bridge, aqueducts, farms, irrigation works, libraries and public buildings. This is the authentic barbarian rage: 'All that we do not understand we shall destroy. All that exceeds the limits of our world must disappear. Everyone whose presence reminds us that we need to learn shall be brought down.' They do not lack heirs.

It is indeed one of the blind spots of the modern Vandal not to see the snobbery implicit in his own mindless repetition of the world 'snobbish'. For example, to call respect for learning snobbish is to imply that all non-bourgeois are incapable of it. Is not this a little snobbish in its turn? These are the sort of nonsenses in which one gets entangled as soon as absolutes, things that are values in their own right, get treated as relatives, and class-relatives at that.

It should be noted that the Soviet Union, professedly classless, has no such inhibitions as the Western Left Wing. Virtues such as those enumerated above are inculcated into all Soviet schoolchildren, and visiting parties of British schoolchildren are frequently subject to acid criticism for their lack of them. Or to take an example from the world's

other pole, who cannot see that such values were cherished and, indeed, embodied by the late President Kennedy?

Mention of that name invites one to look at something which he had to a priceless degree, which this school tries to inculcate and which is the target of many sneers: leadership.

There are those who believe that this virtue was needed only while we had an Empire, that now the Empire is no more we can and should dispense with it, that continuing to value it and, even worse, to mention it in school is snobbish, socially divisive and the rest. Hence many a well-meant offering of reflex indignation cast on the fashionable altar of retrospective anti-imperialism.

But what for a school is the alternative to leadership? What is a school to teach? That the boys should cultivate an unsnobbish taste for drifting with the times, that they should beware of the divisive effects of giving a lead? Surely the point of grammar school/public school/University education becomes a little obscure if it does not qualify the minority receiving it to bear the burden of leadership. It should in fact be aiming to produce men of educated convictions and mature integrity, not to be rushed out of their opinions by the cheap use of emotive slogans and the mindless power of mass conformism; and these will be leaders, not in a Kipling context, it is true, but in a contemporary world whose need of such is manifest in every sector of our national life. And if it does not get them, if the propagandists have their way, the result may be a generation so spineless, so committed to non-leadership as to be a certain victim of the next Hitler.

The values which this school attempts to pass on to its pupils are absolutes, independent of emotive and factional labels, available to all men. And we believe that we pass them on immeasurably enriched by grace which does not destroy nature but raises it.

To return to the example quoted, Dr Rattrie, commemorated in the last issue, was an example of Christian leadership, modelled on our Lord's who said 'Behold I am among you as one who serves'. The washing of the feet on Maundy Thursday shows the synthesis. *Homo sum: Humani nihil a me alienum puto* [I am a man; I consider that nothing to do with man is foreign to me] said the pagan Terence; a Christian can echo this with many times more meaning. That no human values should be lost, that all should be passed on and that all should be raised by grace: our school exists for this.

President Kennedy had a favourite quotation; it was a definition by Aristotle. 'Happiness is the full use of one's powers along lines of excellence in a life affording scope'. This editorial has been concerned with the lines of excellence.

THE EDITOR.

THE CHURCH'S ATTITUDE TO UNITY

THE Church's present attitude to the unity of Christendom and the question of ecumenism is based on very distinct developments in her own theology in the Church. The Council's decrees show that the Church's thought about herself is in transition, and has in recent years taken certain steps forward. It will perhaps make for clarity if these are treated under two heads: firstly, our idea of 'the true Church'; and, secondly, the relation between the Church and the Kingdom of Christ.

THE TRUE CHURCH

The statements of the Council can be understood, if we remind ourselves rapidly of the ideas that previously prevailed generally in theology. We were brought up to think of the Church as the Body of Christ, and it can only be in the Body of Christ that grace is given, that redemption is made available, that men can be saved and go to heaven. This was the tradition of the Church from its earliest days. In the patristic age, for instance, one generally finds the intransigent attitude that salvation is God's free gift to Christians: those who are not Christians are clearly going to hell—not for not being Christians, but because of the sins they commit; one cannot say that this is unjust, without implying that God owes his grace to men; but this destroys the idea that it is, precisely, grace—his free gift. This somewhat fierce doctrine has a very deep root. There cannot be any private lines to God and to salvation, that do not pass through Christ and his Church. He became man to create in human history a means of salvation that was to convey to men the effects of his redeeming. To imagine that some given man could by-pass this and have a private means of response to God and to salvation, would be tantamount to saying that for him the Incarnation was not necessary. And, if not for him, why for anyone? Such a private line would evacuate the Gospel and evacuate the Incarnation. Therefore, *extra ecclesiam nulla salus*.

Yet side by side with this way of thinking there was another realization. The 'intransigent' argument is unanswerable as it stands: God can give his grace to whom he chooses, and we could not call it unjust if he did not choose to give it to all. But, at the same time, Christ died for *all men*—and this would appear to be a merely abstract and pious thought, unless Christ's grace really reached all men. So somehow the classical expression must be true that, to the man who does what in him lies, God does not deny grace. This could not mean that grace reached such a man in a way that by-passed Christ and his Church. So the problem was to see how grace, of and from the Church, could reach men who perhaps had

never heard of Christianity, indeed men who lived before Christ. If grace is imagined to be stored up in heaven in some vast tank, and simply to be dispensed direct by God to people out of reach of the Church, this does seem to make the Church eventually unnecessary. But the Church is the Body of Christ, and so is not the value of the Incarnation itself being endangered? In this climate of thought, people began to think of the Body of Christ as a larger entity than the visible Church; the terminology was occasionally used that the Body was, as it were the soul, the whole spiritual entity of the redeemed, and the Church the incarnate Body of this wider entity.

Then came Pius XII's encyclical *Mystici Corporis Christi*, which put a firm stop to this tendency of thought. It was against tradition, in which the Holy Spirit had always been thought of as the soul of the Church; and unsafe in that it veered towards notions of the Church as an invisible entity. No distinction, the Pope said, should be made between the Body of Christ and the Roman Catholic Church. The Pope was not trying to solve the problem, but barring a road to solution which was in danger of jettisoning essential truths of the faith. He seemed to be saying firmly that only members of the Catholic Church had the means of salvation.

This gave a setback to thought on the problem for a time. But Cardinal Bea was eventually to formulate a reaction to the encyclical which had been growing among theologians. In a sense one can say that he turned its doctrine on its head, particularly by insisting on the age-old belief of the Church that baptism can be validly conferred by those in apparent heresy or schism. Such baptism unquestionably makes men members of the Mystical Body of Christ. But, the Pope tells us, we must make no distinction between this Body and the Roman Catholic Church. Therefore such baptism must make them in some way members of the Roman Catholic Church!

But is this not precisely what many non-Catholics have always said themselves—that they are all members of the one Catholic Church?

This is the scene on which the Council's Constitution on the Church (henceforth 'Eccl') and Decree on Ecumenism (henceforth 'Ecum') arrived, and we will need to weigh their careful phrases in some detail. The basic document, Eccl, lays the foundation which is later developed in Ecum.

(1) The first significant phrase comes in Eccl. 8:

This is the unique Church of Christ . . . holy, catholic and apostolic . . . This Church, constituted and organised in the world as a society, *subsists in* (subsistit in) the Catholic Church, which is governed by the successor of Peter . . .

The text originally said: 'This Church . . . *is* the Catholic Church . . .' but the phrase was changed purposely to the more elusive one—a phrase that suggests, though it does not say, that the Catholic Church is a constitutive element of the Church, but not the whole of it.

(2) Then we get in Eccl. 14:

Full incorporation into the society of the Church belongs to those who are in possession of the Holy Spirit, accept her order in its entirety with all her established means to salvation, and are united to Christ who rules her by the agency of the Supreme Pontiff . . . 'Full incorporation' (plene incorporantur) implies that there is a less full incorporation of others. The phrase is repeated in Ecum. 3:

It was to the apostolic college alone, of which Peter is the head, that we believe our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one Body of Christ, into which all those *should be fully incorporated* who already belong in any way to God's People [our italics].

The implication is that those at any rate who are baptised are to a certain extent incorporated, but not fully, into the Body of Christ; and that it was our Lord's will that they should be fully incorporated.

(3) In Eccl. 15 there is a connected series of phrases:

The Church recognises that in many ways she is linked (*coniunctam*) with those who, being baptised, are honoured with the name of Christian, though they do not profess the faith in its entirety or do not preserve unity of communion (*unitatem communionis*) with the Successor of Peter . . . They are consecrated by baptism, through which they are united (*coniunguntur*) with Christ . . . They also share with us (*communio*) in prayer . . . Likewise we can say that there is a true union (*vera coniunctio*) between us in the Holy Spirit, for to them also he gives his gifts and graces, and is thereby operative among them with his sanctifying power.

The operation among other Christians of the Holy Spirit gives them a true unity with the Catholic Church. The ideas that are here only suggested in Eccl. are made more explicit in Ecum. 3:

. . . quite large communities became separated from full communion with the Catholic Church . . . Men who have been baptised and believe in Christ are established in a certain communion with the Catholic Church, even if the communion be incomplete.

There is a clear similarity between this terminology of 'communion' and that of 'incorporation'. It is perhaps legitimate to conclude that these are two ways of putting the same thing, and that full communion brings full incorporation into Christ's Body. An addition is made to the terminology in Ecum. 4:

(4) The divisions among Christians prevent the Church from effecting the fullness of catholicity proper to her in those of her sons who, though joined to her by baptism, are yet separated from full communion with her.

Here we have that, though the Church is Catholic, she cannot be fully Catholic until all are united once more.

(5) Another notable expression of a different kind is found in Ecum. 3 :

Moreover some, even very many, of the most significant elements or endowments which together go to build up and give life to the Church herself can exist outside the visible boundaries of the Catholic Church.

Elements of the Church's own life, elements from which she derives her own structure and life, exist outside her visible boundaries.

(6) All that has so far been quoted could be interpreted of *individuals* : they, we might think, can have an incomplete or inadequate incorporation into or communion with the Church, and the decree could be thought of as not giving recognition to other *Christian bodies* as such. It would, of course, be utterly unrealistic to imagine that Anglicans, Methodists, etc., have the grace of God and a love for Christ and his gospel in spite of their ecclesiastical allegiance : it is quite obvious that they in fact have these gifts through and because of that allegiance. But Ecum. goes on to treat explicitly of the Christian bodies. In doing so, it uses the phrase 'churches and communities' : this can be regarded as a sociological rather than theological description, and is not meant to convey any shade of thought : it is used because some of these bodies do not regard themselves as 'churches' or use this phrase of themselves. Hence we read in Ecum. 3 :

It follows that these separated Churches and Communities, though we believe they suffer from defects already mentioned, have by no means been deprived of importance and significance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church.

One may feel that 'has not refrained from using' is a bit ungenerous, but the document states clearly that the Holy Spirit uses these bodies as a means to salvation. Taken by itself, this could suggest that he does so regardless, as it were, of the Catholic Church. But the statement adds : 'which (means) derive their efficacy from the fullness . . . entrusted to the Catholic Church'. The statement is very careful and nuanced, and its exact interpretation may remain a matter of argument. Does it say that the Spirit, in acting through them is acting through the Catholic Church? That they derive their efficacy from this Church?

(7) A further theological idea is added in the very next sentence of this concentrated paragraph (Ecum. 3) :

Nevertheless, our separated brethren, whether considered as individuals or as Communities and Churches (capital letters are used in the Latin), are not blessed with that unity which Jesus Christ wished to bestow on all those whom He has regenerated into one body and newness of life—that unity which the holy Scriptures and the revered tradition of the Church proclaim. For it is through Christ's Catholic Church alone, which is the all-embracing means of salvation, that the fullness of the means of salvation can be obtained.

One may reflect that the various theological ideas of these passages fit together and are, perhaps, different ways of expressing the same fundamental idea : full incorporation, full communion, full means of salvation, full unity. The next section (Ecum. 4) adds a further remark about unity :

Today, in many parts of the world, under the inspiring grace of the Holy Spirit, multiple efforts are being expended . . . to attain that fullness of unity which Jesus Christ desires.

This surely implies that the fullness of unity does not exist in the Church? Whereas in the past we have been inclined to think that the Church *is* One, i.e. the Catholic Church has unity and this *is* the unity of the Church, in such a way that if you are not in it you are outside it ; we are now forced to reflect that, though there is a unity in the Church, it is not yet adequate or perfect. Nor can we simply say : 'What unity there is in the Church is in the Catholic Church, and others, in so far as they are outside the Catholic Church, do not share in it'. For an earlier passage (Ecum. 2) puts the matter in a different perspective :

It is the Holy Spirit, dwelling in those who believe, pervading and ruling over the entire Church, who brings about that marvellous communion of the faithful and joins them together so intimately in Christ that He is the principle of the Church's unity.

Though in this earlier part of the decree there has as yet been no explicit reference to the separated brethren, except in the Introduction, the words themselves must of necessity, and by their own meaning, be taken to apply to them. If the Holy Spirit dwells in non-Catholics (who are certainly 'believers'), and if the Holy Spirit is the principle of unity, then it follows that the separated brethren have the principle of unity dwelling in them. Indeed, the phrase 'the entire Church' would seem to be chosen to include other Christians.

A final touch is given to this question of understanding the unity-in-disunity of the Church in *Ecum.* 4:

Little by little, as the obstacles to perfect ecclesiastical communion are overcome, all Christians will be gathered, in a common celebration of the Eucharist, into that unity of the one and only Church which Christ bestowed on His Church from the beginning. This unity, we believe, dwells in (*subsistere in*) the Catholic Church as something she can never lose, and our hope is that it will continue to increase until the end of time.

The same phrase is used (*subsistit in*) of the unity of the Church, as was used, in paragraph (1) above, of the nature of the Church as a whole.

Two reflections on this question of unity seem to emerge. The first is that we are forced to realise that we cannot claim perfect unity for the Catholic Church, and forget the others. We say that the Church is one, and holy. But, just as her holiness is not perfect on earth but only in heaven, so too her unity. It is only in heaven that she is without spot, or stain, or wrinkle. Her unity has never been perfect—there have been dissensions from the beginning, as is explicitly recognised in *Ecum.* 3—and will probably never be perfect this side of heaven. The second reflection is that, while the Council points to a certain measure of unity that already exists between all Christians, it also indicates that the source of this unity is the Catholic Church.

Finally, a few observations on the trends of thought which all these passages reveal. First of all, the Decrees avoids the term 'membership', over which there had previously been so much argument. But it would seem fair to comment that exactly the same idea is covered by the term 'incorporation'. It was always membership of a living body that was under discussion, and not merely 'subscribing membership' or external allegiance of any kind. The Council says that at least the baptised are (in some sense) incorporated into the Catholic Church. (It does not say that the unbaptised are in no sense incorporated: it simply leaves this wide question untouched.) But earlier in this article we had occasion to reflect that this seems to be much what other Christians have always maintained themselves—that they were incorporated into (members of) the Catholic Church, the Great Church as they understood it. Where precisely is the difference? First, in that phrases such as 'subsistit in', and the passages on unity, show that the Council's teaching is that the Roman Church is (in some way not exactly defined by the Council itself) central to God's plan for a Church, and to all the means of salvation including unity, in a way that other Christian bodies are not. The passages on unity seem to be the clearest: a fair interpretation of them, if a brief summary can ever be fair to such delicately chosen phrasing, would perhaps be that the Catholic Church has a unity which the others lack, even if they do not

lack it entirely, and that they can only gain it more fully from her, or at any rate by full communion with her.

One could put this more pictorially in terms of 'the branch theory'. This, as advocated by some Christians, is that in the course of time the one Church spread out in branches, while remaining one as a tree is one: all branches are equally valid parts of the tree, equally valid expressions of the one great mystery, which no single branch can fully express by itself, etc. The Catholic Church never has subscribed, and never could subscribe, to such an explanation. But we can think in terms of offshoots from a main stock and main source of life, which continues to be such: other Christian bodies are to some extent separated off, but not wholly so; they still live by the life of the whole organism, and draw strength and vitality from the main source.

Thus the concept of the 'true Church' is maintained, but not in the most rigorous and black-and-white terms of 'we are right and you are wrong'. Salvation for other Christians certainly comes from their Churches and not in spite of them. And one may legitimately reflect, though this is not said by the Council, that an individual Christian may draw more life and strength from his Church than an individual Catholic does from his. The individual may be closer to Christ, by his response to grace, but the body as such is defective: it does not have, express, and offer to its members all the means of salvation, among which unity is eminent.

THE KINGDOM OF CHRIST

Most of this article has been given to this first concept of the true Church, as it is an involved subject and needs to be considered from many aspects. But there is a second theological advance that emerges from these two documents, which throws light from another angle on the question of how we understand the Church (and therefore how we understand unity). There is new thinking about the relation between the Church (on earth) and the Kingdom of Christ. We did tend to equate the two, and the Council distinguishes them. We thought that God, in the Incarnation, entered history at a particular point, and that subsequently redemption, grace, the means of salvation, were conveyed 'horizontally' to us through the flow of history, through the structures of the visible Church Christ instituted on earth; and we have tended to consider unity exclusively in this historical perspective. We found it difficult to think of any action of God on man which was, so to speak, independent of this movement of life inaugurated by Christ in human history. And so we tended to bring the whole activity of Christ down into the Church as she exists on earth, and to say that, except in so far as Christ lives and acts in the Church, we could not see that he acted on men at all.

But the Council distinguishes the kingdom of Christ from the Church on earth, or at least does not equate them. The whole Church is a mysterious reality which exists in its fullness and substantially not on earth but in heaven. Christ sits at the right hand of the Father in glory, and there his kingdom is established. On earth it is only inaugurated, in process of establishment and of growth. But he is in heaven and rules on earth from heaven. And so the horizontal perspective needs to be complemented by a vertical one, allowing for what tends now to be called the 'charismatic' aspect of God's action and of the Church's life. One can amplify the idea by saying that, if Christ sends his Spirit without using the visible structure of the Church, this is not an action outside the Church; indeed it brings into being some part of the life of the visible Church. For we can never understand the Church simply in terms of the Church on earth: it is all the time from heaven that she draws her life, her fullness, from Christ who reigns in his kingdom. Not that the vertical idea displaces the horizontal. It complements it. Both are necessary to our thinking. And if the different perspectives lead us to paradox, we need not be dismayed: the Church is always a mystery which escapes our full grasp.

The Council does not treat this 'new' theme *ex professo*, but there are glimpses here and there which colour the whole: for instance in Eccl. 13:

Among all the nations of the earth there is but one People of God, which takes its citizens from every race, making them citizens of a kingdom which is of a heavenly and not an earthly nature. For all the faithful scattered throughout the world are in communion with each other in the Holy Spirit.

Clearly there is an ecumenical implication to such a passage, drawn from what it actually says, even if the Fathers were not primarily or immediately focusing the question of separated brethren. Again, in Eccl. 6, the Council gives various descriptions or traditional pictures of the Church, including that of the heavenly Jerusalem, our mother. She is described as the spotless Spouse of the spotless Lamb, and the thought continues:

The Church on earth, while journeying in a foreign land away from her Lord, regards herself as an exile. Hence she seeks and experiences those things which are above, where Christ is seated at the right hand of God, where the life of the Church is hidden with Christ in God until she appears in glory with her Spouse.

Finally one may note what is merely a passing remark, but what is in many ways the most meaningful statement of all, in Eccl. 3:

The Church, or the Kingdom of Christ now present in mystery . . . (Ecclesia, seu regnum Christi iam praesens in mysterio).

One can say that the Church (on earth) is defined as the kingdom of Christ now made present (in space and time) 'in mysterio': that phrase is surely not meant to be given a merely vague sense; perhaps it can be most accurately translated as 'sacramentally'—the Church, the visible and effective sign of the heavenly kingdom of Christ. The 'real' Church is in heaven, we may think, and it is into that kingdom that we are all incorporated: the visible Catholic Church is the effective sign of that incorporation for all men. Clearly, the other Christian bodies, particularly in virtue of baptism, have some relation with that heavenly kingdom; and it is because of their relation with the kingdom that they have a communion with each other on earth, and not vice versa. We are not to think only in terms of their history.

This article has attempted to indicate the theological thinking that lies behind the Church's whole attitude to ecumenism, and must govern her practice. If the picture is in some disarray, we need not be dismayed. The Council has not tried to give a tight systematic exposition that would close discussion: it has laid before us the rich material, which will open it up.

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THERE'S NOTHING TO WORRY ABOUT, REALLY

Chambers' caskets are just fine,
Made of sandalwood and pine,
If your loved ones have to go,
Call Columbus 690.
If your loved ones pass away,
Have them pass the Chambers' way;
Chambers' customers all sing:
'Death, oh death, where is thy sting?'

American radio commercial, sung to tune of *Rock of Ages*.

(Queen, 11-5-66.)

THE IMPACT OF THE COUNCIL

A LAYMAN'S VIEW

By the time these words are in print, it will be all but a year since the Second Vatican Council ended. It would be absurd, at such a short distance, to claim to see in perspective an event so tremendous in the history of the Church that its effects will be felt not over generations but over centuries. Nor is it possible for a layman—I doubt indeed if it would be possible for a theologian—to make a coherent assessment of all the impulses, spiritual, pastoral or political, which the Council has released. For one result of taking theology out of the exclusive grasp of the professional theologians is that so much theology, popular as well as professional, is now published that no one who has to give his mind to other subjects too can really keep track of current trends in Catholic thinking. A layman who attempts to generalise about such matters can do little more than trawl in vast and troubled waters, giving himself courage by recalling that the waters have, after all, been troubled by the Holy Spirit.

But if we do not make some effort to formulate a general impression of what is happening we are in danger of being swept away by the flood. For the debates on the Council floor which shook the ordered structure—the too well ordered structure—of post-Tridentine Catholicism have spread through the whole body of the Church. Parties have been formed, opinions on many issues have crystallised in opposing senses, battles are being fought for possession of the Church's mind on great questions. What was thought to be unchallengeable ground now seems to be eroding under our feet. Here is a situation essentially unfamiliar to any English Catholic who reached intellectual maturity before the Council was convened. If he is not to lose his head or even his faith, he must stand back a little from the field of controversy, take stock of what is happening, and try to distinguish, however hesitantly or provisionally, between good and bad, between the lasting and the ephemeral.

The purpose of this article, then, is to consider from a worm's-eye view some of the main features of the post-Conciliar landscape and to suggest, no doubt with all the distortions of perspective that a worm's-eye view entails, a few signposts for those who, as I do, find the terrain full of promise but not without its sinister overtones.

For some people the Council has brought nothing but alarm. It seems to have enthroned the principle of private judgement and called in question the uniqueness of the Church's teaching authority. For others it has sidestepped the burning issues of the day, addressed

itself to essentially ecclesiastical questions and mistakenly pursued an enervating consensus. But for most of us who stand somewhere in between these two extreme positions, the defining characteristic of the Council, the mark by which, if by no other, it can be recognised as the work of the Holy Ghost, is the sense of *liberation* which it has generated throughout the Church, a sense which springs as much from the tone and style of its deliberations as from all or any of its constitutions. Only time will show which of the acts to which the Council set its name will have the most lasting effect: the documents on the Liturgy, the Jews, Ecumenism, the Church and the Modern World, or the Pope's appeal to the Reformed churches for forgiveness; but the sense of liberation is immediate, and has already been profound.

Of course most Catholics before the Council had come to recognize that the principle of religious freedom must follow from the sovereignty of conscience, and that the primacy of truth entailed the principle of free intellectual enquiry. But at the same time many Catholics had at the back of their minds the feeling that there were certain issues affecting the Church—the list would vary from person to person—at which it would be intellectually uncomfortable to take a long, straight and wholly detached look. The Abbot of Downside put this feeling into what he admitted to be an extravagant form of words when he described pre-Conciliar Catholicism as 'the best of all possible religions and everything in it an intellectual scandal'.¹ The Council has released us from these inhibitions and demonstrated that the Church can be looked at honestly, with fresh eyes, and from a perspective no longer darkened by post-Reformation conflicts and anxieties. That is something to thank God for.

Two immensely important benefits have so far sprung from this sense of liberation. The first is a much more widely shared understanding not just of the absolute claim of truth, but of truth as an objective to be striven for as well as a possession to be defended. The second is a fuller recognition of the primacy of love in the system of Christian morality.

Neither of these attitudes or standpoints, to call them so for want of a better term, is in any sense new. On the contrary they have both been of the essence of Christianity from the beginning. But it would be unrealistic to deny that in many Christian minds they had been overlaid by fear, by lack of confidence and by a disposition to formulate man's relationship to God exclusively in terms of rules.

If the Council has succeeded in clearing these obstructions away, we may reasonably hope to see the results in an intellectually vigorous and self-confident theology, enjoying a more fruitful relationship with the secular sciences than has been possible since the Renaissance; and in the field of pastoral theology, a retreat from legalism and casuistry,

¹ *The Tablet*, 5th February 1966.

with a consequent decline in scrupulosity and superstition and an enhanced sensitivity to the dangers of pharisaism. We may even look forward to a time when 'see how these Christians love one another' will have the ring of truth rather than irony. It would be hard to imagine a more complete vindication for any Christian assembly.

In the short term, however, Christian charity seems to have been among the first victims of the present turmoil. In theology as in other areas of life excess follows constraint and enforced loyalties do not always survive the lifting of sanctions. The present upheaval in our attitudes and systems of thought is neither surprising nor of itself unwelcome. But what is surprising and desperately saddening is the bitterness with which Catholics of opposing points of view are now venting their spleen upon the Church as an institution and upon one another. Advocates of charity towards other Christians can write and speak of their fellow Catholics with a venom for which contemporary British party politics hardly provide a parallel. We hear a lot about the value of reintroducing healthy controversy into the Church, but unless we can pursue our own disagreements with a much greater respect for, and understanding of, one another's point of view than we do at present, our much heralded dialogue with the modern world will never get off the ground.

Related to the deep divisions of attitude and objective which have appeared within the Church, is the phenomenon which it has become trite to call a crisis of authority. No one, whatever his stance in the matter, denies that there is a crisis of authority in some sense, that it is unsettling many minds and profoundly troubling many others. I do not however intend to discuss it here, partly because so much has been written about it elsewhere and partly because, however painful it may be, it derives inevitably from the Council's desire to establish a more human and responsible relationship between bishops, priests and laity, and the crisis cannot work itself out until these new responsibilities are accepted and understood.

What is in some ways more disconcerting than the challenge to accepted forms of authority is the inclination evident in so much popular writing about the Church to break with the past itself, rather as if the Church were in the same case as a notorious sinner, trying to blot out so many years of life and start again with repentance and a clean sheet. This distaste for the past applies to virtually the whole period between the Great Schism and the Second Vatican Council, and especially of course to the developments which followed the Council of Trent. As at the Reformation, the feeling is abroad that the accretions of centuries are a source of corruption in the Church and that we must try somehow to combine a sophisticated and liberal approach to theological problems with the freshness and simplicity of the Apostolic age.

This is not so much a seriously held intellectual position; it is more a tendency of mind compounded of idealism, enthusiasm and impatience of which you catch a whiff in the correspondence columns of the Catholic press, in statements of progressive theologians, in popular assessments of the condition of the Church today and in some of the contributions to those eye-catching symposia published under the editorship of Count Michael de la Bedoyère.

The naiveté of this attitude would matter less if it did not manifest itself in such a marked lack of generosity. Although the pre-Conciliar Church has receded into the perspective of history with a rapidity which seems barely credible, it is none the less strange that people who experienced it should now write of it with so little sympathy or understanding. Before the Council, these people tell us, the Church was an inward-looking corporation controlled by a small clique of narrow-minded Italian celibates; reactionary and legalistic, dominated by a sterile and individualistic theology, practising an antiquated and formal liturgy devoid of meaning to all but a few expensively educated initiates; triumphalist and arrogant in its attitude to other Christians, incapable of engaging in any comprehensible dialogue with the modern world.

This account may be thought far-fetched but it is very much the impression of the pre-Conciliar Church which is conveyed with varying emphases in the first chapter of George Bull's *Vatican Politics at the Second Vatican Council* (and incidentally it is interesting how many judgements about the Church are now expressed in political terms), in Fr Robert Adolf's *The Church is Different* and even in the Abbot of Downside's article 'After the Council' in the *Tablet* of 31st February 1966, where it is admitted in an aside to be a caricature. And none of these writers is an extreme 'progressive'; rather the contrary.

Now it is apparent that some of the charges against the pre-Conciliar Church are well-founded. If they were not we should have no explanation for the sense of liberation which the Council has in fact brought about. But the point is that what is fast becoming the received account of conditions in the pre-Conciliar Church does not begin to add up to a picture of what it was really like. If it did we should equally be without an explanation of why the Church was loved as she was loved; why in the darkest days of her intellectual decline she attracted and held the devotion of a Newman, and in our own day that of Chesterton and Knox and countless other English converts.

The pre-Conciliar Church was loved because with all her shortcomings she carried, however imperfectly, the four marks of unity, sanctity, Catholicity and Apostolicity; because she taught with authority about sin, death and suffering as well as about Redemption; because at a time when, in Fr Philip Hughes' words, men's minds were 'rotted with

a lifetime's preoccupation with the superficial, the ephemeral, the imaginative, the emotional',² the Church offered the promise of profundity, stability, holiness and peace. 'Fortress Catholicism', if you like, but a fortress not to be despised.

No doubt the defenders of the fortress had the defects of their qualities; they were, almost by definition, not 'open to the world'; they could be rigid and authoritarian, slow to adapt and slow to see the relevance of new ideas. But the spirit which animated them was not the spirit of repression. It has been caught in a notable passage by Ronald Knox which almost suggests the gift of prophecy, so consciously does it seem to be directed against some post-Conciliar publicists:

'Where you see men, in the old world or in the new, full of the conviction that there is one visible Church, and that separation from it is spiritual death; where you see men, in the old world or in the new, determined to preserve intact those traditions of truth which they have received from their forefathers, and suspicious of any theological opinion which has even the suspicion of whittling them away; where you see men distrustful of the age they live in, knowing that change has a Siren voice, and the latest song is ever the most readily sung; where you see men ready to hail God's Power in miracle, to bow before mysteries which they cannot explain, and to view this world as a very little thing in comparison of eternity; where you see men living by the very high standards of Christian ambition, yet infinitely patient with the shortcomings of those who fall below it—there you have the Catholic type.'³

The period flavour of these sentiments is a measure of how far we have travelled in the past few years. But although fashions may change and Knox's patrician cadences fall on less sympathetic ears, the type which he defined will always have an honoured place within the Church.

In the world of politics or fashion a tendency to discredit the immediate past is to be expected, and perhaps does not matter. But in the Church it does matter, because the Church more than any secular institution, more than any nation, is a continuum. It is a community which embraces the dead as well as the living, the past as well as the present, and the development of its doctrine is not a matter of reformulating *de novo* for each new generation a corpus of truths contained in the Deposit of Faith, in language which that generation can understand; it is a continuous process, in which each generation of theologians must build on the work of their predecessors. We cannot wipe the slate clean; 'relevance' is not the ultimate criterion.

² Hughes: 'The Coming Century' in *The English Catholics 1850-1950*.

³ Knox: *The Belief of Catholics*, Chapter xii.

Newman had to fight for this point against the extremists of his own day, the Ultramontanes of the First Vatican Council: '... we do not move at railroad pace in theological matters even in the nineteenth century. We must be patient, and that for two reasons, first in order to get at the truth, and next in order to carry others with us. The Church moves as a whole; it is not a mere philosophy, it is a communion... Traditions should not be flouted... the time may come when it will be seen how these traditions are compatible with additions, i.e. with true developments which those traditions indeed in themselves do not explicitly teach—but you have no right to wipe out the history of centuries and to substitute a brand new view of the doctrine, imported from Rome and the South.'⁴ Today we might have to substitute 'Holland' for 'Rome'.

Although the attempt to by-pass Christian tradition is not new in the history of Catholic thought, the emphasis on contemporaneity as a criterion of Christian truth is... Dr Routley's book tends to fall short of whole-hearted modernity', we read as a critical judgement upon a work of theology in *THE AMPLEFORTH JOURNAL*. This is newspaper theology with a vengeance, and it is leading its exponents like a will o' the wisp over some very rank and treacherous ground. An obvious example is the contemporary rethinking of eucharistic theology. For many centuries now the emphasis in Catholic teaching about the eucharist has been on the Mass as a sacrifice at the expense of the Mass as a meal (though there has never been any lack of imagery describing Holy Communion as the food of the soul). Now, as it appears to the layman all of a sudden, it is no longer fashionable to talk about 'the sacrifice of the Mass'. If we are in the swim, we talk exclusively about 'the eucharistic meal'. Little if any effort is made to explain that these are two aspects of the Mass, that one has in the past been emphasised at the expense of the other, but that they are essentially complementary; on the contrary, one would think that they were mutually exclusive.

I use the words 'fashionable' and 'in the swim' deliberately, because unless one is an initiate that is precisely the flavour which much popular writing about the New Theology (in itself an ominous term) conveys. In the same way we are witnessing in Holland and elsewhere a gradual devaluation of the practice of devotion to the Blessed Sacrament, a practice which has been at the roots of Catholic piety since the Middle Ages and which, in the words of Magdalen Goffin, 'emphasises the truth of Christ's continued sacramental presence and makes Roman Catholic churches living places of prayer not only on Sunday but every day of the week'.⁵ This devaluation is held to derive from the stress put on the Mass as a communal meal, with the consequent implication that

⁴ Quoted in Meriel Trevor, *Newman: Light in Winter*, p. 473.

⁵ *Objections to Roman Catholicism*, p. 31.

our Lord is only present in the host when it is being consumed by the Christian family; but it is difficult to avoid the lurking suspicion that somewhere behind it there is also a drive to be *plus réformiste que la Réformation*. 'How much will Jones swallow?' where Jones means my Protestant neighbour, has been erected in some quarters into a determinant of Catholic practice; though it is to be doubted how far this contributes to a sincere or realistic ecumenical dialogue.

To say this is not to criticize those theologians who are trying to find new and more intelligible formulae with which to express and enrich the traditional doctrine of the Eucharist. No one educated in a philosophical tradition remote from Thomism can be altogether happy about the transubstantiation formula as the final expression of the truth of our Lord's presence in the consecrated host. No one, as I have suggested earlier, should quarrel with attempts to explore the almost infinite potentialities of the theology of the Eucharist in order to give the faithful a fuller realization of the many-sidedness of the Mass. But it should be apparent that these attempts are going seriously astray if they lead us to question the value and foundations of practices which have been as central to the Catholic tradition as devotion to the Real Presence or as directly derived from it as daily Communion. The Council's purpose was not to replace one set of mistaken emphases with another; not to destroy, but to enrich; not to abandon tradition but to renew it.

The relationship between tradition and renewal, between reform and destruction, is perhaps the right context in which to notice briefly another very significant development in the contemporary Church. It started long before the Council, but the Council has given it considerable impetus and Pope John's encyclical 'Mater et Magistra' is often held to endorse it. This is the emergence of what might be called New Left Catholicism: a brand of Catholicism as deeply committed to politically 'progressive' and even revolutionary attitudes as official Catholicism has in the past been to 'reactionary' ones. In England this school of thought has recently found considered and coherent expression in a symposium called 'The Committed Church' edited by Fr Laurence Bright, O.P., and Simon Clements.

Apart from the emphasis which it places on political commitment, this movement is closely linked to the New Theology, and its adherents tend to adopt the most extreme 'progressive' positions on such questions as relations with non-Catholics (including non-Christians and Marxists), liturgical reform, and the need to reshape the Church's traditional organization and discipline.

It would be easy to castigate this form of Catholicism along the lines of Anthony Lejeune's 'Religion is not about Social Justice', but to do so would be a grave mistake. It must be admitted that if one does not hold radical political views, nothing drives the blood to the head like a dose of

articles by Catholics who do. Nevertheless, in maintaining that Christianity is about social justice—because it is about justice, and about love of one's neighbour—these Catholics are performing the legitimate and necessary function of redressing the balance within Catholic tradition which has rested too heavily in the past on the side of the individual and his spiritual needs. This undue emphasis upon the individual—or, more accurately, the failure to balance it effectively with a corresponding emphasis on the individual's obligations to and membership of the community—is responsible for the tragic scandal of apparent Catholic indifference to the social effects of capitalism, and to what was long ago identified as 'the loss of the working class'. Out of the void which this indifference created grew Communism, rightly defined as a Christian heresy because it took one aspect of the Christian message—and one which Christians shamefully neglected—and expanded it to fill the whole spiritual horizon.

For all its vigour and burning conviction, which should put more conventional and complacent Catholics to shame, New Left Catholicism runs precisely this risk. It has other shortcomings, one of which is the contribution some of its advocates are making by the tone of their writing to the generally envenomed atmosphere in which current controversies within the Church are being pursued; but the two root dangers in its approach are on the one hand its tendency to argue that the whole Christian message can be expressed in political and social terms and, on the other, its tendency to claim that only one form of political commitment is legitimate for the practising Christian. The former tendency would de-supernaturalize the Christian religion; the latter would fetter men's consciences to a new form of Josephism.

For while there is a legitimate place—and until recently an empty one—within the Church for those who seek a fundamental reshaping of the structures of society to make life livable for all men, they must recognize that there are more ways than one in which society can be transformed. Socialism is not an extension of revelation. They must recognize too that there will always be a place in the Church equally for those who want to live the Christian life within society as it is, or to make only modest changes to its structure. It is not for nothing that our Lord disappointed the nationalists among his hearers by his answer to the question about paying tribute to Caesar; or St Peter urged his flock to honour the King, and slaves to be subject to their masters. For the Christian—however unfashionable it may be to say so—lives in this world in no abiding city, and the pursuit of social improvement is an expression of his personal sanctity (which is the love of God), not a substitute for it.

The last feature of the post-Conciliar scene to which I want to draw attention is of a different order from the others; but because it is an impediment to renewal which is of direct concern to the laymen,

it should not be overlooked. It is the nature of the language in which more and more contemporary theology seems to be written. This is not a reference to its polemical tone, but to its esoteric quality and general lack of either clarity or elegance.

It is one of the curious ironies of the present state of theological activity that many of those most anxious for a dialogue with the world are so careless of the need to use language which the ordinary inhabitant of the world can either admire or understand. I am thinking partly of the flood of 'with it' words—commitment, insight, witness—which dot the pages of contemporary Catholic writing, but more seriously of the gruesome incomprehensibility of much that is served up to us. Why, if St James could sum up a man's religion as 'to visit the fatherless and widows in their affliction and to keep himself unspotted from the world', and St John condense what he had to say into 'Little children, love one another' must a reviewer in the JOURNAL—I fear I have cited him unfavourably already—recommend to us 'a developing commitment to the totality of what is lovable?' And what is the ordinary non-theologian to reply to the same reviewer when he asks elsewhere if there is any objection 'to seeing the Fall as a fall upwards, the discovery of and commitment to individual separateness being part of the creative process of human self-discovery which led to Christ?'

This tendency to obfuscation—which may derive in part from the combined influence of existential philosophy and the work of Fr Teilhard de Chardin, neither of which can be read with one's feet in the hearth—is much more than an aesthetic affliction: it is an important contributory cause of the unsettlement felt by the considerable number of Catholics who believe that the Faith is being whittled away to conform to the prejudices of the anti-supernaturalists. It takes the form of a sort of systematic ambiguity by which the writer entices you on into a state of doctrinal confusion, so that you are never certain if he is being unorthodox or just being orthodox in an esoteric way. Professor Mascall in his notable book *The Secularisation of Christianity* (which still awaits an answer) defines this (in relation to the Bishop of Woolwich) as 'the art of occupying advanced and indefensible positions and then hastily withdrawing as soon as the counter attack develops'.

There are whole areas of Catholic thought where this ambiguity is causing difficulty and distress. I have already mentioned eucharistic theology; the borderland between ecumenism and indifference is another rich source of imprecision of the same kind (it would be difficult, for example, to deduce from the chapter on relations with other churches in Fr Adolf's book *The Church is Different* whether any crucial choice is involved in opting for membership of the Catholic rather than one of the Reformed churches); and other doctrines including even the

Resurrection have not escaped. If there were no force in this criticism it is difficult to see why the French hierarchy should recently have found it necessary, in rebuking extreme conservatives, to issue a solemn affirmation that 'after as before the Council, the Catholics of France, united with their Bishops, believe in Christ's divine presence in the Eucharist, Mary's eminent role in the economy of salvation, and the Pope's supreme authority'.⁶ Last year the Dutch hierarchy issued a letter confirming the Church's teaching on the Eucharist and Confession, and in August of this year they found it necessary to issue another statement confirming the doctrine of the Virgin Birth and speaking of their 'duty to protect the faithful against errors' in a situation in which religious truths were being given latitudinarian interpretations.⁷

This may seem a gloomy note to end on. But as I said at the beginning, the landscape has its sinister overtones as well as its promise; and it is in part a matter of temperament—often a matter of mood—whether the sinister or the promising features loom the larger. What seems certain is that the Church has passed from a phase of monolithic unanimity into one of tension and controversy. Historically there is nothing new or strange about that. Periods of tension are customarily both creative and disruptive. Will the present period be an exception? We shall see many great debates within the Church in our lifetime. If we have really 'come of age' as Christians (I think the phrase is Dr Robinson's) we shall be able to pursue our differences creatively and in charity together. On our ability to do so will depend whether the Church emerges purified and reinvigorated or, as after the long drawn out Jansenist and Gallican controversies, exhausted and impoverished by internecine warfare. There is no recipe for success, other than charity; but we shall not go far wrong if we keep in mind the words of Dr Mascall, addressed to theologians but applicable to all literate Christians:

'... It will not matter very much if the theologian is sometimes wrong, as long as he is not convinced that he is always right. What ... he must and can be convinced of is the truth of the great Christian tradition, even when he is in the humiliating position of not being sure that he or anyone else has yet adequately understood its content or seen it in its true proportions.'⁸

DAVID GOODALL.

⁶ *The Tablet*, 2nd July 1966.

⁷ *The Tablet*, 27th August 1966.

⁸ E. L. Mascall, 'Theology and History', quoted in *The Secularisation of Christianity*, Chapter i.

FREEDOM WITHIN THE CHURCH

FREEDOM is alone a large and difficult topic; when the Church is also in question, it becomes both complex and delicate. To say anything worthwhile in a short essay, therefore, one corner of the field must be chosen and assumptions made about what is to be found in the rest. The present reflections are intended as a practical, rather than as a speculative contribution, so I shall introduce no more philosophical or political points than are necessary to my purpose; and in particular I shall assume not only that men are free to choose and act within certain limits, but also that this provides a ground for claiming certain specific freedoms, of which they may not at present enjoy the exercise, as *rights* for all men.

The first position for which I want to argue is a general one, not confined to the Church. It is that the concept of a human freedom is relative to a given society, and that as that society develops, the number of human freedoms claimed as rights for its members also increases. I have already utilized, without explaining, a distinction between *human freedom* and *human freedoms*. We are concerned with the former when we ask if a man acted *freely* on a given occasion, and in general we assume that all men are free in the sense that they *can* choose to act and act as they choose at least in some circumstances. By contrast, the meaning of 'a human freedom' is best seen by considering what has counted as being a *free man* at various periods of history.

First, a free man was one who was not a slave or serf (theological freedom seems to be built on this sense). Since the eighteenth century, the notion of political freedom has come to the fore: for the individual, the franchise and what is expressed by the maxim: 'no taxation without representation'; for a whole people, freedom from foreign domination or colonialism. Since Marx, we have heard much talk about economic freedom; indeed it is obvious enough that a man whose entire energies must be devoted to providing food, clothing and shelter for himself and his family must lead a very constricted life. Again, the Council has made us much aware of the notion of religious freedom: freedom of worship and, within due limits, for the individual to act in accordance with his moral principles.

These freedoms differ from human freedom in that not all men enjoy them, and *a fortiori* do not possess them by nature. It may be claimed, and often is, that all men have a *right* to them by nature; but in effect they are to some extent ordered in a series, such that the next only becomes relevant when society has developed in a certain way. Thus political freedom for the individual was claimed first for the nobility, then for the gentry, and only extended by degrees to the

bourgeoisie and to the proletariat—and finally to women. As each section of the community attained it, the next began to demand it. Similarly with economic freedom: before industrialization, there was not the means for economic freedom to be possible for more than a very few; but given the potentialities of the machine, there was a *point* in telling the proletariat that they could be delivered from hunger, nakedness and hovels.

Indeed freedom always remains an unattained ideal. As soon as we secure one human freedom, we begin to notice other respects, unremarked before, in which we are not free. Thus having for the most part attained in our own society the freedoms listed above, we are now much concerned about equality of opportunity: in particular, that each of us should be free to obtain that degree of education from which we can profit, without limitations imposed by family origin or environment. It should not therefore surprise us that over the years the number of human rights to freedoms of one kind or another claimed in Catholic teaching has increased: thus Leo X extended them into the economic sphere (the right to a just wage), and John XXIII to further education, health services and leisure facilities for the individual, together with freedom from colonialism for whole peoples.¹ If I am right, then, in supposing that the development of society makes new kinds of freedom possible, we may expect further extensions in the future and claims for rights which no one has yet imagined.

There is also another kind of situation in which the demand for a new freedom can arise. Sometimes the price of obtaining one freedom is the loss of another: in our day, the extension of economic freedom has made an increasingly complex administrative machinery necessary. This has had the general effect of lengthening the time which is taken to make decisions, which can often restrict an individual's freedom of action; and by giving wide powers to officials who are often not politically accountable, it can on occasion produce real injustices. In reaction, we can see the stirrings of a demand for freedom from bureaucracy; at the political level this has been recognized in Scandinavian countries by the institution of the 'complaints-man', in France and Italy by the 'councils of state', and to a much more limited degree in England by the creation of administrative tribunals.

Administrative procedures are nevertheless a necessity in a society as complex as ours if political control is to be maintained; our own contribution has been the gradual substitution of the group for the individual as the unit for decision-making, so that a recent book on British political institutions is aptly entitled 'Government by Committee'.²

¹ See E. E. Y. Hales, *Pope John and his Revolution*; London: Eyre and Spottiswoode, 1965; especially II, 2.

² K. C. Wheare, *Government by Committee*; Oxford: Clarendon Press, 1955.

This move brings its own problems: administrative organs have a natural built-in tension, because the more you restrict the arbitrary powers of the individual administrator, imposing statutory limits to what he may decide and committee procedures for obtaining 'higher' decisions, the slower in operation, and therefore the less efficient, the whole apparatus becomes.

Again, there is an increasing problem of communication. We have all had experience of the administration whose left hand does not know what its right hand is doing. But if horizontal communications *within* an administration can break down, how much more and with what disastrous results, can *vertical* communications fail between administrators and those governed! Decisions taken within an administration so often arouse violent public reactions either because the reasons for them (which may not be apparent) have not been explained, or else because there has been no outside consultation before they were taken.

These problems have become the subject-matter of a newcomer to the social sciences, management studies. Their successful resolution is clearly of great importance for our freedom and happiness as individuals; we are all affected in one way or another by various kinds of management, from the government down. Yet nowhere are we more deeply and lastingly affected by any other administration than by that of the Church; no other authority can bind our consciences, tell us not merely what we should do but also what we should believe. We think that the abuse of political authority by totalitarian and racist régimes is terrible; but we should consider the abuse of spiritual authority within the Church an even greater crime. After all, it is the Church which claims that the various human freedoms are rights of all men; there is accordingly much less excuse for her ministers to act in contravention of them than for any dictator who does not acknowledge such rights.

Given that the purpose of the Church is the salvation of souls, we must appraise the efficiency of her administration by its effectiveness in securing that end. This obviously poses a fundamental difficulty, because we are not in a position to obtain any direct measure of her success. However, we do have a rough idea of the kinds of human actions which are necessary on the part of the Church if her mission is to be fulfilled: the worship of God, the preaching of the gospel to all men, and the expression of Christ's love for men by providing for various kinds of needs. Here I want to concentrate upon just one of these means, the preaching of the gospel; as the Council has said, 'the pilgrim church is missionary by its very nature',¹ and I shall argue that this work of the Church has been and continues to be frustrated by administrative attitudes and procedures which restrict the freedom of its members. I shall also try to show that the Council documents point the way towards

¹ Decree on *The Missionary Activity of the Church* (henceforth *Mis*), 2.

the remedy, but that if they are not absorbed and followed up in detail, the result of the Council may well be further obstruction of the Church's missionary activity.

It is clear that the doctrine of the collegiality of the bishops will have the practical effect of increasing their freedom, if not in relation to the Pope, at least in relation to the Roman Curia. Since Trent, one may say, the Church has been like an American university where the President and his professional administrators (who have often never been engaged in academic work) make the policy decisions about the university's development, the rules for its conduct, etc. and merely communicate them to the academic staff; whereas now it seems that the Church will become more like an English civic university where the centres of power are the Vice-Chancellor and the Senate (composed of the professors), and where the main policy decisions are worked out by Senate committees working under his chairmanship, with the administration in a subordinate capacity. It should be noticed that in terms of this analogy power will pass from the Curia not to *individual* bishops, who may well be less free than before on their own, but to *groups* of bishops. The episcopal conferences for the bishops of a whole country are obviously going to be very important in this connection.²

These developments point to a great increase in the freedom of bishops acting as a group, and to the extent that the reform of the Curia for which the Council called³ will, if it materializes, subject its decisions to the control of episcopal committees, reduce the arbitrary exercise of powers and improve horizontal communications within the Church's administration, it is a blow for the freedom from bureaucracy of which I spoke earlier. But it has been remarked that unless corresponding changes are effected in the relationships between bishops and priests, bishops and laity, and priests and laity, we may only exchange the tyranny of the Curia for a much worse, because more immediate and personal, tyranny of bishops; it has happened before, and could happen again.⁴

In fact, I think the danger is more subtle, at least in Britain, to which from now on my argument will be confined. It is already manifesting itself in the shortage of vocations, especially from among the educated laity, to the diocesan clergy. The bishops are obviously worried about this; Cardinal Heenan wrote recently:

'Although Catholics now have abundant opportunities for higher education, the number prepared to make some return is not noticeably on the increase. Tens of thousands of Catholics have taken at least a

² Decree on *The Pastoral Office of Bishops in the Church* (henceforth *Epi*), 37-38.

³ *Epi*, 9-10.

⁴ See M. A. E. Dummett, *Corruption in the Church*; in *New Blackfriars*, Vol. XLVI, No. 542, 1965, pp. 619-28.

first degree in a university. Hundreds of thousands have gone through our public schools, grammar schools or convent schools. Few offer themselves for the work of the Church of God.⁷

He has also been at pains to counter the charge that the Council has down-graded priests at the expense of the bishops and of the laity, and in addition to translating the Decree on *The Priestly Life* has written a commentary on it. Yet in spite of this evident concern, it seems mistaken to deny that the diocesan priest now has, as a university chaplain once put it to me, 'a bad public image' among the laity. What we need is a diagnosis, not a denial of the symptoms.

It has been suggested that the shortage of vocations is due to the increased opportunities in secular careers, the attraction of material rewards, and even a lack of generosity among the young. Whether these are factors, we have no means of knowing in the absence of sociological investigations; but at any rate, they are factors which the Church cannot alter, so we must look instead for causes within her control. The Council's Constitution on *The Church in the Modern World* draws our attention to a feature of modern society which is surely relevant here:

'Individuals and groups thirst for a fuller, freer life more worthy of man—a life in which they may bend to their service everything that the world of today can abundantly supply.'⁸

'Man cannot embrace what is good other than freely, and this liberty our contemporaries greatly value and aim at enthusiastically. Clearly they are right. . . . Man's dignity demands that he should act in accordance with a free and conscious choice, personally, inwardly persuaded, and not by either blind impulse from within or coercion from without.'⁹

Can it be that the diocesan priests have been caught between bishops and laity, allowed little freedom of initiative by the former, often ill-educated in comparison with the latter, and so seem to the laity to have surrendered the material benefits of modern society only to be frustrated by an authoritarian management-structure in the pursuit of their spiritual ends? Could it even be that an intelligent person who wished to contribute to the work of the Church might reluctantly decide that in this country today he or she could do so more effectively *outside* the ranks of the clergy, because the work which seemed most urgent or appropriate to his talents required a freedom of manoeuvre and perhaps special training which is impossible to obtain within present clerical structures?

Let us try to answer these questions by taking a hard look at the relationships between priests and bishops and between priests and laity

⁷ Cardinal Heenan, *Time for Action* (2); in the *Catholic Herald*, 17th December 1965, p. 5.

⁸ Pastoral Constitution on *The Church in the World of Today* (henceforth *Mun.*), 9.

⁹ *Mun.*, 17.

in our community. In the period which has effectively fashioned the Catholic community in Britain, we have always been a small minority. But we have learned to contrast ourselves, not with non-Christians, but with other Christians; and in particular, there has been a strong feeling that the privileges and special position of the Church of England were obtained by a usurpation of what by right belongs to the Catholic Church. We have consequently maintained a curious love-hate relationship with the Church of England, sometimes trying to imitate her forms and at others violently rejecting them. This has inevitably affected the *ethos* of our bishops: for instance, when the Hierarchy was established in 1851, there was a conscious attempt to claim for the new Catholic bishops the *temporal* status enjoyed by bishops of the Church of England: not only the apparatus of feudal chivalry, but the titles 'your Grace' and 'my Lord' which indicated that Archbishops ranked with Dukes and bishops with Barons. It was above all *this* aspect of the establishment of the Hierarchy which provoked such a strong public reaction at the time, and indeed these titles have never been recognized outside the Catholic community: Ministers of the Crown still write to Catholic bishops as 'Dear Bishop', not 'My Lord', and they have never secured representation in the House of Lords. In these circumstances the psychological pressure on our bishops, men who unlike the aristocracy and most of the Anglican bishops often came from humble social backgrounds, to insist upon their authority and position within the Catholic community where they were acknowledged has been enormous.

The position of Catholic priests in the community has been quite different. We need not go back to the time when priests ministered secretly to a persecuted minority; until very recently, they have been rather the leaders of an *immigrant* community, themselves often immigrants, which preserved its own national traditions and, mainly concentrated in large urban areas, belonged to a lower social status than most other Christian groups in the country. There were so few British Catholics that they tended to be absorbed into the immigrant communities rather than the converse; in addition, the discouragement of 'mixed' marriages and memories of persecution reinforced the tendency for Catholic communities to keep their own counsel, and to develop a 'freemasonry' of societies to protect themselves from real or imagined discrimination. Consequently the parish clergy have never aspired to the social status of the 'parson', and their social contacts have been limited very largely to their own parishioners and to fellow-clergy; indeed this remains largely true of them today.

Meanwhile the position of the laity has changed decisively as the result of political and social reform, and continues to do so. The immigrants have become integrated with the rest of the national community, partly by adopting its habits and sharing in its affluence, partly

as the result of 'mixed' marriages. They do not take just any kind of orders at work any longer, and expect to be consulted about decisions which are going to affect their lives. All now receive secondary education, many go on to universities; and since one of the main features of British education is to develop a critical mind which asks for the evidence for what it is asked to believe and the reasons for what it is asked to do, 'because Father says so' is ceasing to be an acceptable answer to queries or doubts. Of course the changes are occurring gradually, and clericalism can often still win the day; but there can be no doubt of the direction in which the Catholic laity are moving. As members of the Church they want to be treated as responsible human beings, not as children or servants; and where the clergy so conduct themselves towards them, there is plenty of response: look at the work of the university chaplains.

The changes in the laity are brute facts which no bishop or priest can halt or reverse. The price of failing to recognize them would be the alienation of the laity, and although there are already some signs of tension I do not think that there can be any serious doubt that bishops and priests will gradually adjust their administrative procedures in order to make the best of the new situation and obtain the laity's co-operation. The English genius for compromise will eventually prevail; the question is only whether it will prevail soon enough to save Christianity in Britain. Already we live in a country where the majority of the inhabitants are not Christians. 'Christendom', in the old sense of a territory comprised of Christian countries has now almost ceased to exist; instead we have a diaspora situation in which Christian minorities live among non-Christian neighbours. We should not be deceived by the vestiges of Christianity which adorn our political system and our schools, nor by the extensive religious facilities offered by the media of communication. The privileges of the Church of England have become illusions or liabilities; and we must get it into our heads that a Protestant is not what our neighbour almost certainly is if he is not a Catholic or Jewish, but an increasingly rare species of fellow-Christian who is marked out within our society almost as distinctively as a Catholic.

When the Council Fathers wrote:

'population groups among which the Church finds itself often undergo fundamental changes for various reasons, so that totally new situations can arise. In such circumstances the Church must consider whether these situations require its missionary activity again',¹⁰ they were, among other nations, describing us. And the terms in which they defined missionary activity as

'the special projects by which the heralds of the Gospel, sent by the Church to go into the whole world, carry out the task of preaching

¹⁰ *Mis.* 6.

the Gospel and planting the Church among peoples or groups who do not yet believe in Christ'¹¹ apply very exactly to the task which faces the Church in this country. It is no gimmick to call Britain a missionary country; we must not be misled by appearances, e.g. that we have had a hierarchy for over a hundred years.

The responsibility for missionary work is laid in the first place, though not exclusively, upon the bishops: 'This duty must be carried out by the Order of bishops . . . with the prayers and co-operation of the whole Church'.¹² 'Bishops should apply themselves to their apostolic task as witnesses of Christ before all men. Their care should not be limited to those who already follow the Prince of Pastors: they should whole-heartedly dedicate themselves also to those who have in any way strayed from the way of truth, or have no knowledge of Christ's Gospel'.¹³ And this, no doubt, is why they are told that 'It is the Church's duty to enter into dialogue with the human society in which she lives; bishops in particular, therefore, are obliged to go to men, to seek and promote dialogue with them'.¹⁴ Is it unfair criticism to say that our bishops seem to be remote men, disinclined for dialogue, who prefer to give their orders to clergy and faithful from Olympian heights, to travel round their dioceses in closed cars guarded by a secretary-chauffeur? Even the clergy often have little contact with their bishop; in one diocese the ordinary (now dead) earned the name among his clergy of 'the bishop behind the bamboo curtain', a tribute to his inaccessibility. True, there is a limited social contact between bishops and laity; but it is marked by the 'casual testiness' recently noted by a journalist,¹⁵ and serious discussion is carefully avoided.

The bishops, however much they may be the key men in bringing the Church up to date (the aim of the Council), cannot accomplish her missionary duties alone. The clergy, and in particular the diocesan priests, are their essential helpers. Cardinal Heenan has recently argued that in fact neither bishops nor laity are essential to the work of the Church, whereas priests are indispensable.¹⁶ But his arguments only show that priests are indispensable for the *basic survival* of the Church, whereas the Council was concerned with something more, the renewal of Christian life in the modern world. Nor is his claim that 'the pre-eminence of the priesthood was an abiding lesson of the Council' borne out by the documents; priests are described repeatedly as indispensable

¹¹ *Mis.* 6.

¹² *Mis.* 6.

¹³ *Epi.* 11.

¹⁴ *Epi.* 13.

¹⁵ Nicholas Tomalin, *Life among the Purple People*; in the *Sunday Times Magazine*, 5th December 1965, p. 36.

¹⁶ As note 11.

helpers, assistants and advisers of their bishop; their job can only be explained in terms of his.¹⁷

The effectiveness of the clergy in proclaiming the Gospel is thus dependent upon their relationship to their bishop; and since they make a promise of obedience to him and his successors at their ordination, the relationship is largely determined by the bishop's attitude. There is a range of possibilities here, with two extremes: either a bishop can treat his priests as subordinates whose job is to execute his personal policies, or he can treat them as forming a group with him as its leader with the final responsibility for decisions and their execution. The first corresponds to a more primitive form of society than ours: 'Their's not to make reply, Their's not to reason why, Their's but to do and die'; the second corresponds to the kind of management structures now favoured by sociologists and practised with notable success in some firms in the United States.¹⁸ Of course, a superior can secure obedience from those who acknowledge his authority even when they are in deep disagreement with his policies or know that they are unsuited for the task which he assigns them; but efficiency and harmony will be much greater when they participate in the decision-making, and they will be much more likely to accept unwelcome decisions with a good will when they are hammered out in groups to which they belong.

There seems to be no doubt which kind of relationship is enjoined by the Council. Bishops 'should always have a special affection for priests . . . they should regard priests as sons and friends, and should be ready to listen to them, treating them with trust and familiarity'.¹⁹ The bishop 'should be willing to invite his priests for discussions, including discussion in common, particularly on pastoral affairs, and not only as occasion may arise but at fixed times too'.²⁰ 'They must be ready to listen to what the priests have to say. They should indeed ask their opinions and discuss with them pastoral needs . . .'²¹

Once again, is it unfair criticism to say that the relationship which at present obtains between our bishops and their clergy seems to the outside observer to be nearer the first rather than the second extreme? We ought always to remember that the clergy, both because of their promise and because they are posted to parishes, either as curates or as parish priests, or to other jobs, entirely at the discretion of their bishop, are temporarily as well as spiritually dependent upon his favour. True, a priest in this country can leave the service of his diocese without incurring

¹⁷ See Dogmatic Constitution *De ecclesia*, 20, 21; *Epi.* 16; Decree on *The Priestly Ministry* (henceforth *Sac.*), 2, 7.

¹⁸ See R. Lickert, *New Patterns of Management*; U.S.A., 1961.

¹⁹ *Epi.* 16.

²⁰ *Epi.* 28.

²¹ *Sac.* 7.

any civil penalty; but that is a desperate (though apparently not so uncommon) action: for what does a priest's training fit him elsewhere? Where will he find new friends, when he must sever acquaintance with nearly all his close contacts of the past? In practice, bishops wield a terrible power over their clergy; if they are authoritarians, the only mercy for their priests is that they see them seldom.

My own impression, based on very limited experience and which I hope may be mistaken, is that most of the clergy approach their bishop in fear rather than love. For most parish priests, I think it is true to say that a pastoral visitation is something to be dreaded rather than looked forward to; and the way in which clergy habitually add 'my Lord' or 'your Grace' to almost every sentence addressed to a bishop—in contrast with normal practice in addressing Barons or Dukes—smacks of the servility of servants in grand hotels rather than of a son's address to his father. I wonder how many priests can honestly say that they enjoy receiving letters from their bishop and open them with the feelings with which they would open letters from a friend, rather than with trepidation: are these marching orders to a new parish, with no consultation beforehand? are they a summons to a painful interview? I hope I am exaggerating the present situation; but I fear that I am not.

There is worse to come: not only are the diocesan priests frightened of their bishop; they are also frightened of the educated laity, especially if the latter's competence borders on their own. I have received many evidences of this, and much regret that the clergy are so often unwilling to discuss philosophical issues which must be our common concern, and which are certainly central to the missionary task of the Church in our society. The reason for their fear is quite simple: they know only too well that the education which they have received in the seminaries is inferior to that available in the same subjects in the universities, and that the awkward questions which ought to have been asked at a time when they would have had the leisure to consider how they might be answered have been comfortably glossed over. It is a pathetic spectacle to see our priests reduced to bluff or silence instead of being able to discuss these issues on equal terms, and in the same language, as those trained in our universities.

In this connection the divergence between the clerical culture of priests, trained either abroad or in a foreign intellectual tradition which emphasises the virtues of memory and exposition, and the lay culture of our universities, where a premium is put upon critical thinking and ability in argument, has already attracted comment. It is thus doubly unfortunate that large sums of money have now been invested to make Heythrop into a large seminary for all manner of clerics. As a short-term measure to improve the standards of teaching in the smaller religious Orders, the scheme was admirable; but it seems rather to be intended as

a long-term solution to the problems of training the clergy in which diocesan ordinands will increasingly participate. Apparently no one in the universities was consulted before the decision was taken, and indeed no attempt has so far been made to tap the resources of learning and goodwill available in philosophy and theology departments in order to build a bridge between the two cultures.²² It is difficult to see how Heythrop can ever supply individual teaching to university standards; and even more difficult to understand how the clergy can become acquainted with the problems of our society if they are shut away from the universities where such problems are discussed. This has been a tragic decision for the future of the Church in Britain; it will do nothing to restore the confidence of the clergy or to enable them to talk to the laity. Why must they be segregated so? Are the bishops afraid of lay contamination, or of lay competition? Nor is it realistic to hope that the laity will flock to Heythrop for their philosophy and theology; they need a recognized qualification in order to earn a living, and Papal degrees are not convertible currency. It takes more than the solemn enthronement of a Chancellor to make a university.

If I am right in supposing that the Church now faces a missionary situation in this country, the promotion of a dialogue with non-Christians faces us as an immediate necessity. The new Secretariat for Unbelievers could play an important role here, but only on condition of being organized on a regional basis with proper weight given to the problems of English-speaking countries. Meanwhile, although the laity are in a central position because of their day-to-day contacts with non-Christians, it is far from satisfactory that they should be left, apart perhaps from a few wireless and television programmes, with the whole task of proclaiming the Gospel to those who do not yet believe, while the bishops and clergy restrict their attentions to ministering to the laity. The latter must engage in dialogue, too, and for this opportunities for contacts and suitable preparation are clearly requisite. It is difficult to see how else these conditions can be met than by sending as many ordinands as possible to the universities for some part of their studies. During the counter-Reformation, the Jesuits adopted the principle of going to the prince and nobility, because what they did, their people would follow; in our society, the universities occupy a comparable position as the centres of intellectual influence in the country. To act as if they can be ignored or by-passed is today to cut off missionary activity at its root.

However, it will not be enough to make us a missionary Church just for the clergy to enter the universities. At any one time, only a small proportion can be so involved anyway, and many have neither the talents nor the inclination for such work. New methods will also be

²² Some university lecturers have been invited to Heythrop; I mean, however, making use of the universities by sending ordinands and clergy to them.

necessary within the parish framework, and in order to evolve, test and develop these the clergy must be given elbowroom and credit for initiative. It is an old tradition to call our parishes 'missions'; but they can only become missionary parishes if 'ideas-men' are encouraged instead of suppressed. Recent studies suggest that the best arrangement in a diocese might be a hierarchy of groups, such that the leader of each is a member of the next, and is responsible for the action undertaken by his own group.²³ Thus, for instance, there might be a group consisting of a Dean as leader with the parish priests and curates of a given town (or other homogeneous area) as members, who would work out local policies so that the activities of the parishes in that area could be co-ordinated. There might then be a group of Deans with the bishop as leader, working out policy for the whole area and being able to speak on behalf of their groups. Of course, this would entail some radical changes in the present structures; but 'In our day we must not shrink from any task nor be afraid of new methods'.²⁴

Diocesan structures still answer to a society which has long disappeared in this country; no wonder, then, that there is a lack of people who want to become involved in them. We cannot afford, now that we live in a missionary country, to dissipate the energies and enthusiasms of our clergy by imposing upon them a straight-jacket devised by another age. The new structures must give them more freedom and responsibility, *even* if our only criterion is efficiency; and of course one urgent problem for such groups to consider would be the deployment of the clergy. It is an open question how far the present shortage of vocations is not another way of saying that clergy are often employed to do jobs which lay people could do as well or better. This is far too important a matter for a bishop to have to work out on his own; the best decisions can only be the fruit of group discussions in which those who at present perform the various tasks are involved.

It may be that some bishops will fear that their authority would be undermined by structures of the kind which I am suggesting. This assumes that there is a fixed amount of authority available, so that anyone who delegates or shares his responsibility leaves less for himself; but in practice it seems that where group management structures have been introduced, those in the top positions have found their authority enhanced.²⁵ Perhaps this is because people respect decisions more when they know that they are based on the fullest available information and are not taken arbitrarily. Another advantage for the bishop is that he is much more likely to find out what his priests really think: often a group will dare to say what an individual does not.

²³ As note 18.

²⁴ Sac. 8.

²⁵ As note 18.

Of course these changes would have to be introduced gradually, and at first it would be best to form experimental units, e.g. one deanery group in a particular area of a diocese, or a house of studies for ordinands at one university. But it is high time that some experiments are started, and that these problems should be discussed. We are also desperately in need of facts to replace the folk-lore on which pastoral decisions and methods are so often based, and for this sociologists will be needed. The Newman demographic survey made a beginning in this direction, and it is to be hoped that now it has been brought to an end, other ventures will soon take its place.

I have deliberately stressed the contribution which the social sciences can make to the freedom of members of the Church, not because I think spiritual factors unimportant, but because the Church has too often seemed inhuman rather than superhuman. We can only apply spiritual principles effectively in a society which rests on sound human foundations, and an appeal is too often made to the spiritual in order to distract attention from, or cover up what is wrong at the human level. We have been warned that the children of this world are more prudent after their own fashion than the children of light; it is time we learnt from them the value of freedom within a missionary Church.

TIMOTHY C. POTTS.

The University of Leeds.

A DIFFICULT LETTER

BECAUSE of my respect for the Church of Rome and your love which I have ever faithfully sought and still retain to this day, I have, according to the instructions of your mandate, granted peace and full restitution of his rights to Thomas, Archbishop of Canterbury, and have allowed him suitable escort for his passage to England. He himself, however, on his arrival brought not peace and happiness but fire and sword, throwing doubts on the validity of my kingdom and my crown. Moreover he has taken it upon himself to excommunicate my subjects right and left, and that without any reason. Those therefore whom he has excommunicated, and others too, unable to stand the wanton violence of the man, fell upon him and—sorrow almost prevents my using the word—killed him. Therefore, since I fear that the anger I have long felt against him may have provided a motive for their crime, I am greatly troubled. And, as in this matter I do not so much fear my conscience, which does not accuse me, as fear for my good name, I beg Your Holiness to comfort me with the medicine of your health-giving advice.

(Henry II to Pope Alexander III, 1170: the Pontiff's answer to this courteous note was an immediate excommunication.)

TWO POEMS

SACERDOS

Some men are called by God
to give their lives
to all
in that held-wide surrendering love
which is in most
reserved to be presented to
some one

God gives them power
to give themselves
in Christ his Son
with careful and attentive eyes
to every person
whom in life
they light upon

such men have nothing but the love of all
to call their own
they have of calm
only what they have given
have of comfort and of joy
only what they have shared
have grief and laughter pain and doubt
hope and despair
for in their care
God leaves his children
in their hands God puts
his body
sometimes to be broken out
as food
sometimes to be stretched with theirs in loneliness
on wood
that somehow they may show to all
and share with all
his crucifixion love
calling with open arms all men
into the final fastness of his peace

R.W.

THE OUTING

(A TRAIN COMPARTMENT)

watch them, it's easy—
 the man has eyes
 only for the boy
 the boy for his book
 (when uncle's with him
 nothing will make him look
 uncle's mad
 and nobody understands)

he has a book in his hands
 and knees together
 as neat as the stiff hands—
 he will screw the paper into a ball
 the boy is the paper
 the boy throws himself at the wall
 the wall is uncle's head
 uncle's eyes spill over like white of egg

nobody understands
 his friends laugh
 he hates it when his friends laugh
 he hates his friends

to be found and shown to the boy
 a meaning that is pleasure
 in the shuttered eye
 but the boy will not look—
 and uncle takes pleasure
 in the pleasure he takes in his book
 also he sings
 he covers his young with wings

QUENTIN STEVENSON.

IS THERE A GOD ?

WELL, is there ? I myself should be very happy to answer with an emphatic negative. Temperamentally, it would suit me well to settle for what this world offers, and to write off as wishful thinking, or just the self-importance of the human species, any notion of a divine purpose and a divinity to entertain and execute it. The earth's sounds and smells and colours are very sweet ; human love brings golden hours ; the mind at work earns delight. I have never wanted a God, or feared a God, or felt under any necessity to invent one. Unfortunately, I am driven to the conclusion that God wants me.

God comes padding after me like a Hound of Heaven. His shadow falls over all my little picnics in the sunshine, chilling the air ; draining the viands of their flavour, talk of its sparkle, desire of its zest. God takes a hand as history's compère, turning it into a soap opera, with ham actors, threadbare lines, tawdry props and faded costumes, and a plot which might have been written by Ted Willis himself. God arranges the lighting—Spark of Sparks—so that all the ravages of time, like parched skin, decaying teeth and rotting flesh, show through the make-up, however lavishly it may be plastered on. Under God's eye, tiny hoarded glories—a little fame, some money . . . *Oh! Mr M., how wonderful you are!*—fall into dust. In the innermost recesses of vanity one is discovered as in the last sanctuaries of appetite ; on the highest hill of complacency as in the lowest burrow of despair. One shivers as the divine beast of prey gets ready for the final spring ; as the shadow lengthens reducing to infinite triviality all mortal hopes and desires.

There is no escape. Even so, one twists and turns. Perhaps Nietzsche was right when he said that God had died. Progressive theologians with German names seem to think so ; Mr Henry Luce turned over one of his precious covers to the notion. If God were dead, and eternity had stopped, what a blessed relief to one and all ! Then we could set about making a happy world in our own way—happy in the woods like Mellors and Lady C. ; happiness successfully pursued, along with life and liberty, in accordance with the Philadelphia specification ; happy the Wilson way, with only one book to take to the post office—one book one happiness ; happy in the prospect of that great Red Apocalypse, when the state has withered away, and the proletariat reign for evermore. If only God were D. H. Lawrence, or Franklin D. Roosevelt, or our Prime Minister, or Karl Marx !

Alas, dead or alive, He is still God, and eternity ticks on even though all the clocks have stopped. I agree with Kierkegaard that 'what man naturally loves is finitude', and that involvement through God in

infinite 'kills in him, in the most painful way, everything in which he really finds his life . . . shows him his own wretchedness, keeps him in sleepless unrest, whereas finitude lulls him into enjoyment.' Man, in other words, needs protection against God, as tenants do against Rachmanism, or minors against hard liquor.

Where is such protection to be found? One of the most effective defensive systems against God's incursions has hitherto been organised religion. The various churches have provided a refuge for fugitives from God—His voice drowned in the chanting, His smell lost in the incense, His purposes obscured and confused in creeds, dogmas, dissertations and other priestly pronouncements. In vast cathedrals, as in little conventicles, or just wrapped in Quaker silence, one could get away from God. Plainsong held Him at bay, as did revivalist eloquence, hearty hymns and intoned prayers. Confronted with that chanting, moaning, gurgling voice, 'Dearly beloved brethren, I pray and beseech you . . . or with that earnest, open, Oxfam face, shining like the morning sun with all the glories flesh is heir to, God could be relied on to make off.

Unfortunately, this defensive system has now proved to be a Maginot Line, easily by-passed by hordes of happiness-pursuers, some in clerical collars and even mitres, joyously bearing a cornucopia of affluence, and scattering along their way birth pills, purple hearts and other goodies—a mighty throng whose trampling feet clear a path as wide as a motorway, along which God can come storming in.

Another defence against God has been utopianism, and the revolutionary fervour that goes therewith. A passion to change the world and make it nearer to the heart's desire automatically excludes God, who represents the principle of changelessness, and confronts each heart's desire with its own nullity. It was confidently believed that a Kingdom of Heaven on Earth could be established, with 'God, Keep Out!' notices prominently displayed at the off-limits. In practice, the various versions of this Kingdom have one and all proved a failure; utopian hopes washed away in the blood of Stalin's purges, reduced to the dimensions of Mr Wilson's one book, liberated out of existence.

Few any longer believe in the coming to pass of a perfect, or even a Great, society. There never was a less revolutionary climate than now prevails, when almost any *status quo*, however ramshackle, can stand—Tito's, Franco's, Ulbricht's. Why, tourism today is a more dynamic force than revolution, swaying, as it does, crowns and thrones; Thomas Cook and the American Express, not the *Internationale*, unite the human race. In Africa, it is true, régimes still totter and fall, but even there the wind of change blows as it listeth. Even when the great day comes, and Dr Verwoerd and his friends are dispossessed and replaced by a Black Redeemer and his friends, it will be history, not progress, that has spoken.

With the Church no longer a sanctuary, and utopianism extinguished, the fugitive from God has nowhere to turn. Even if, as a last resort, he falls back on stupefying his senses with alcohol or drugs or sex, the relief is but short-lived. Either he will sink without trace for ever into that slough, or, emerging, have to face the inescapable confrontation. It is a fearful thing to fall into the hands of the living God—thus Kierkegaard (and also Cromwell) groaned in desperation.

What living God? A being with whom one has a relationship, on the one hand, inconceivably more personal than the most intimate human one, to the point that, as we are told, God has actually counted the hairs of each head; on the other, so remote that in order to establish a valid relationship at all, it is necessary to die, to murder one's own flesh with the utmost ferocity, and batter down one's ego as one might a deadly snake, a cobra which has lifted its hooded head with darting forked tongue, to sting. (I say 'a being', which suggests a person, a spirit, a genie coming out of a bottle, and so is utterly inappropriate. There are no adequate words for any of the great absolutes, like life and death, good and evil; only for trivialities like politics and economics and physics. One falls back on the meaningless monosyllable—God, as Hindu *sadhus* in their spiritual exercises endlessly repeat the equally meaningless monosyllable—Om.)

What can be said with certainty is that, once the confrontation has been experienced—the rocky summit climbed, the interminable desert crossed—an unimaginably delectable vista presents itself, so vast, so luminous, so enchanting, that the small ecstasies of human love, and the small satisfactions of human achievement, by comparison pale into insignificance. Out of tactical despair comes an overwhelming strategic happiness, enfolded in which one is made aware that every aspect of the universe, from a tiny grain of sand to the light-years which measure its immeasurable dimensions, from the minutest single living cell to the most complex human organism, are intimately related, all deserving of reverence and respect; all shining, like glow-worms, with an intrinsic light, and, at the same time, caught in an all-encompassing radiance, like dust in a sunbeam.

This sense of oneness, with the consequent release from the burden of the self, I take to be God—something which indubitably exists; which not only has not died, but cannot die. Such has been the testimony of those in the past whom I most revere—like Christ, St Paul, Pascal, Bunyan, Blake and Dostoevsky. To their testimony, with the greatest possible diffidence, I add my own, so hesitant, fitful and inarticulate.

MALCOLM MUGGERIDGE.

FAITH IS REASON

[The articles immediately preceding and following this one are intended to be read in conjunction with it, as providing illustration and amplification of its argument.]

FAITH has had a bad press. It is normally used in a way that suggests it to be a synonym for wishful thinking. Lip-service is paid to it as a religious phenomenon—religion demands a highly specialized, even laudable, form of wishful thinking—though even here journalistic usage will also insist on the parity of Christian faith with faith in any other religion, while the word is also roughly handled in such expressions as faith in one's party, faith in Britain, faith in the pound, faith in advertising, faith in a product, faith in democracy and faith in oneself. Kai Lung might have summed up the general idea as the Virtuous Sustaining of a Creative Unprovable.

In so confused a climate of opinion, it is not surprising that people experience a painful tension between faith and reason, whereby the former becomes the assertion of an opinion against the evidence of the latter, for motives which must therefore be irrational. Once they go on to realize that an irrational act cannot be a moral one (knowledge and consent being as necessary to virtue as to vice), faith will rapidly appear to be a non-starter. But in fact, faith *is* reason.

POSSIBLE CONFUSION

The last assertion is open to various misunderstandings. The first is that such a formula reduces Christianity to rationalism, to the assertion that unaided human reason can establish and maintain the essentials of Christianity. This every Christian is bound to deny. But the denial rests on the word 'unaided', not on the word 'reason'. Unless reason has a central place in the act of faith, i.e. unless that act is essentially reasonable, it is immoral. This article's purpose is precisely to show the character of the 'aid' involved.

But, it might be objected, how can one simultaneously assert that faith is reason and that Christianity is a religion of mystery? Surely faith admits one to a familiarity and communion with mysteries at whose frontier reason has to halt, dazzled by excess of light. The mystic is the supreme example of this voyaging by faith into mystery; how can he be said to be guided by reason?

Furthermore, Christian faith is the act whereby such as Mary Magdalen, St Paul and St Augustine committed themselves in the totality of their person to our Lord. If one approaches faith from the angle of reason, will not one end with a presentation of faith utterly cold, utterly divorced from anything that moves the heart, unrecognizable as the act of Magdalen, Paul or Augustine?

It is perfectly true that this approach via reason is not the only one possible; the life of faith is a mystery of growth that takes us by ways we cannot understand to a destiny we cannot imagine—we know not what we shall be'. This can be written of from many angles. But that of reason, which concerns us in this article, is not to be despised. When the unbeliever asks, 'Is your act of faith reasonable? Is it not irrational to believe?' this is not a pseudo-question, it demands an answer, and inability to provide one can be a great personal difficulty to a Christian, let alone an apostolic disadvantage. The purpose of this article is to provide it.

Nor will the answer prove cold or divorced from religious experience. We have to admit that the act of divine faith is rational; it must, in order to be moral, be an act of our reason, making a judgement on evidence. But, as will be seen, what fills this act with the fire of love and makes it a gift of the whole person is the character of the evidence on which it works and the character of the personal relationship to which that evidence gives rise.

Nor does the formula 'faith is reason' abolish mystery. The trouble arises simply from too narrow a use of the word 'reason' whereby it gets sharply distinguished from faith and so faith becomes by definition unreasonable. But the word 'reason' essentially indicates man's intellect, that spiritual light which differentiates his activity from that of animals, by which we see those things which are and make them intelligible to ourselves by grasping the logic of their internal structure and their relationships to each other and ourselves.

Now this light, this 'faculty of logic' as it has been called, acts in several ways. Sometimes it grasps *immediately*, as when assenting to such first principles as 'the whole is greater than the part' or 'a thing cannot simultaneously be and not be in the same respect'. One does not prove these principles by argument from evidence, one just sees them and there's an end of it.

Another way of acting is when it grasps something *mediately*, that is, through the mediation of a body of evidence pointing to that thing. Examples would be the discovery of the atomic structure of matter by the physicist or the immateriality of the soul by a philosopher. This is the activity to which we reserve the term 'reasoning', thus suggesting to ourselves that reason is the faculty for this activity alone, with the corollary that no other acts can be reasonable.

A third way in which the intellect or reason acts is when it grasps something by faith. The structure of this act is discussed below.

To conclude this section: I wish to argue that knowing by faith is simply one of the various kinds of activity open to our reason, and that in consequence we may legitimately say that it is reasonable to believe.

WHAT IS FAITH?

When discussing any topic of religion nowadays, it is worth asking one's opposite number what exactly do the normal elements of Christian vocabulary mean to him. The word 'God', for example, can bear a very surprising variety of senses for people, and to attempt to prove the existence of God without making sure of what the other man thinks you are proving can be fatal. His idea of God could be a monstrous one, and you are wasting your time trying to prove the existence of the monster. The first step is to give him your definition of the term so that quite literally he knows what you are talking about.

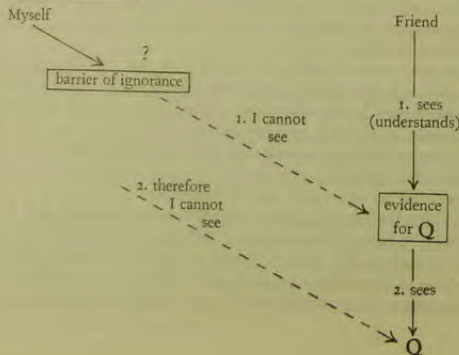
Similarly with faith; one must start with the simplest possible definition. *What we mean by 'faith' is accepting something we cannot see ourselves on the word of a witness who can see.*

Take as an example the recession of the galaxies. Apparently they are all rushing away from us at high speed, and this can be proved by the Doppler effect observable in the light they send us. Now between this truth and myself there lies a barrier of stark ignorance; I cannot therefore 'see' it because I cannot 'see' the evidence for it. I have a friend, however, who understands the evidence perfectly and he assures me that in its light he can see perfectly well that the galaxies recede. So I take his word for it, that is to say, I make an act of faith. Is this a reasonable thing to do?

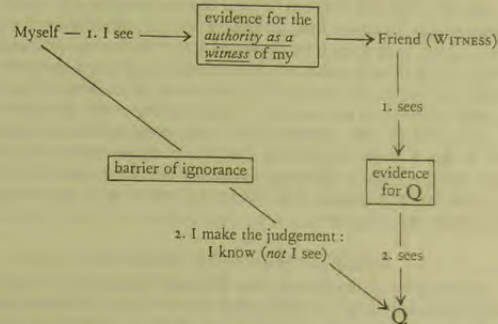
STRUCTURE OF THE ACT OF FAITH

The essentials of the situation sketched above can be represented by the following diagrams in which Q stands for the recession of the galaxies—or indeed any other truth beyond my horizons.

A. Ignorance and Vision:



B. Knowledge by Faith, Knowledge by Vision:



Both of us know Q; to both of us Q is made present by virtue of evidence. Both of us have had to make a judgement on the basis of evidence; for both of us 'I know Q' is a reasoned judgement. Yet his knowledge of Q and mine do fall into different categories. He has knowledge by vision, so to say; I have knowledge by faith; for him Q is made, as it were, visibly present whereas for me Q is made present but not visibly.

What constitutes the difference between our two types of knowledge is the difference between the bodies of evidence on which we were respectively working. His evidence is directly for Q and therefore makes Q visible to him; my evidence is not directly for Q, it is directly for his authority as a witness concerning Q. Hence that my evidence makes visible to me is his authority, not Q itself; and that authority is what makes Q invisibly present to me.

That being so, it is clear that faith is a very bread-and-butter sort of thing. Far from being odd, extraordinary, esoteric or whatever, it is of the stuff of daily living. One simply cannot survive in any sort of society without constantly making acts of faith; to ask someone the time, to ring Directory Enquiries, to consult a doctor, all these will lead one to an act of faith.

Nor is there any question but that the role of faith must immeasurably increase. The 'knowledge explosion' guarantees the multiplication of specialists; their discoveries become more and more important, but the way they get to them becomes less and less accessible to the multitude. How many of our readers can actually prove the existence, for example, of evolution, relativity, cosmic radiation, sub-atomic particles, photosynthesis or quasars? Or how many can test the pontifical utterances

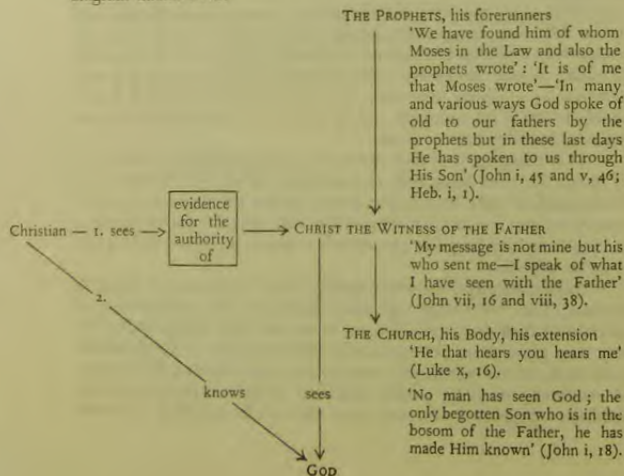
of the sociologist or the economist? The answer, I should guess, would be 'very few'. But that does not prevent us from shaping our world-view in terms of the former or from letting our lives be affected by the latter. How is this? Simply that we make an act of faith; certain evidence, often highly indirect, makes us aware that they possess the authority of expert witnesses, and so we take their word for it. Those who don't like faith will have to contract out of the modern world altogether.

To conclude this section: it is now evident that the assertion 'Faith is reason' cannot be faulted. Faith is one of the ways in which our reason acts to bring us through evidence into the presence of truth. Or, to put the same thing in different terms, 'acts of faith' are one species of the genus 'acts of reason'.

DIVINE FAITH AND HUMAN

At this point a distinction must be made between two species of faith, divine and human. It will suffice for this stage of the argument to make it in terms simply of subject matter. Human faith concerns the things of this world—the examples of faith already quoted will serve to illustrate what is meant. Divine faith concerns essentially God and the things of God, although it will secondarily and derivatively show us the things of this world in their true light.

The distinction is *not* in terms of structure. The act of human faith and the act of divine faith have exactly the same structure, as the following diagram makes clear.



THE DEFECTS OF HUMAN FAITH

What has been said so far has made the act of divine faith look identical in kind with the act of human faith. Difference of subject matter is an accidental, not an essential, dissimilarity; and they share the same structure. Yet we hold that the act of divine faith has characteristics impossible for the act of human faith—it is total, unconditional, irrevocable and supernatural, and it establishes the believer in a communion of person to person with the object of his faith, God.

Total, unconditional, irrevocable: no act of human faith could conceivably be that. Every assent to human authority, every 'taking of somebody's word for something', is bound to be both qualified and partial.

Its qualification is inevitable because no mind can, or even ought, to exclude what might be called the submerged question mark, the implicit condition, 'if I have understood the evidence, if I am not being deceived, if there is no contrary evidence for the moment unknown to me'. Such conditions necessarily make the human act of faith revocable, at least in principle.

Nor can it fail to be partial. There is no human authority, nor could there be evidence for such, that could demand the total commitment of every spring of action in a believer's personality. The authority of a human witness cannot cover the whole area of one's life. If I take his word for something, that something will be limited because so also is his competence as a witness.

It is simply the human situation itself that builds these conditions, qualifications and limitations into the act of human faith; and that is to imply that any act of faith which transcends these will have to be supernatural; nature cannot rise above them.

The enormity of the act of divine faith comes out most clearly if one compares it with its closest natural analogue, the consent of marriage. Whereas most acts of faith demand no commitment of the person, this does, precisely because what the witness is urging on the believer's acceptance is himself; it is life with him that he offers and the happiness he claims will come from it. To take his word for it is to stake one's whole person. But a little thought will show the qualifications and limitations, arising either from human weakness or from this world's necessity, which are built into this act of faith, the highest in our human capacity. Whereas to take Christ's word is to submit oneself to the fearful cleansing thunder of the voice of one whom with astounding thoughtlessness we call our Almighty Father: 'This is my Beloved Son, to him, then, listen'; and to the awful summons of that Father's Word: 'He who does not take up his cross daily to follow me cannot be my disciple; He who loves father or mother, son or daughter, wife or

possessions more than me cannot be my disciple; unless a man hates his own life, he cannot be my disciple . . . arise, sell all that you have, give to the poor and come, follow me.' Who can listen to the Word of that voice and not tremble? What man ever spoke as this man speaks? What human authority can authenticate the claim of a witness saying, 'I am the Way, the Truth and the Life—He that hears me hears the Father who sent me'?

THE JUDGEMENT 'THIS IS CREDIBLE' IS NOT FAITH

It is simply a fact that men do make acts of faith in God, that they do accept the authority of Christ as witness. What we have to ask is, how can this be done reasonably? Which is also to ask, how can this be done morally? For the act not performed in accordance with reason cannot be moral; it must either be amoral (like a physical reflex or a product of panic, for example) or immoral. It is hard to see how an irrational self-commitment on this scale could fail to be the latter.

What makes the act of divine faith look irrational and therefore immoral is simply the human limitation both of the evidence apparently available and of the enquirer. The evidence will concern such things as the uniqueness of Israel, the authority of the Gospels, the moral character of Christ, the majesty of his teaching, the evidence for his resurrection, his impact on history, the life of the early Church, her fertility in holiness, her martyrs, confessors and doctors, the fruits by which the tree is judged, the confusion of her enemies contrasted with her own unity and continuity of development, the inner consistency of her teaching, its power of growth, its harmony with man's deepest longing, its power over men's minds, her capacity for self-renewal, the authority of miracles, the warrant of sanctity, the remaking of sinners. But who can fail to see that all this evidence will come to us with what I called 'the submerged question mark', the implicit condition, the unavoidable qualification? And as for the enquirer, how many have the leisure or ability to study exhaustively even one of these articles of evidence? The authority of the Gospels, for example; how many are qualified to speak on that? How many have even the rudiments of e.g. the historical, linguistic, archaeological and palaeographical skills involved?

Now it is true that one does not have to be in the presence of *decisive* evidence in order to make a rational decision. When a man applies for membership of a political party, for example, or for a new job, he is lucky if the evidence at his disposal is of such blinding clarity as to compel assent. Normally he will be like a general prudently assessing

the incomplete picture at his disposal and soberly computing the probabilities involved. Decisions of this kind are rational; most human decisions are of this kind.

But such decisions always bear with them the qualifications already spoken of. They do not claim to escape the limitations of the human condition. But what of 'total, unconditional, irrevocable, supernatural'? One could understand a man who soberly and to the measure of his capacity and available time assessed the evidence for Christianity and came to the conclusion, 'Yes, this is credible; I'll go this way'—an option not pretending to escape the implicit reservations native to all such human decisions. But surely to go beyond this can never be justified; it cannot but seem in the intellect either hubris or self-abasement.

Now it must be admitted that evidence of the character outlined above cannot in fact justify a conclusion beyond the prudent judgement 'this is credible'. That is why they are technically referred to as 'motives of credibility', not as 'motives of faith'. A judgement of credibility does not equal an act of faith; it is merely the preliminary clearing of the ground.

Nor can such evidence produce any such personal contact with God as we desire and as Christianity claims the act of divine faith to make available. On the level of human faith, if a witness tells me about some friend of his, I may by accepting his authority be said to know about this third party but hardly to know him. Yet precisely such personal knowledge is claimed to be possible by divine faith: 'This is eternal life, to know Thee, the one true God and Jesus Christ whom Thou hast sent'; and it is this that we need when we seek God: 'Thou hast made us for Thyself, and our heart is restless till it rests in Thee'. Evidence that convinced us of the reality of an absent God—what good would that do us, even assuming such evidence can be found?

One of the most poignant witnesses to this inadequacy of 'the motives of credibility', the 'arguments', the 'proofs', is Douglas Hyde, the former Communist and news editor of the *Daily Worker*. Both he and his wife experienced to the full the capacity of such evidence to disrupt their former pattern of life and simultaneously its total incapacity to give them faith. His formula, 'Carol and I remained stuck as Catholics who did not believe in God', succinctly conveys both. Their testimony to this and also to the moment of faith is quoted in Appendix II as evidence for the argument of this article.

THE EXTRA DEMANDED BY DIVINE FAITH

To them both, as to every convert, came the moment of 'the gift of faith', a watershed dividing 'I just can't see it' from 'now I see'. To the person on the near side of it the far side seems unattainable; to the person looking back from the far side, the near side now looks incomprehensible. What is it that carries a person across the watershed to the unconditional and irrevocable judgement: 'I believe'?

The first point in the identikit of this unknown factor is this; it must be some sort of new evidence. It is new, because you have the sudden change called 'conversion'; it is evidence because without evidence the act of faith is irrational and therefore immoral. The Church insists that it is both reasonable and moral. Therefore, since the old evidence could get you no further than 'this is credible', there must be new evidence to get you to 'I believe'.

This evidence has got to be of a kind so powerful as to warrant a confidence that no purely human evidence could give, yet it must be available as much to the simple as to the learned. The early Christians were, in their vast majority, poor and ignorant; no exalted book-learning sustained them as they met the wild beasts in the amphitheatre.

Is this evidence supernatural? After all, we know that faith is a gift of God; it is grace that enables us to believe. Is grace the evidence?

The answer is in one sense 'no'. We simply have no 'organs' with which to experience the supernatural; the operation of the Holy Spirit in the depth of our soul, the communication of the divine sonship, the indwelling of the Blessed Trinity—these things cannot be the *evidence* of faith; since we cannot directly experience them, they can only be the *object* of faith. This leaves us in a dilemma; purely natural evidence cannot suffice, and the purely supernatural cannot be evidence. So what can the evidence of faith be? It must be something both natural and supernatural.

This paradox is easy to explain. The evidence must be natural in the sense that it must be some occurrence available to our organs of experience; since we have already exhausted external evidence to get to the judgement of credibility, it will be internal, i.e. some experience accessible to our normal inward consciousness. But it will be supernatural in the sense that nature by itself cannot give rise to such an experience so that it is clearly recognized as arising in our consciousness by reason of the operation of some supernatural cause. That cause we do not directly experience; we know of its presence by its effect in us.

What is the new evidence?

THE STATE OF FALLEN MAN

Fallen man is simply alienated from God.¹

This alienation from God, which could only be thoroughly discussed in the context of original sin, has five main aspects. The first is that man is an animal, albeit a spiritual animal, rooted in matter; the senses are his only gateway on to the universe around him, those material processes we share with animals and which ensure that the connatural horizons of our desire and satisfaction are those of the material world. This is where our heart is and our treasure also.

The second aspect is a consequence of the first. In the universe around us the direct object of our experience is bodies, material things. Anything further is to fallen man a matter of inference, not of experience. God is not experienced as such. There is no steady blaze upon our mind of the divine glory, there is no gravity that fixes our heart beyond the frontiers of material things. It is true that this state of abandonment is in a spiritual creature profoundly mysterious; Newman makes of it a natural evidence for the doctrine of the Fall. But whatever its cause, it is a fact. And with it is a corollary. There is one thing that is not God but is like God and which we do experience directly, something whose spiritual appetite is capable of hideous distortion precisely because alienated from its true centre and true point of repose: the self. We are each to ourselves potential idols; there is within each of us, directly experienced, that which can to the eyes of the angels shake the foundations of the material universe by a denial akin to that of Satan. 'I am and none else beside me'—'I will not serve'. The self is the image of God: known and recognized as such, it sends us to our divine Model; considered in isolation, it is the root of pride. No grand setting is required 'to fall like lightning from Heaven'. A ditch, a hospital bed, a comfortable chair at home, the desk in the office—'how art thou fallen from Heaven, Lucifer son of the morning'. It may be a sudden decisive option or it may be at the term of a long period of silting compromises and we suddenly awake to discover that 'our iniquities have divided between our God and us'. How is fallen man to resist worshipping this godlike thing when he experiences directly it alone, not God? 'Miserable man that I am, who will deliver me?'

It is true that within us we have the voice of conscience and that it can bear our mind, along paths so well charted by Newman, to God its author. But that voice has to make itself heard above the noise of the world breaking in through our senses and the strident claims of self.

¹ It is true that in certain theological contexts it is correct to speak of man's natural desire to see God, but that concerns a phenomenon in the speculative reason (man's natural desire to discover causes, leading to desire to discover the ultimate Cause), one whose importance is that of a symptom of a man's radical capacity for being raised to the Beatific Vision, not that of an active principle in his moral life.

And even when it does so, have we strength to obey it? There is no mechanism in us to ensure that our spirit's judgement of good and evil will rule our physical emotions even if it can establish itself in defiance of the idol of pride within us.

Add to these flaws built into human nature the web of illusion cast over our lives by the Father of lies, through our personal sins, through those of our neighbours, through the deviations and injustice of a whole society. Sin can become collectively adopted, socially accepted, politically organized, institutionalized and domesticated. To take examples from the age of the Apostles, what are we to say of a society like that of the Roman Empire, which both rested on slavery and sustained the colossal and hideous structure of the Games? It is not for nothing that our Lord called Satan 'the Prince of this World'. Europe in, say, 1942 would seem to deserve a similar judgement. 'Without God and without hope in the world' is St Paul's judgement on the pagan civilisation around him.

It is therefore no exaggeration that sober truth to say that man is naturally alienated from God. That does not mean 'from gods'. Man is always ready to set up idols in his own image and likeness, whose service is service of himself and can demand anything save to venture beyond the horizons of this world to the presence of One who is 'totally Other'. This lesson is conveyed to us with the force of revelation itself in the inspired account of the history of the Chosen People. Loved by God, delivered from Egypt, led through the desert, graced by His Covenant, granted the Promised Land, enriched by Kingship and Temple, they broke in His hands, 'a stiff-necked race', perpetually relapsing into idolatry of the grossest kind till at the end the Temple itself was a shrine of idols and the home of sacred prostitutes, while children were burned in honour of Moloch beyond the city wall. Steadily to walk in the presence of the God of Israel, rejoicing in His Law and holding fast to His covenant—this was beyond them. It took the total annihilation and, as it were, return to Egypt represented by the Babylonian Exile to eradicate idolatry. Even then, when our Lord came, he found that a wall had been erected before the face of the God of Israel, a wall of Pharisaism and nationalism; so the face of God could not be endured as it was made manifest in the face of His Son, and he was killed. So much for fallen man's ability or desire to endure the presence of the living God and to set his heart and treasure in heaven.

Newman sums up this perception of fallen man in the following text (to which the two others in Appendix I are supplementary).

It is fearful, but it is right to say it; that if we wished to imagine a punishment for an unholy, reprobate soul, we perhaps could not fancy a greater than to *summon it to heaven*. Heaven would be hell to an irreligious man. We know how unhappy we are apt to feel at present, when alone in the midst of strangers, or of men of different tastes and habits from ourselves. How miserable, for example, would it be to have to

live in a foreign land, among a people whose faces we never saw before, and whose language we could not learn. And this is but a faint illustration of the loneliness of a man of earthly dispositions and tastes, thrust into the society of saints and angels. How forlorn would he wander through the courts of heaven! He would find no one like himself. . . he would find no discourse but that which he had shunned on earth, no pursuits but those he had disliked or despised, nothing which bound him to aught *else* in the universe, and made him feel at home, nothing which he could enter into and rest upon. He would perceive himself to be an isolated being, cut away by Supreme Power from those objects which were still entwined around his heart. Nay, he would be in the presence of that Supreme Power, whom he never on earth could bring himself steadily to think upon, and whom now he regarded only as the destroyer of all that was precious and dear to him. Ah! he could not *bear* the face of the Living God; the Holy God would be no object of joy to him. 'Let us alone! What have we to do with thee?' is the sole thought and desire of unclean souls, even while they acknowledge His majesty. . .

[Further] he would see in every direction the marks of God's holiness, and these would make him shudder. He would feel himself always in His presence. He could no longer turn his thoughts another way, as he does now, when conscience reproaches him. He would know that the Eternal Eye was ever upon him; and that Eye of holiness, which is joy and life to holy creatures, would seem to him an Eye of wrath and punishment. God cannot change His nature. Holy He must ever be. But while He is holy, no unholy soul can be happy in heaven. Fire does not inflame iron, but it inflames straw. It would cease to be fire if it did not. And so heaven itself would be fire to those who would fain escape across the great gulf from the torments of hell. The finger of Lazarus would but increase their thirst. The very 'heaven that is over their head' will be brass to them.²

THE EVIDENCE OF FAITH

It is the initial fact of alienation from God, as described above, which provides the opening for the evidence on which the mind is judging when it makes the act of faith. Here is a parable.

Once upon a time there was a fish in the sea and a man on the shore. The man said to the fish: 'Why don't you come out on land?' The fish answered: 'I have always been told that there were good scientific reasons for my not doing so; they are thus and thus and thus'. But the man was a clever talker and replied: 'You are quite wrong; I can disprove all your arguments'. And he did so. Whereupon the fish began to come out of the sea. As it did so, it began to stifle. So it returned. 'Why have you gone back?' said the man. 'I thought I had destroyed your arguments for staying there.' The fish answered: 'There is one argument you have not destroyed, and that is the evidence of my own life. It is my own fish-life that tells me where I belong and which foretells my death if I leave the sea.'

² Parochial and Plain Sermons, i, 6-8; quoted on pp. 186-7 of *The Heart of Newman*, Burns and Oates, 1963, 215.

The point of this parable is to make present to the imagination the sort of evidence that claims the assent of faith. It is *not* argument of the kind elaborated in learned books; it is what I have termed 'evidence of life', akin to the compulsive lesson of a man's own organism that drives him, when he has gone under water, to come up for air. He needs no syllogisms where his own life instructs him.

Consider then what has been said of man's natural alienation from God, of how rooted is his moral life within the frontiers of this world and how alien to him it is to have his heart and treasure elsewhere. And then consider what such a man is to make of it when he discovers that by slow degrees and to a certain extent even against his will, in spite of his strong resistance and a great desire to escape, they are being transferred; that things which used to please now sadden, that courses of action that once seemed desirable can no longer kindle desire, that principles once seeming the self-evident pillars of his life now appear to be collapsing, and that a shadow of melancholy and dissatisfaction is deepening over a life still conducted in a way that once seemed full of promise; that, on the other hand, things which formerly repelled him now seem to offer peace, that principles once seeming harsh and intolerable are coming to seem, not less demanding (for they still imply the sacrifice of much that he is bound to) but now full of promise, as if beyond the renunciations they require lies happiness; that ways he formerly despised now speak to his heart, that inward silence and reflection on his life and finally prayer become first pleasant and then indispensable; that actions once seeming indifferent or even good now fill him with confusion and regret, while none the less he feels a strong inward assurance that forgiveness and healing could be his were he truly to desire them; that his heart is willy-nilly enlarged so that this world now seems too small to fill it and only God can do so; that words of the Gospels, once carelessly read perhaps as a species of ancient literature, now pierce his soul, that the person of Christ shines with increasing strength and majesty upon his mind and that His embodied mercies in the ministrations of His Church now come to his soul 'as water to a thirsty land'; that all these factors in his inner life begin to take voice, and that voice a familiar one and its message unmistakable—'Come, follow me'.

How is he to understand this? Let us put it in terms of the parable. It is as if the man were so able to work upon the inner being of the fish as to endow it with a new sort of life, and that life one whose message was not 'The sea is your home, and the things of the sea are for you' but rather 'The dry land is now your home and what once was yours is no longer'.

³ The article of Mr Mugggeridge is given as a modern example; for an ancient one nobody could do better than read *The Confessions* of St Augustine.

If one adds to this supposition that he has never seen the man but has heard of him from other fish, that certain evidence had pointed to his existence but without conveying absolute certitude, then the analogy with conversion becomes complete. The process which leads him to his new home is also the evidence of the person who is calling him there.

GOD'S EXISTENCE

It may be said in passing that this is why no Catholic is really interested in metaphysical or other proofs of the existence of God. Such questions are a matter more of curiosity than of personal urgency, useful perhaps for apostolic purposes or to reassure that the lesson of faith is *not contrary* to that of reasoning. But the proof that really weighs on his mind and draws at his heart is the one we have spoken of, intimate, personal, incommunicable yet unmistakable and growing the more so as we develop in self-awareness and recognize the gulf between what we are by nature and what we have been made by grace. Like men lying blind and wounded on a battlefield, then found and tended by a doctor we cannot see, we learn of his existence by the very process of being cared for, responding in blindness to a love that we recognize by its effects.

This is why the evidence of faith is both natural and supernatural. It is the former because an event or series of events in our natural consciousness; it is the latter because those events are of such a character that nature not only could not give rise to them but also resists, fears, even hates them as alien.

It will be apparent how closely this line of argument is connected with Newman's proof of God's existence from conscience. But there is no space here to develop this point.

WHAT YOU WOULD EXPECT

This evidence of faith, that is also the most powerful evidence for God's existence, is of a character that one might have expected. God does not compel our assent of faith by arguments of geometrical force and clarity, to which freedom and goodwill are alike irrelevant. He solicits our consent in a way that exalts our freedom and demands our goodwill. We can refuse the latter and turn away the former. He lets us go, it is our choice.

Furthermore, whereas the evidence of human faith can never do more than tell us *about* the person that the witness speaks of, the evidence

of divine faith is itself an experience of the God concerning whom the witnesses instruct us, and the more we attend to that evidence, the more we know Him. And 'this is eternal life, to know Thee, the one true God, and Jesus Christ whom Thou hast sent'. The divine action within us simultaneously authenticates the words of the Witness—for 'No man comes to me unless my Father draws him'—and brings us into the Father's presence, although in darkness.

Holy Scripture speaks clearly of this evidence although usually referring to its cause, the Holy Spirit, rather than to those experienced effects of His working in us that are this evidence. (A possible analogy here would be that of the movement of a body below the surface of the water; a watcher from above cannot see the body but does see the ripple on the surface which tells of its presence. So it is with the observable psychological effects of the Holy Spirit's operation within us; these we experience, while the communication of the divine nature in our adoption as sons of God we do not.) Hence we read in I Cor. v, 1-5:

He who has prepared us for this (our destiny in heaven) is God who has given us the Spirit as a guarantee.

One of the clearest passages comes in St John's first Epistle:

If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God, that He has borne witness to His Son. *He who believes in the Son has the testimony in himself.* He who does not believe God, has made Him a liar, because he has not believed in the testimony that God has borne to His Son. And this is the testimony, that God gave us eternal life, and this life is in His Son (1 John v, 9-11).

By this we know that He abides in us, by the Spirit He has given us (1 John iii, 24).

It was of this that our Lord spoke to the Samaritan woman:

Whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life (John iv, 14).

He used again the symbol of water when he spoke in the Temple and St John interprets it for us:

'If anyone thirst, let him come to me and drink. He who believes in me, as the Scripture has said, "Out of his heart shall flow rivers of living water".' Now this he said about the Spirit, whom those who believed in him were to receive; for as yet the Spirit had not been given, for Jesus was not yet glorified (John vii, 37-39).

In the two texts following, St Paul speaks of the contrast between two minds, the mind of the unspiritual (fleshly, carnal, worldly) man whose heart and treasure are in this world, and that of the spiritual man whose heart and treasure are in heaven, which is to say that his mind is the mind of Christ.

Those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.

To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. *For the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot; and those who are in the flesh cannot please God.*

But you are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you. Anyone who does not have the Spirit of Christ does not belong to him... All who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. *When we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God* (Romans viii, 5 ff).

Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit.

The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual man judges all things but is himself to be judged by no one. 'For who has known the mind of the Lord so as to instruct Him?' But we have the mind of Christ (1 Cor. ii, 12-16).

The same ideas can be expressed in another way, starting with English idioms such as 'That's absolutely like him!' or 'But it's so unlike him!' or 'That's just me!' or 'That's not me at all!' When such expressions are used, say, of an action whose character is being debated, their meaning is plainly that there is a special congruity or family likeness between the moral character of the agent and that of the act. The one is in keeping with the other. And a man is, to use another idiom, 'at home with' those actions or things that are 'like' him, and he has in their regard an intuitive discernment and swiftness of judgement; he knows his own, as it were.

Now this psychological phenomenon, which the expressions initially quoted evoke, was first noted by Aristotle; the scholastics merely follow and develop his original insight. It is an important tenet of scholastic psychology that a man's moral habits establish these zones of what is 'like' him or 'unlike' him, together with a corresponding intuitive insight and understanding. It is the chaste man, says Aristotle, who grasps without need of wordy debate that which is or is not consonant with chastity; it is the just man, the one with a rooted and habitual will to give all their due, who judges best what is or is not just; it is the man in love with beauty or the man of undeviating honour who judge best concerning whether a thing is beautiful or honourable. And similarly, the cruel, the violent, the treacherous or the lustful have a nose for what resembles them. To this phenomenon the scholastics gave the name of 'connaturality', and those things that are 'like' a man they termed 'connatural' with him. Now when St Paul speaks of the contrast between the wisdom of this world and the wisdom of heaven, the mind of the carnal man and that of the spiritual man, he is referring to a phenomenon of connaturality. Fallen man is connatural with this

world that perishes; the Christian is connatural with heaven; his judge of things accordingly. And the process within man that I described as the evidence of faith and which was illustrated by the parable of the fish can be described as the invasion of a new and alien connaturality, one for whose slow arising we are not responsible and which has *hypothesi* a cause outside ourselves.

THE ACT OF FAITH: GROWTH AND LOSS

In one approaching conversion, the moment of decision is when, to use the parable, the fish is compelled to make its final option between sea and land, that is to say, when in the soul of the one 'drawn by the Father' the claims of the new invading connaturality bid to overcome those of the old. The structure of this most awe-inspiring moment need not be treated here; we are close enough, in any case, to the frontier of mystery. The deep calling to deep, the fearful gravitational pull of Like on like as the hand of God's mercy conforms us to His Son reaches its climax at the moment when at long last His definitive adoption lights upon our soul and stamps upon it the divine nature. Who can be worthy to write of such a moment?

But the divine life given to us at the moment of conversion is, like a seed, capable and demanding of growth. The more we live by faith, the more it grows, and the more like Christ we become, the more we share his mind. The evidence of faith, the witness of the Holy Spirit within us, grows in proportion to our growth in holiness. And hence arises a phenomenon that, coming to a soul without warning, can cause grave distress.

Strictly speaking, the role of the motives of credibility ceased with our first act of faith. But few are strong enough never to fall from the purity of that first moment, while those baptised in infancy may never have consciously experienced anything like such a moment. It follows that most of us most of the time are using some or other of the motives of credibility as crutches of a sort. And in the fullness of time God will call upon us to grow in pure faith and to cast the crutches aside.

The extreme case of this will be the mystic. God will lead him to a land which, in regard to all the ordinary supports of faith, is total darkness and in which even the human concepts and images in terms of which he till now thought of God, cease to say anything to his mind. And yet it is precisely his anguish and abandonment that are the proof that he was never less abandoned and that his anguish will have an end. He lives, for the time that God decrees for his purification, in a desert to which no agency of this world could have taken him and in which no

comfort of this world has any meaning. Such is for him the evidence of faith, far beyond all human certitudes, and with a corresponding joy and peace that underlies the suffering.

But, while few are called to be mystics, all are called to grow in faith, and all will have to lose the familiar supports and live a decision of an interiority without qualification. For many, that will be as they approach death. Some, not recognizing the hand of God, wonder if they are losing their faith; in fact they are losing only its natural props and buttresses; God summons them to walk by faith alone because with crutches one cannot walk fast or far.

Loss of faith, on the other hand, is almost invariably a function of the loss of holiness. If we let ourselves drift further and further away from God, then as we become less and less like Him, as the pattern of our conformity to Christ becomes fainter and fainter, so does the evidence of faith diminish within us. The moment can come when we awake one morning unbelievers and can no longer imagine how we ever believed. We have made ourselves inaccessible to the evidence of faith. We now *cannot* believe—and it is our fault. We have hardened our heart.

Akin to loss of faith is the sin of unbelief, a hardness of heart by which we similarly make it impossible for the decisive evidence to reach us. And on this also, let Newman have the last word:

Is not this the error, the common and fatal error, of the world, to think itself a judge of Religious Truth without preparation of heart? 'I am the good Shepherd, and know My sheep, and am known of Mine.' 'He goeth before them, and the sheep follow Him, for they know His voice.' 'The pure in heart shall see God'; 'to the meek mysteries are revealed'; 'he that is spiritual judgeth all things.' 'The darkness comprehendeth it not.' Gross eyes see not; heavy ears hear not. But in the schools of the world the ways towards Truth are considered high roads open to all men, however disposed, at all times. Truth is to be approached without homage. Everyone is considered on a level with his neighbour; or rather the powers of the intellect, acuteness, sagacity, subtleness, and depth, are thought the guides into Truth. Men consider that they have as full a right to discuss religious subjects, as if they were themselves religious. They will enter upon the most sacred points of Faith at the moment, at their pleasure—if it so happen, in a careless frame of mind, in their hours of recreation, over the wine cup. Is it wonderful that they so frequently end in becoming indifferentists, and conclude that Religious Truth is but a name, that all men are right and all wrong, from witnessing externally the multitude of sects and parties, and from the clear consciousness they possess within, that their own inquiries end in darkness?

FRANCIS STEVENSON, O.S.B.

(Oxford University Sermons, 198-9.)

APPENDICES

APPENDIX I. THE CONDITION OF FALLEN MAN.

... But we are engaged in considering the actual state of man, as found in this world; and I say, considering what he is, any standard of duty, which does not convict him of real and multiplied sins, and of incapacity to please God of his own strength, is untrue; and any rule of life which leaves him contented with himself, without fear, without anxiety, without humiliation, is deceptive; it is the blind leading the blind...

Yet such in one shape or other is the way with the multitude of men everywhere and at all times; they do not see the Image of Almighty God before them, and ask themselves what He wishes: if once they did this they would begin to see how much He requires, and they would earnestly come to Him, both to be pardoned for what they do wrong, and for the power to do better. And, for the same reason that they do not please Him, they succeed in pleasing themselves. For that contracted, defective range of duties, which falls so short of God's law, is just what they can fulfil; or rather they choose it, and keep to it, because they can fulfil it. Hence, they become both self-satisfied and self-sufficient; they think they know just what they ought to do, and that they do it all; and in consequence they are very well content with themselves, and rate their merit very high, and have no fear at all of any future scrutiny into their conduct, which may befall them...

There is no apprehension of Almighty God, no insight into His claims on us, no sense of the creature's shortcomings, no self-condemnation, confession, and deprecation, nothing of those deep and sacred feelings which ever characterize the religion of a Christian, and more and more, not less and less, as he mounts up from mere ordinary obedience to the perfection of a saint.

[Sermons Preached on Various Occasions: 20-21, 25; *The Heart of Newman*, p. 182.]

And such, I say, is the religion of the natural man in every age and place; often very beautiful on the surface, but worthless in God's sight; good, as far as it goes, but worthless and hopeless, because it does not go further, because it is based on self-sufficiency, and results in self-satisfaction. I grant, it may be beautiful to look at, as in the instance of the young ruler whom our Lord looked at and loved, yet sent away sad; it may have all the delicacy, the amiableness, the tenderness, the religious sentiment, the kindness, which is actually seen in many a father of a family, many a mother, many a daughter, in the length and breadth of these kingdoms, in a refined and polished age like this; but still it is rejected by the heart-searching God, because all such persons walk by their own light, not by the True Light of men, because self is their supreme teacher, and because they pace round and round in the small circle of their own thoughts and of their own judgements, careless to know what God says to them, and fearless of being condemned by Him, if only they stand approved in their own sight...

Yes, it is the ignorance of our understanding, it is our spiritual blindness, it is our banishment from the presence of Him, who is the source and the standard of all Truth, which is the cause of this meagre, heartless religion of which men are commonly so proud. Had we any proper insight into things as they are, had we any real apprehension of God as He is, of ourselves as we are, we should never dare to serve Him without fear, or to rejoice unto Him without trembling. And it is the removal of this veil which is spread between our eyes and heaven, it is the pouring in upon the soul of the illuminating grace of the New Covenant, which makes the religion of the Christian so different from that of the various human rites and philosophies, which

are spread over the earth. The Catholic saints alone confess sin, because the Catholic saints alone see God. That awful Creator Spirit... it is who brings into religion the true devotion, the true worship, and changes the self-satisfied Pharisee into the broken-hearted, self-abased Publican. It is the sight of God, revealed to the eye of faith, that makes us hideous to ourselves, from the contrast which we find ourselves to present to that great God at whom we look. It is the vision of Him in His infinite gloriosness, the All-holy, the All-beautiful, the All-perfect, which makes us sink into the earth with self-contempt and self-abhorrence. We are contented with ourselves till we contemplate Him. Why is it, I say, that the moral code of the world is so precise and well-defined? Why is the worship of reason so calm? Why was the religion of classic heathenism so joyous? Why is the framework of civilized society all so graceful and so correct? Why, on the other hand, is there so much of emotion, so much of conflicting and alternating feeling, so much that is high, so much that is abased, in the devotion of Christianity? It is because the Christian, and the Christian alone, has a revelation of God; it is because he has upon his mind, in his heart, on his conscience, the idea of one who is Self-dependent, who is from Everlasting, who is Incommunicable. He knows that One alone is holy, and that His own creatures are so frail in comparison of Him, that they would dwindle and melt away in His presence, did He not uphold them by His power. He knows that there is One whose greatness and whose blessedness are not affected, the centre of whose stability is not moved, by the presence or the absence of the whole creation with its innumerable beings and portions; whom nothing can touch, nothing can increase or diminish; who was as mighty before He made the worlds as since, and as serene and blissful since He made them as before. He knows that there is just One Being, in whose hand lies his own happiness, his own sanctity, his own life, and hope, and salvation. He knows that there is One to whom he owes everything, and against whom he can have no plea or remedy. All things are nothing before Him; the highest beings do but worship Him the more; the holiest beings are such, only because they have a greater portion of Him... This then, my Brethren, is the reason why every son of man, whatever be his degree of holiness, whether a returning prodigal or a matured saint, says with the Publican, 'O God, be merciful to me'; it is because created natures, high and low, are all on a level in the sight and in comparison of the Creator, and so all of them have one speech, and one only, whether it be the thief on the cross, Magdalen at the feast, or St Paul before his martyrdom: not that one of them may not have, what another has not, but that one and all have nothing but what comes from Him, and are as nothing before Him, who is all in all.

[Sermons Preached on Various Occasions: 25-9, *The Heart of Newman*, p. 183.]

APPENDIX II. EXPERIENCE BEFORE AND AT CONVERSION

from *I Believed* by Douglas Hyde.

For Carol and I had remained stuck as 'Catholics who did not believe in God'. With all our hearts we now yearned for that belief, but it would not come. We read 'the Catholic case' as we called it and intellectually we accepted what we read, for it stood up to examination, even in our new, questioning frame of mind. But we knew it was not enough simply to accept intellectually the truth of Catholicism. We must feel it, know it from the experience of our own inner lives.

We found it difficult to accept the existence of God intellectually. We had quite sincerely believed that we knew all the answers without Him. Dialectical materialism had explained, to our satisfaction, the whole universe for us; like Nietzsche it had proclaimed that 'God is dead' and we had believed it and felt it to be true. For jus

He had been dead for years. We had appeared to get on all right without Him. We had been aware of the existence of no inner life, no spiritual needs. Our Communism had been our whole life. When doubts had come about the policies of the Party, about its methods, even about the desirability of its goal, they did not necessarily and immediately undermine our dialectical materialism nor prove that it must, therefore, be wrong in all its main assumptions.

Even the exciting realization that the culture of the Middle Ages which I had loved for so long was still alive, that it was a Catholic culture which had not died with the Reformation, did not prove the existence of God, although it helped. Belief in God might be but the product of a certain stage of man's historical development, surviving into a later period along with the rest of the 'ideological superstructure' that went with it. That superstructure of the Middle Ages might be attractive, it might include a great outpouring of human genius in terms of magnificent churches and cathedrals, glorious music, works of art which took one's breath away, literature which gripped as nothing else could—and still not prove that God was alive or even necessary as an explanation for it all, even though faith in God had been its inspiration.

But that phase had passed. We had come to accept the intellectual case for God, to see that without it not only Catholicism but the universe itself made nonsense. We had discovered with some surprise that the great thinkers and philosophers of the Church had made out a better case for God's existence than Marx and Engels had done for His non-existence.

Yet we realized that that was not enough. Belief meant being able to *feel* the existence of the spiritual, to *know* God and not just to know *about* Him. Christians even said they loved Him, they talked to Him and listened to Him. That was still outside our experience and, in moments of depression, we feared that it would remain so.

I had still not been in a Catholic church, but listening to Fernando Germani's organ broadcasts from Westminster Cathedral took me right inside. Then I saw advertised in my local Town Hall a Brains Trust, organized by the Wimbledon branch of the Sword of the Spirit. I had never been to anything Catholic, had never known any Catholics personally, never seen Catholics together in the mass. I wanted to and, shamefacedly, told Carol so. We decided that I should attend, keep well in the background, lest I should be seen, and tell her what I felt about it in due course. We wanted to know if we could 'stomach' Catholics as persons.

I went late so that I had an excuse for remaining at the back. I crept in as though I were taking part in a conspiracy, my emotions strangely mixed as I slipped into a back seat in the half-light. Here was an assembly of the people who stood at the opposite pole to that at which I had stood for the past twenty years. On the platform were two Jesuits (stories for my nonconformist childhood and my days in Communism cast heavy shadows on them); Richard Stokes, Catholic Labour M.P. whom I had often denounced as a friend of the fascists; Commander Bower, former Catholic Conservative M.P. whom I had similarly denounced with even greater venom; Dr Letitia Fairfield, about whose 'reactionary' views I had heard a great deal from an enthusiastic Communist whom we both knew, and Robert Speaight, the actor, viewed in Communist stage circles as a reactionary and obscurantist. Instinctively one half of me reacted away from them. Yet simultaneously the other half said: 'These are Catholics, they belong to the tradition you love. They hold the views you now admire. Their philosophy is the one you have all but embraced. Their way of life is the one for which you have yearned so long.'

Before long I was warning to them. The political questions asked and the answers given seem naive, the cracks which brought the biggest laughs seemed oddly unpoliticized; it was a straighter, simpler, cleaner world than mine. I liked it. 'I can stomach Catholics after all', I told myself.

I had feared it would not be so, for I had retained all the quite unreasoning prejudices of my early nonconformist days: I thought that all priests, nuns and monks were immoral, that Jesuits were sinister and crooked. And I still had my Communist prejudices, too. In the Party we had held that the Catholic population in Britain represented the most backward, illiterate, politically moribund section of the people, sunk in superstition and hopelessly priest-ridden.

I wanted to know how one became a Catholic, in case I should ever succeed in getting over that last hurdle, belief in God. So when the meeting was over I waited for the Question Master, Fr Francis Devas, a kindly and, it seemed to me from his appearance and behaviour on the platform, an understanding Jesuit. In the few minutes that it took to walk to the station from the hall I told him who and what I was, keeping my eyes about me as I did so lest I should be seen by one of the local Communists. I told him of my past twenty years as a militant atheist, of the practice of my Marxism and the misery I had left behind me, of the tangled skein which was my life. 'Could such a man become a Catholic?' I asked. He replied that the Church existed for sinners. It sounded oddly old-fashioned. I had not used the word 'sinner' since my local preaching days. Sin finds no place in the Communist's vocabulary.

I said that my Communist past must dog my future whatever it might be; that you cannot play with dirt without soiling your hands, nor would the consequences of twenty years in Communism end because I renounced it. It almost seemed as though I was arguing against myself, my own devil's advocate. With a wrinkle in his eye he told me that if one could not be a good Catholic one could at least be a bad one; that even the bad Catholic had a great deal that the Communist had not got. The Church was not full of saints, he said. If I could not be a good Catholic at least I might be a bad one and it would still be better than Communism.

I all but ran home to bring the news that we might become Catholics if ever we should be ready for it. We talked half the night, covering the same ground over and over again, always getting back to the same point; we would be Catholics if only it were not for the first premise, belief in God. And there we stuck, making no perceptible progress, reading, discussing, yearning, but never arriving. We became hopelessly depressed, decided that it was all nostalgia. Some lucky devils might be able to have that faith but it was not for us. It had all been a nice idea, but it could be nothing more. The wasted, misspent years were reaping their reward.

Then one night as we ate our supper I said that I thought we should face up to reality: either we should abandon the whole business or we should be prepared to take an act of faith. Even as I said it I remembered the derisive definition of faith I had so often quoted in the past: Faith is that thing which enables us to believe that which we know to be totally untrue. As had so often been the case in recent years I felt as though I were cut in two, two Douglas Hyses or two consciences urging conflicting lines of thought and action. One half of me supported my suggestion as being the obvious one, the other derided it, drew back instinctively as from something degrading.

I heard my voice saying: 'It is five to ten and we still don't believe in God as a living reality. In five minutes time, at ten o'clock, let's start. Let's act and think as though there really were one.'

At ten o'clock we started. Nothing happened. And weeks later nothing had happened. We hadn't expected visions, or manna from heaven. We still did not feel we believed in the supernatural, so how could we expect miracles? But at least, I thought resentfully, there might have been some psychological consequences from that act of faith. There were none.

At the office things were going from bad to worse. The new Cominform line was clearly going to work out as I had feared, although both the Party Executive and the rank and file had still to be informed of it. Slowly, through the columns of

the paper we were adjusting their minds to the pending official reversal of policy. There seemed nothing left, anywhere.

Leaving the office in a mood of the deepest despair one evening I decided on a sudden impulse that at all costs I must go to a Catholic church. I remembered the Italian Church in nearby Clerkenwell Road and hurried there. As I went up the steps a man locked the doors. I tried to remember any other I had seen and thought I recalled one in the Exmouth Market, not far away. I dashed through the side streets until I reached it. Then I looked up at it through the darkness. It seemed fortress-like and forbidding. I fumed it and hurried away.

I had not slept for months without drugs and that night I didn't sleep with them either. Next morning I went on my usual train to Holborn Viaduct station and took the road I had taken for years to the office. Passing Ely Place, I observed a notice I had seen hundreds of times before: 'St Etheldreda's Catholic Church'. I looked down the short cul-de-sac at what I had always thought was the most monstrous piece of church architecture of all time. I had seen plenty of ugly Catholic churches, but this, I felt, must be the world's worst. I decided I would go to it none the less. If I could stand that I could stand anything.

The ugly building which had revolted me so often proved not to be a church at all. There was no way into it. It was simply the back wall of a warehouse which formed the cul-de-sac's end.

Then I saw a little church, lying back out of line with the Queen Anne buildings which flanked it. I had passed by without it even occurring to me that *this* could be the Catholic church, for it was quite obviously pre-Reformation. Its exterior, bombed, and blasted as it was, quite clearly indicated that it belonged to the period I loved best. I went in, down through its quiet half-lit cloisters and straight into a Gothic gem, right there on the fringe of the old City of London whose paucity of pre-Reformation churches I had so often deplored.

I was at home at once, taken back to the magnificent church in the Mendip village which was my home, back to the West Country where every hamlet boasts a church fit to be a cathedral. But this was different. There were Holy Water in the stoups, saints in the niches. These were not museum pieces as had been those in the Gothic churches I had haunted in the past; these were serving their functional purpose. This place was alive. Black roofing-felt was nailed where stained glass had been before the bomb fell, making it half dark inside, and it was, thank heavens, empty. I took a seat at the back. One or two people came and went. And I just sat.

I got to the office very late that day and my staff were already waiting for their assignments. I sent them out as quickly as possible so that I should have the place to myself. I had gone into my first Catholic church, found it to be a Gothic gem—and I had just sat. I had not prayed. I had done nothing.

I left the office early and told myself I would just go in for a moment before I caught my train. I stayed an hour, sitting in darkness, lit only by the tiny spluttering altar flame. I was back there next morning, careful to slip in only when I was sure that the coast was clear. It was reminiscent of the early war days when I was always tailed by a detective.

The more I saw of St Etheldreda's the more I loved it. But still I could not pray. It was ridiculous and degrading to get down on your knees (better die on our feet than live for ever on our knees, had said the Spanish woman communist leader, La Passonaria). It was a sign of submission, of cringing, crawling humility. Fantastically superstitious, having got on your knees, to talk to someone who wasn't there, did not even exist. But I went back again day after day, night after night.

But after weeks of sitting I was back again where I had begun. I loved Etheldreda's. I loved its architecture, its atmosphere, its peace. But that was not what I had gone there for.

That morning something happened. I was sitting in the gloom of St Etheldreda's; in the backmost seat as usual, when a late-teen-age girl came in, drably dressed and blessed with no good looks. I took her to be a little Irish servant girl. But as she passed me I saw the expression on her face. She, too, was worried. Like me, she clearly had something big on her mind. She went purposefully down the aisle to the front, then round to the left, to a kneeling stool on which she knelt before our Lady, after having lit a candle and put some coins in a box. Through such light as managed to creep through the blacked-out windows and by the flame of the candle, I could see her busy with a string of beads, her hands moving, her head nodding every now and then. This was Catholic practice, of which I knew nothing. This was the world of the Ages with a Faith. This was the world I had been groping for. Was it superstition? Was it the world of mumbo-jumbo? Two opposing answers came simultaneously to my question.

As she passed me again on her way out I looked at her face. Whatever had been troubling her had gone. Just like that. And I had been carrying my load around with me for months and years.

When I was sure no one was about I went, almost hang-dog fashion, down the aisle as she had done. Down to the front, round to the left, put some coins in the box, lit a candle, knelt on the stool—and tried to pray to our Lady. Might as well be hanged for a sheep as a lamb, the two voices told me together. If you're going to be superstitious and pray to someone who isn't there you might just as well go one step further in your superstition and pray to an image and have done with it.

How did one pray to our Lady? I did not know. Did you pray to her or through her, using her as an intermediary? Did you gaze at the figure to see the reality behind it, or was it to that figure alone that you addressed your words? Again I did not know. I tried to remember some prayer to her from medieval literature or something from the poems of Chesterton or Belloc. My mind was empty. The candle spluttered and flickered, growing shorter and shorter, but no words came. At last I heard myself mumbling something which seemed appropriate enough when it began but which petered out, becoming miserably inappropriate. But it did not matter. I knew my search was at an end. I had not talked to nothing.

Outside the church I tried to remember the words I had said and almost laughed as I recalled them. They were those of a dance tune of the nineteen-twenties, a gramophone record of which I had bought in my adolescence:

O sweet and lovely lady be good,
O lady be good to me.

DOGMA

My battle was with liberalism; by liberalism I mean the anti-dogmatic principle and its developments. This was the first point on which I was certain . . . I have changed in many things: in this I have not. From the age of fifteen, dogma has been the fundamental principle of my religion: I know no other religion: I cannot enter into the idea of any other sort of religion.

CARDINAL NEWMAN: *Apologia*.

CARDINAL NEWMAN (III)

TRUTH AND ERROR

THAT there is a truth then ; that there is one truth ; that religious error is in itself of an immoral nature ; that its maintainers, unless involuntarily such, are guilty in maintaining it ; that it is to be dreaded ; that the search for truth is not the gratification of curiosity ; that its attainment has nothing of the excitement of a discovery ; that the mind is below truth, not above it, and is bound, not to descant upon it, but to venerate it ; that truth and falsehood are set before us for the trial of our hearts ; that our choice is an awful giving forth of lots on which salvation or rejection is inscribed ; that 'he that would be saved must thus think', and not otherwise ; that, 'if thou criest after knowledge, and liftest up thy voice for understanding, if thou seekest her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord and find the knowledge of God'—this is the dogmatical principle, which has strength.

That truth and falsehood in religion are but matter of opinion ; that one doctrine is as good as another ; that the Governor of the world does not intend that we should gain the truth ; that there is no truth ; that we are not more acceptable to God by believing this than by believing that ; that no one is answerable for his opinions ; that they are a matter of necessity or accident ; that it is enough if we sincerely hold what we profess ; that our merit lies in seeking, not in possessing ; that it is a duty to follow what seems to us true, without a fear lest it should not be true ; that it may be a gain to succeed, and can be no harm to fail ; that we may take up and lay down opinions at pleasure ; that belief belongs to the mere intellect, not to the heart also ; that we may safely trust to ourselves in matters of Faith, and need no other guide—this is the principle of philosophies and heresies, which is very weakness.

The Development of Christian Doctrine,
chapter 8, section 1.

LIBERALISM

I have been asked to explain more fully what it is I mean by 'Liberalism', because merely to call it the Anti-Dogmatic Principle is to tell very little about it . . . Speaking then in my own way, I proceed to explain what I meant as a Protestant by Liberalism, and to do so in connection with the circumstances under which that system of opinion came before me at Oxford . . .

When, in the beginning of the present century, not very long before my own time, after many years of moral and intellectual declension, the University of Oxford woke up to a sense of its duties, and began to reform itself, the first instruments of this change, to whose zeal and courage we all owe so much, were naturally thrown together for mutual support against the numerous obstacles which lay in their path, and soon stood out in relief from the body of residents, who, though many of them men of talent themselves, cared little for the object which the others had at heart. These reformers, as they may be called, were for some years members of scarcely more than three or four Colleges ; and in their own Colleges, as being under their direct influence, of course had the benefit of those stricter views of discipline and teaching, which they themselves were urging on the University. They had, in no long time, enough of real progress in their several spheres of exertion, and enough of reputation out of doors, to warrant them in considering themselves the *élite* of the place ; and it is not wonderful if they were in consequence led to look down upon the majority of Colleges, which had not kept pace with the reform, or which had been hostile to it. And, when those rivalries of one man with another arose, whether personal or collegiate, which befall literary and scientific societies, such disturbances did but tend to raise in their eyes the value which they had already set upon academical distinction, and increase their zeal in pursuing it. Thus was formed an intellectual circle or class in the University—men, who felt they had a career before them, as soon as the pupils whom they were forming, came into public life ; men, whom non-residents, whether country parsons or preachers of the Low Church, on coming up from time to time to the old place, would look at, partly with admiration, partly with suspicion, as being an honour indeed to Oxford, but withal exposed to the temptation of ambitious views, and to the spiritual evils signified in what is called 'the pride of reason'.

Nor was this imputation altogether unjust ; for, as they were following out the proper idea of a University, of course they suffered more or less from the moral malady incident to such a pursuit. The very object of such great institutions lies in the cultivation of the mind and the spread of knowledge : if this object, as all human objects, has its dangers at all times, much more would these exist in the case of men, who were engaged in a work of reformation, and had the opportunity of measuring themselves, not only with those who were their equals in intellect, but with the many, who were below them. In this select circle or class of men, in various Colleges, the direct instruments and the choice fruit of real University Reform, we see the rudiments of the Liberal party.

Whenever men are able to act at all, there is the chance of extreme and intemperate action ; and therefore, when there is exercise of mind, there is the chance of wayward and mistaken exercise. Liberty of thought

is in itself a good; but it gives an opening to false liberty. Now by Liberalism I mean false liberty of thought, or the exercise of thought upon matters, in which, from the constitution of the human mind, thought cannot be brought to any successful issue, and therefore is out of place. Among such matters are first principles of whatever kind; and of these the most sacred and momentous are especially to be reckoned the truths of Revelation. Liberalism is then the mistake of subjecting to human judgement those revealed doctrines which are in their nature beyond and independent of it, and of claiming to determine on intrinsic grounds the truth and value of propositions which rest for their reception simply on the external authority of the Divine Word.

Now certainly the party of whom I have been speaking, taken as a whole, were of a character of mind out of which Liberalism might easily grow up, as in fact it did; certainly they breathed around an influence which made men of religious seriousness shrink into themselves. But while I say as much as this, I have no intention whatever of implying that the talent of the University, in the years before and after 1820, was liberal in its theology, in the sense in which the bulk of the educated classes through the country are liberal now. I would not for the world be supposed to detract from the Christian earnestness, and the activity in religious works, above the average of men, of many of the persons in question. They would have protested against their being supposed to place reason before faith, or knowledge before devotion; yet I do consider that they unconsciously encouraged and successfully introduced into Oxford a licence of opinion that went far beyond them. In their day they did little more than to take credit to themselves for enlightened views, largeness of mind, liberality of sentiment, without drawing the line between what was just and what was inadmissible in speculation, and without seeing the tendency of their own principles; and engrossing, as they did, the mental energy of the University, they met for a time with no effectual hindrance to the spread of their influence, except (what indeed at the moment was most effectual, but not of an intellectual character) the thorough-going Toryism and traditionary Church-of-England-ism of the great body of the Colleges and Convocation . . .

The Old Tory or Conservative party in Oxford had in it no principle or power of development, and that from its very nature and constitution: it was otherwise with the Liberals. They represented a new idea, which was but gradually learning to recognize itself, to ascertain its characteristics and external relations, and to exert an influence upon the University. The party grew, all the time that I was in Oxford, even in numbers, certainly in breadth and definiteness of doctrine, and in power. And, what was a far higher consideration, with the accession of Dr Arnold's pupils, it was invested with an elevation of character which claimed the respect even of its opponents. On the other hand, in

proportion as it became more earnest and less self-applauding, it became more free-spoken; and members of it might be found who, from the mere circumstance of remaining firm in their original professions, would in the judgement of the world, as to their public acts, seem to have left it for the Conservative camp. Thus, neither in its component parts nor in its policy was it the same in 1832, 1836 and 1841, as it was in 1845 . . .

It has been strongly urged upon me to reconsider the following passages which occur (in my Narrative): 'The men who had driven me from Oxford were distinctly the Liberals, it was they had opened the attack upon Tract 90', p. 211, and 'I found no fault with the Liberals; they had beaten me in a fair field', p. 222.

I am very unwilling to seem ungracious, or to cause pain in any quarter; still I am sorry to say that I cannot modify these statements . . .

I conclude this notice of Liberalism in Oxford, and the party which was antagonistic to it, with some propositions in detail, which, as a member of the latter, and together with the High Church, I earnestly denounced and abjured.

1. No religious tenet is important, unless reason shows it to be so. Therefore, e.g. the doctrine of the Athanasian Creed is not to be insisted on, unless it tends to convert the soul; and the doctrine of the Atonement is to be insisted on, if it does convert the soul.
2. No one can believe what he does not understand. Therefore, e.g. there are no mysteries in true religion.
3. No theological doctrine is anything more than an opinion which happens to be held by bodies of men. Therefore, e.g. no creed, as such, is necessary for salvation.
4. It is dishonest in a man to make an act of faith in what he has not had brought home to him by actual proof. Therefore, e.g. the mass of men ought not absolutely to believe in the divine authority of the Bible.
5. It is immoral in a man to believe more than he can spontaneously receive as being congenial to his moral and mental nature. Therefore, e.g. a given individual is not bound to believe in eternal punishment.
6. No revealed doctrines or precepts may reasonably stand in the way of scientific conclusions. Therefore, e.g. Political Economy may reverse our Lord's declarations about poverty and riches, or a system of Ethics may teach that the highest condition of body is ordinarily essential to the highest state of mind.

7. Christianity is necessarily modified by the growth of civilization, and the exigencies of times.

Therefore, e.g. the Catholic priesthood, though necessary in the Middle Ages, may be superseded now.

8. There is a system of religion more simply true than Christianity as it has ever been received.

Therefore, e.g. we may advance that Christianity is the 'corn of wheat' which has been dead for 1800 years, but at length will bear fruit; and that Mahometanism is the manly religion, and existing Christianity the womanish.

9. There is a right of Private Judgement: that is, there is no existing authority on earth competent to interfere with the liberty of individuals in reasoning and judging for themselves about the Bible and its contents, as they severally please.

Therefore, e.g. religious establishments requiring subscription are Anti-Christian.

10. There are rights of conscience such that everyone may lawfully advance a claim to profess and teach what is false and wrong in matters, religious, social and moral, provided that to his private conscience it seems absolutely right and true.

Therefore, e.g. individuals have a right to preach and practise fornication and polygamy.

11. There is no such thing as a national or state conscience.

Therefore, e.g. no judgements can fall upon a sinful or infidel nation.

12. The civil power has no positive duty, in a normal state of things, to maintain religious truth.

Therefore, e.g. blasphemy and sabbath-breaking are not rightly punishable by law.

13. Utility and expedience are the measure of political duty.

Therefore, e.g. no punishment may be enacted, on the ground that God commands it: e.g. on the text, 'Whoso sheddeth man's blood, by man his blood shall be shed.'

14. The Civil Power may dispose of Church property without sacrilege.

Therefore, e.g. Henry VIII committed no sin in his spoliations.

15. The Civil Power has the right of ecclesiastical jurisdiction and administration.

Therefore, e.g. Parliament may impose articles of faith on the Church or suppress dioceses.

16. It is lawful to rise in arms against legitimate princes.

Therefore, e.g. the Puritans in the seventeenth century and the French in the eighteenth, were justifiable in their Rebellion and Revolution respectively.

17. The people are the legitimate source of power.

Therefore, e.g. Universal Suffrage is among the natural rights of man.

18. Virtue is the child of knowledge, and vice of ignorance.

Therefore, e.g. education, periodical literature, rail-road travelling, ventilation, drainage, and the arts of life, when fully carried out, serve to make a population moral and happy.

All of these propositions, and many others too, were familiar to me thirty years ago, as in the number of the tenets of Liberalism, and while I gave into none of them except No. 12, and perhaps No. 11, and partly No. 1, before I began to publish, so afterwards I wrote against most of them in some part or other of my Anglican works.

From *Note A* in the *Apologia*.

TO BE A DEACON

The Leopoldville newspaper 'Afrique Chrétienne' published recently a letter from a catechist in the Congolese province of Stanleyville where rebels had murdered a number of priests and expelled others.

Since our region had been without priests for more than two months, some Christians said they wanted to confess to me. I told them to make a perfect act of contrition, but they insisted on telling me their sins, just as they told the priest in the confessional. I said that I had no power to absolve them from sin. But they told me they wanted an exterior sign to know that God forgave them. 'Before you confess to me I will confess to you', I said, and I told all my sins aloud. After we had recited the Confiteor together, I heard the confessions. In the confessional I said, 'May God forgive you your sins', and not 'I forgive you your sins'. For penance we did the Stations of the Cross, and then I said the prayers before Communion. I washed my hands and dressed as the priest does when he distributes Holy Communion. When I touched the Host I trembled very much. Tears rolled from my eyes when I gave Jesus to my old mother and to my wife. I never felt so true a Christian as at that moment. Later I would not be afraid any more if the rebels would come to kill me.

Quoted in *Herder Correspondence*, February 1966.

THE PHENOMENON OF MAN

[The influence of Teilhard de Chardin has increased and is increasing. Ought it to be diminished? Many of his admirers appear to be unaware of the weight of criticism that can be levelled against him. It is in the hope of provoking a correspondence on the subject that we publish here what it is possibly the most famous assault on his system, Professor Medawar's review of the English translation of *The Phenomenon of Man in Mind* (1961, Vol. LXX).—EDITOR.]

Everything does not happen continuously at any one moment in the universe. Neither does everything happen everywhere in it.

There are no summits without abysses.

When the end of the world is mentioned, the idea that leaps into our minds is always one of catastrophe.

Life was born and propagates itself on the earth as a solitary pulsation.

In the last analysis the best guarantee that a thing should happen is that it appears to us as vitally necessary.

THIS little bouquet of aphorisms, each one thought sufficiently important by its author to deserve a paragraph to itself, is taken from Père Teilhard's *The Phenomenon of Man*. It is a book widely held to be of the utmost profundity and significance; it created something like a sensation upon its publication a few years ago in France, and some reviewers hereabouts have called it the Book of the Year—one, the Book of the Century. Yet the greater part of it, I shall show, is nonsense, tricked out by a variety of tedious metaphysical conceits, and its author can be excused of dishonesty only on the grounds that before deceiving others he has taken great pains to deceive himself. *The Phenomenon of Man* cannot be read without a feeling of suffocation, a gasping and flailing around for sense. There is an argument in it, to be sure—a feeble argument, abominably expressed—and this I shall expound in due course; but consider first the style, because it is the style that creates the illusion of content, and which is in some part the cause as well as merely the symptom of Teilhard's alarming apocalyptic seizures.

The Phenomenon of Man stands square in the tradition of *Naturphilosophie*, a philosophical indoor pastime of German origin which does not seem even by accident (though there is a great deal of it) to have contributed anything of permanent value to the storehouse of human thought. French is not a language that lends itself naturally to the opaque and ponderous idiom of nature-philosophy, and Teilhard has accordingly resorted to the use of that tipsy, euphoric prose-poetry which is one of the more tiresome manifestations of the French spirit. It is of the nature of reproduction that progeny should outnumber parents, and of Mendelian heredity that the inborn endowments of the parents

should be variously recombined and reassorted among their offspring, so enlarging the population's candidature for evolutionary change. Teilhard puts the matter thus: it is one of his more lucid passages, and Mr Wall's translation, here as almost everywhere else, captures the spirit and sense of the original.

Reproduction doubles the mother cell. Thus, by a mechanism which is the inverse of chemical disintegration, it multiplies without crumbling. At the same time, however, it transforms what was only intended to be prolonged. Closed in on itself, the living element reaches more or less quickly a state of immobility. It becomes stuck and coagulated in its evolution. Then by the act of reproduction it regains the faculty for inner re-adjustment and consequently takes on a new appearance and direction. The process is one of pluralization in form as well as in number. The elemental ripple of life that emerges from each individual unit does not spread outwards in a monotonous circle formed of individual units exactly like itself. It is diffracted and becomes iridescent, with an indefinite scale of variegated tonalities. The living unit is a centre of irresistible multiplication, and *ipso facto* an equally irresistible focus of diversification.

In no sense other than an utterly trivial one is reproduction the inverse of chemical disintegration. It is a misunderstanding of genetics to suppose that reproduction is only 'intended' to make facsimiles, for paraxial processes of genetical exchange are to be found in the simplest living things. There seems to be some confusion between the versatility of a population and the adaptability of an individual. But errors of fact or judgement of this kind are to be found throughout, and are not my immediate concern; notice instead the use of adjectives of excess (misuse, rather, for genetic diversity is not indefinite nor multiplication irresistible). Teilhard is for ever shouting at us: things or affairs are, in alphabetical order, astounding, colossal, endless, enormous, fantastic, giddy, hyper-, immense, implacable, indefinite, inexhaustible, inextricable, infinite, infinitesimal, innumerable, irresistible, measureless, mega-, monstrous, mysterious, prodigious, relentless, super-, ultra-, unbelievable, unbridled, or unparalleled. When something is described as merely *huge* we feel let down. After this softening-up process we are ready to take delivery of the neologisms: biota, noosphere, hominization, complexification. There is much else in the literary idiom of nature-philosophy: *nothing-buttery*, for example, always part of the minor symptomatology of the bogus. 'Love in all its subtleties is nothing more, and nothing less, than the more or less direct trace marked on the heart of the element by the psychical convergence of the universe upon itself.' 'Man discovers that he is *nothing else than evolution become conscious of itself*', and evolution is 'nothing else than the continual growth of . . . "psychic" or "radial" energy.' Again, 'the Christogenesis of St Paul and St John is nothing else and nothing less than the extension . . . of that noogenesis in which cosmogenesis . . . culminates'. It would have been a great disappointment to me if Vibration did not somewhere make itself felt, for all scientific mystics either vibrate in person or find themselves resonant with cosmic

vibrations; but I am happy to say that on page 266 Teilhard will be found to do so.

These are trivialities, revealing though they are, and perhaps I make too much of them. The evolutionary origins of consciousness are indeed distant and obscure, and perhaps so trite a thought does need this kind of dressing to make it palatable: 'refracted rearwards along the course of evolution, consciousness displays itself qualitatively as a spectrum of shifting hints whose lower terms are lost in the night'. (The roman type is mine.) What is much more serious is the fact that Teilhard habitually and systematically cheats with words. His work, he has assured us, is to be read, not as a metaphysical system, but 'purely and simply as a scientific treatise' executed with 'remorseless' or 'inescapable' logic; yet he uses in metaphor words like energy, tension, force, impetus, and dimension *as if* they retained the weight and thrust of their special scientific usages. Consciousness, for example, is a matter upon which Teilhard has been said to have illuminating views. For the most part consciousness is treated as a manifestation of energy, though this does not help us very much because the word 'energy' is itself debauched; but elsewhere we learn that consciousness is a dimension, something with mass, something corpuscular and particulate which can exist in various degrees of concentration, being sometimes infinitely diffuse. In his lay capacity Teilhard, a naturalist, practised a comparatively humble and unexacting kind of science, but he must have known better than to play such tricks as these. On page 60 we read: 'The simplest form of protoplasm is already a substance of unheard-of complexity. This complexity increases in geometrical progression as we pass from the protozoon higher and higher up the scale of the metazoa. And so it is for the whole of the remainder always and everywhere.' Later we are told that the '*nascent* cellular world shows itself to be already infinitely complex'. This seems to leave little room for improvement. In any event complexity (a subject on which Teilhard has a great deal to say) is not measurable in those scalar quantities to which the concept of a geometrical progression applies.

In spite of all the obstacles that Teilhard perhaps wisely puts in our way, it is possible to discern a train of thought in *The Phenomenon of Man*. It is founded upon the belief that the fundamental process or motion in the entire universe is *evolution*, and evolution is 'a general condition to which all theories, all hypotheses, all systems must bow . . . a light illuminating all facts, a curve that all lines must follow'. This being so, it follows that 'nothing could ever burst forth as final across the different thresholds successively traversed by evolution . . . which has not already existed in an obscure and primordial way' (again my romans). Nothing is wholly new: there is always some primordial or anlage or rudiment or archetype of whatever exists or has existed. Love, for

example—that is to say, the affinity of being with being—is to be found in some form throughout the organic world, and even at a 'prodigiously rudimentary level', for if there were no such affinity between atoms when they unite into molecules it would be 'physically impossible for love to appear higher up, with us, in "hominized" form'. But above all conscience is not new, for this would contradict the evolutionary axiom; on the contrary, we are 'logically forced to assume the existence in rudimentary form . . . of some sort of psyche in every corpuscle', even in molecules; 'by the very fact of the individualization of our planet, a certain mass of elementary consciousness was originally imprisoned in the matter of earth'.

What form does this elementary consciousness take? Scientists have not been able to spot it, for they are shallow superficial fellows, unable to see into the inwardness of things—'up to now, has science ever troubled to look at the world other than from *without*?' Consciousness is an interiority of matter, an 'inner face that everywhere duplicates the "material" external face, which alone is commonly considered by science'. To grasp the nature of the within of things we must understand that energy is of two kinds: the 'tangential', which is energy as scientists use that word, and a radial energy (a term used interchangeably with spiritual or psychic energy) of which consciousness is treated sometimes as the equivalent, sometimes as the manifestation, and sometimes as the consequence (there is no knowing what Teilhard intends). Radial energy appears to be a measure of, or that which conduces towards, complexity or degree or arrangement; thus 'spiritual energy, by its very nature, increases in "radial" value . . . in step with the increasing chemical complexity of the elements of which it represents the inner lining'. It confers *centricity*, and 'the increase of the synthetic state of matter involves . . . an increase of consciousness'.

We are now therefore in a position to understand what evolution is (is nothing but). Evolution is 'the continual growth of . . . "psychic" or "radial" energy, in the course of duration, beneath and within the mechanical energy I called "tangential"'; evolution, then, is 'an ascent towards consciousness'. It follows that evolution must have a 'precise orientation and a privileged axis' at the topmost pole of which lies Man, born 'a direct lineal descendant from a total effort of life'.

Let us fill in the intermediate stages. Teilhard, with a penetrating insight that Sir Julian Huxley singles out for special praise, discerns that consciousness in the everyday sense is somehow associated with the possession of nervous systems and brains ('we have every reason to think that in animals too a certain inwardness exists, approximately proportional to the development of their brains'). The direction of evolution must therefore be towards cerebralization, i.e. towards becoming brainier. 'Among the infinite modalities in which the complication of life is dispersed', he tells us, 'the differentiation of nervous tissue stands out . . .

as a significant transformation. *It provides a direction*; and by its consequences *it proves that evolution has a direction.*' All else is equivocal and insignificant; in the process of becoming brainier we find 'the very essence of complexity, of essential metamorphosis'. And if we study the evolution of living things, organic evolution, we shall find that in every one of its lines, except only in those in which it does not occur, evolution is an evolution towards increasing complexity of the nervous system and cerebralization. Plants don't count, to be sure (because 'in the vegetable kingdom we are unable to follow along a nervous system the evolution of a psychism obviously remaining diffuse') and the contemplation of insects provokes a certain shuffling of the feet (p. 153); but primates are 'a phylum of *pure and direct cerebralization*' and among them 'evolution went straight to work on the brain, neglecting everything else'. Here is Teilhard's description of noogenesis, the birth of higher consciousness among the primates, and of the noosphere in which that higher consciousness is deployed:

By the end of the Tertiary era, the psychical temperature in the cellular world had been rising for more than 500 million years. . . . When the anthropoid, so to speak, had been brought 'mentally' to boiling point some further calories were added. . . . No more was needed for the whole inner equilibrium to be upset. . . . By a tiny 'tangential' increase, the 'radial' was turned back on itself and so to speak took an infinite leap forward. Outwardly, almost nothing in the organs had changed. But in depth, a great revolution had taken place: consciousness was now leaping and boiling in a space of super-sensory relationships and representations. . . .

The analogy, it should be explained, is with the vaporization of water when it is brought to boiling point, and the image of hot vapour remains when all else is forgotten.

I do not propose to criticize the fatuous argument I have just outlined; here, to expound is to expose. What Teilhard seems to be trying to say is that evolution is often (he says always) accompanied by an increase of orderliness or internal coherence or degree of integration. In what sense is the fertilized egg that develops into an adult human being 'higher' than, say, a bacterial cell? In the sense that it contains richer and more complicated genetical instructions for the execution of those processes that together constitute development. Thus Teilhard's radial, spiritual or psychic energy may be equated to 'information' or 'information content' in the sense that has been made reasonably precise by modern communications engineers. To equate it to consciousness, or to regard degree of consciousness as a measure of information content, is one of the silly little metaphysical conceits I mentioned in an earlier paragraph. Teilhard's belief, enthusiastically shared by Sir Julian Huxley, that evolution flouts or foils the second law of thermodynamics is based on a confusion of thought; and the idea that evolution has a main track or privileged axis is unsupported by scientific evidence.

Teilhard is widely believed to have rejected the modern Mendelian-Darwinian theory of evolution or to have demonstrated its inadequacy. Certainly he imports a ghost, the entelechy or *élan vital* of an earlier terminology, into the Mendelian machine; but he seems to accept the idea that evolution is probationary and exploratory and mediated through a selective process, a 'groping', a 'billionfold trial and error'; 'far be it from me', he declares, 'to deny its importance'. Unhappily Teilhard has no grasp of the real weakness of modern evolutionary theory, namely its lack of a complete theory of variation, of the origin of *candidature* for evolution. It is not enough to say that 'mutation' is ultimately the source of all genetical diversity, for that is merely to give the phenomenon a name; mutation is so defined. What we want, and are very slowly beginning to get, is a comprehensive theory of the forms in which new genetical information comes into being. It may, as I have hinted elsewhere, turn out to be of the nature of nucleic acids and the chromosomal apparatus that they tend spontaneously to proffer genetical variants—genetical solutions of the problem of remaining alive—which are more complex and more elaborate than the immediate occasion calls for; but to construe this 'complexification' as a manifestation of consciousness is a wilful abuse of words.

Teilhard's metaphysical argument begins where the scientific argument leaves off, and the gist of it is extremely simple. Inasmuch as evolution is the fundamental motion of the entire universe, an ascent along a privileged and necessary pathway towards consciousness, so it follows that our present consciousness must 'culminate forwards in some sort of supreme consciousness'. In expounding this thesis, Teilhard becomes more and more confused and excited and finally almost hysterical. The Supreme Consciousness, which apparently assimilates to itself all our personal consciousnesses, is, or is embodied in, 'Omega' or the Omega-point; in Omega 'the movement of synthesis culminates'. Now Omega is 'already in existence and operative at the very core of the thinking mass', so if we have our wits about us we should at this moment be able to detect Omega as 'some excess of personal, extra-human energy', the more detailed contemplation of which will disclose the Great Presence. Although already in existence, Omega is added to progressively: 'All round us, one by one, like a continual exhalation, "souls" break away, carrying upwards their incommunicable load of consciousness', and so we end up with 'a harmonized collectivity of consciousnesses equivalent to a sort of super-consciousness'.

Teilhard devotes some little thought to the apparently insuperable problem of how to reconcile the persistence of individual consciousnesses with their assimilation to Omega. But the problem yields to the application of 'remorseless logic'. The individual particles of consciousness do not join up any old how, but only centre to centre, thanks to the mediation

of Love; Omega, then, 'in its ultimate principle, can only be a distinct Centre radiating at the core of a system of centres', and the final state of the world is one in which 'unity coincides with a paroxysm of harmonized complexity'. And so our hero escapes from his appalling predicament: with one bound, Jack was free.

Although elsewhere Teilhard has dared to write an equation so explicit as 'Evolution=Rise of Consciousness' he does not go so far as to write 'Omega=God'; but in the course of some obscure pious rant he does tell us that God, like Omega, is a 'Centre of centres', and in one place he refers to 'God-Omega'.

How have people come to be taken in by *The Phenomenon of Man*? We must not underestimate the size of the market for works of this kind, for philosophy-fiction. Just as compulsory primary education created a market catered for by cheap dailies and weeklies, so the spread of secondary and latterly of tertiary education has created a large population of people, often with well developed literary and scholarly tastes, who have been educated far beyond their capacity to undertake analytical thought. It is through their eyes that we must attempt to see the attractions of Teilhard, which I shall jot down in the order in which they come to mind.

1. *The Phenomenon of Man* is anti-scientific in temper (scientists are shown up as shallow folk skating about on the surface of things), and, as if that were not recommendation enough, it was written by a scientist, a fact which seems to give it particular authority and weight. Laymen firmly believe that scientists are one species of person. They are not to know that the different branches of science require very different aptitudes and degrees of skill for their prosecution. Teilhard practised an intellectually unexact kind of science in which he achieved a moderate proficiency. He has no grasp of what makes a logical argument or of what makes for proof. He does not even preserve the common decencies of scientific writing, though his book is professedly a scientific treatise.

2. It is written in an all but totally unintelligible style, and this is construed as *prima facie* evidence of profundity. (At present this applies only to works of French authorship; in later Victorian and Edwardian times the same deference was thought due to Germans, with equally little reason.) It is because Teilhard has such wonderful *deep* thoughts that he's so difficult to follow—really it's beyond my poor brain but doesn't that just *show* how profound and important it must be?

3. It declares that Man is in a sorry state, the victim of a 'fundamental anguish of being', a 'malady of space-time', a sickness of 'cosmic gravity'. The Predicament of Man is all the rage now that people have sufficient leisure and are sufficiently well fed to contemplate it, and many a tidy little literary reputation has been built upon exploiting it; anybody nowadays who dared to suggest that the plight of man might not be

wholly desperate would get a sharp rap over the knuckles in any literary weekly. Teilhard not only diagnoses in everyone the fashionable disease but propounds a remedy for it—yet a remedy so obscure and so remote from the possibility of application that it is not likely to deprive any practitioner of a living.

4. *The Phenomenon of Man* was introduced to the English-speaking world by Sir Julian Huxley, which seemed to give it a scientific benediction. Unlike myself, Sir Julian finds Teilhard in possession of a 'rigorous sense of values', one who 'always endeavoured to think concretely'. He was speculative, to be sure, but his speculation was 'always disciplined by logic'. The only common ground between us is that Huxley, too, finds Teilhard somewhat difficult to follow ('If I understood him aright', p. 16 and again p. 18; 'here his thought is not fully clear to me', p. 19, etc.). But then it does not seem to me that Huxley expounds Teilhard's argument; his Introduction does little more than to call attention to parallels between Teilhard's thinking and his own. Chief among these is the cosmic significance attached to a suitably generalized conception of evolution—a conception so diluted or attenuated in the course of being generalized as to cover all events or phenomena that are not immobile in time (pp. 12, 13). In particular, Huxley applauds the, in my opinion, superficial and ill-thought out view that the so-called 'psycho-social evolution' of mankind and the genetical evolution of living organisms generally are two episodes of a continuous integral process (though separated by a 'critical point', whatever that may mean). Yet for all this Huxley finds it impossible to follow Teilhard 'all the way in his gallant attempt to reconcile the supernatural elements in Christianity with the facts and implications of evolution'. But, bless my soul, this reconciliation is just what Teilhard's book is *about*! And so, it seems to me, Huxley contrives to enrage all parties—those who have some concern for rigorous analytical thought, and those who see in Teilhard's work the elements of a profound spiritual revelation.

I have read and studied *The Phenomenon of Man* with real distress, even with despair. Instead of wringing our hands over the Human Predicament, we should attend to those parts of it which are wholly remediable, above all to the gullibility which makes it possible for people to be taken in by such a bag of tricks as this. If it were an innocent, passive gullibility it would be excusable; but all too clearly, alas, it is an active willingness to be deceived.

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[We are most grateful to Professor Gilbert Ryle, Editor of *Mind*, and to Professor Medawar, for their permission to reproduce this article.

—EDITOR.]

AN UNFORGETTABLE EXPERIENCE

UNTIL the 15th day of April this year, scarcely three weeks from the present time when I write this narrative, I had never seen a dead body, nor for that matter a badly injured one. These two forms of maimed humanity in all their horror, I was to see and touch before the day was out. I came face to face with a human object looking more like a lump of matter than a body. For the first time in my life I felt a sense of finality, a view of death; I will no doubt sometime see it again, and death I shall eventually be overcome by, but not I hope in the way I shall tell of.

On the morning of 15th April, one in the series of training days, at the Outward Bound Mountain School of Eskdale, we were all cheerful and getting on with our patrol jobs before a daily routine inspection. This was followed by prayers and then activities, interesting, but somewhat uneventful. After this morning's hard exercise, we had a large lunch and then returned to our activities.

About 4.15, when we were engrossed in a most chaotic tent erection period, in which all the patrol was blindfold and stumbling hither and thither over every possible object, a bell started ringing. After a short silent pause for thought we realized that this was the Rescue Bell, one whose toll we knew could call us as a body into action to give our best in help to others. We assembled in front of the main school and having been briefed concerning the fall of five men on one of the nearby mountains, dispersed at speed to collect the necessary equipment to perform this task.

Every day one of the nine patrols is on duty with packed bags ready to leave the school immediately this bell rings. These had got away well before we reassembled with kit. Their job was to give whatever first aid the injured needed, and then put them on stretchers for us to carry to safety and hospital. (One patrol stayed behind at the school as a rearguard, and the rest of us, about seventy in numbers plus instructors, set off at about 4.25.)

From this time onwards I lost all sense of time, my mind was filled with strange thoughts and the idea of a real life adventure. The accident took place in one of the gullies called Lords Rake on the west side of Scafell, and it was to the bottom of this valley we were taken by lorry, a distance of some four and a half miles from the school. From this point at the head of West Water we climbed up a ghyll to Lords Rake. The climb is one of about 2,500 ft over a distance of approximately one and three-quarter miles.

Five patrols with ten people in each, carried the stretchers, and every boy carried a rucksack with his kit in it, and food. The climb over very rough country, in what was at first a blustery gale, was very difficult. As it got steeper so by misfortune came snow, blinding you as you walked and making you very cold. Falling over and over as many of us did during our shift of stretcher carrying, we became very tired.

Eventually the ghyll ran into an enormous corrie, and the pass to Lords Rake could be vaguely seen to our right up some very steep scree. Though the scene of the accident was invisible to us from where we stood, a small group of people stood huddled together, some fifty feet below the hidden spot.

On our arrival in the corrie, the instructors and a few boys started up the scree with the stretchers. It was incredibly steep and everything you trod on moved off down the slope. Slowly but surely we made our way up and eventually reached the group, and could see up the gully to the fatal scene.

As I arrived one of the stretchers was being lowered down the scree to where I stood. Strapped into this was one of the two men still alive; all one could see of him was his head, this had an enormous gaping wound in it which we cleaned carefully but were unable to cover for fear of making his cranium cave in. From where I stood with one other we lowered this man down the scree, by ropes attached to the stretcher runners. Every 120 ft we had to move farther down the scree, anchor ourselves to a rock and then belay the stretcher down again till the rope ran out. This job I did for the two live men, and I felt a great sense of thankfulness that I had been chosen to help these two in their greatest hour of need. The three dead bodies which we put on stretchers came down a short time after the first two and these gave me a morbid feeling; they were like bent and disrupted matter, a very nasty sight.

It takes six men to carry a stretcher, two on harnesses at the front and two on slings at either side. For the stretcher party I was in we therefore had twelve men, six in reserve for a change which had to be made about every three or four hundred yards. Cold and somewhat hungry despite having had a short meal before we left the school, we made our way down. Though this was a long journey we were helped by a sense of achievement and success which we now felt after having got so far.

Our patient was a young man about twenty-five or six, now very beaten about the face and groaning in an unconscious sleep; we were constantly reminded of him in his maimed state. Only just after our start of the ascent things started to darken and by the time we were half-way down we were forced to use torches to see our way. Over bogs and scree, over stiles and across rivers we tramped, but so firmly routed were our minds, we barely noticed what we went through. Eventually

at about 9.15 we arrived and got the injured into the ambulances and having had some tea at the hostel nearby we were taken home.

No one said much that night and we all slept soundly having been worn out by the whole proceedings. Next morning very little was said, everyone was very morbid and greatly affected as one might expect. I myself felt a number of sensations, of sorrow and pity and shock which slowly wore off but whose marks remain in my memory and will do so for a lifetime.

M. H. COGLAN.

THE REIGN OF GOD

WHAT would life be like if God did rule in me? Then I would know, not by strenuous conscious effort but spontaneously, from the vitality of constant encounter: *He is!* His would be the one name, the one reality before all others. I would know him as I know the beauty and freshness of a meadow in full bloom, and I would be able to speak of him, as I speak of its richness, deeply conscious of what I meant. His essence would be as real and clear to me as that of a person I knew intimately and understood—to my good or harm: someone with a certain face, a familiar gait, whose mind and spiritual powers responded in a specific manner to my own.

Then God would stand with all the power of His being in my soul, as the point of departure, the sense and goal of everything. My heart and will would experience Him as the Holy Being who appraises every value, the Sense behind all senses; as the One who rewards not only ultimately but who alone, here and now, lends the most insignificant earthly act its intrinsic justification and meaning. Then His summons would really reach me, and shaken and blissful, I should know that my human personality consisted of nothing but the manner in which He calls me and the response I make to that call. . . . From that moment on my conscience would clearly recognize its duties, and overstepping mere conscience, the ultimate in human experience would stride into my life: love fulfilling its holy destiny between God and me alone. Where this is so, there is the reign or kingdom of God.

From *The Lord* by Romano Guardini.

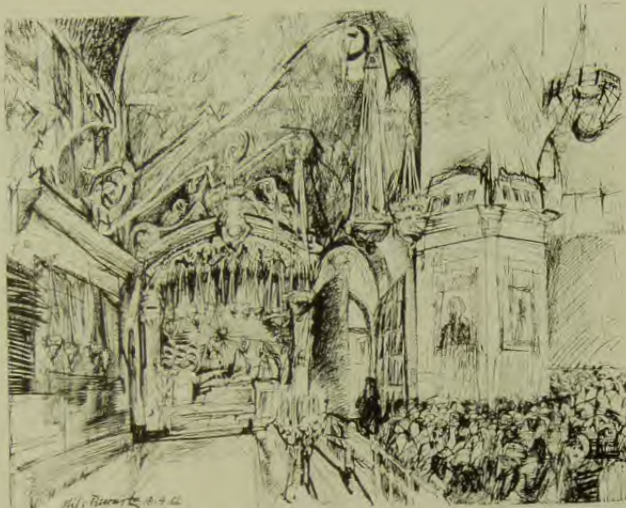
THE RUSSIAN EXPEDITION

A NUMBER of articles have already appeared elsewhere about this (*Tablet*, 30th April and 7th May; *Times Educational Supplement*, 1st July; *Universe*, 18th March, 1st April, 29th April; *Yorkshire Post*, 28th May; *Yorkshire Evening Press*, 18th May; with a few gracious inches about us in William Hickey and the *Daily Telegraph* on 2nd April, and by the latter after Easter); a certain amount has been on the BBC, admittedly for the most part in Russian, and a great deal has been said by all members. This JOURNAL record is therefore primarily documentary; it consists mainly of an Itinerary and Time-table, the service we held at Zagorsk and a list of members. Only a few general impressions need be added here.

First of all should be mentioned the kindness of the Orthodox authorities. Fr Rodzianko's visit to Ampleforth was reported in the last JOURNAL. He also came to see us off, during which actual time Metropolitan Anthony Bloom, the Moscow Patriarchate's Exarch for Western Europe, was on the phone to Moscow on our behalf. Mr Vladimir Rodzianko, his son, came with us as the fourth leader, as choirmaster and as liaison with the Orthodox authorities in Russia; his aid was of irreplaceable value. The Bishop, Archpriest and Abbot with whom we had dealings in Moscow could not have been kinder.

Secondly, as a religious experience the expedition was very powerful. None of us will ever forget the singing of the Russian pilgrims that packed the church at Zagorsk nor the warmth of our reception by them and by the Abbot. Our Abbot's letter was handed over and gifts were exchanged in an atmosphere of warmest Christian charity. We met the same when presenting the letter of Cardinal Heenan to Archpriest Paul Sokolovski, representing the Patriarch. Nor shall we forget the experience of making our way through dense and not always friendly crowds into the Patriarchal cathedral for Midnight Mass, where we were given the best places, in front of the iconostasis, shared in the extraordinary fervour of the congregation and marvelled at the beauty of the singing. (We were exceptionally fortunate in capturing on tape both this and the service at Zagorsk; the records advertised in the last JOURNAL have now arrived.) On our Catholic side, mass on Maundy Thursday in our hotel rooms, our concelebrated Easter Mass in the church of St Louis at Moscow, and the concelebrated Sunday Mass on the Soviet ship while returning home, all these were equally memorable.

Thirdly, our encounter with the Russian students (fifteen at Moscow, twenty-five at Leningrad), not to mention our two invaluable Intourist guides, Valentina and Lydia, made a deep impression. Behind political news in papers we now see human faces; we hope the same is true for



The Shrine of St Sergius in the Cathedral of the Blessed Trinity, Zagorsk



Arriving for Midnight Mass at the Yelokhovskii Cathedral, Moscow

them. And similarly by meeting us they learned that it is possible to be a believer and still a citizen of the twentieth century, while by meeting them we learned that Communism is not summed up in the name of Stalin and that there is a genuine idealism which we must respect. For this contact arranged for us by Intourist we were most grateful and very much hope it will be repeated when we go again. Likewise we hope that something will come of the Moscow students' proposal of a permanent relationship between us and them; we have written asking for more details and await their answer.

Fourthly, it was a cultural experience of no mean order. To see *Swan Lake* danced by the Bolshoi Ballet in the Palace of Congresses in the Kremlin, to visit the summer palace of the Tsars at Pushkin, formerly Tsarskoye Seló, of truly fairy-tale beauty, to wander through the astounding treasure-house of the Hermitage Museum, these alone would have justified the expedition.

To conclude on a lighter note, it is not every day that Ampleforth monks are able to send their Abbot a telegram beginning 'Ice-bound in Baltic'; but under the circumstances it was a last and welcome gift of the good fortune that pursued us everywhere. Two extra days of holiday at company expense were gratefully received.

DOMINIC MILROY, O.S.B.
EDWARD CORBOULD, O.S.B.
FRANCIS STEVENSON, O.S.B.

PRAYERS AT ZAGORSK

GOOD FRIDAY, 1966

Priest: Dominus vobiscum.
Congregation: Et cum spiritu tuo.
Priest: Oremus.

Pater sancte qui omnipotentiam tuam parcendo maxime et miserando manifestas, multiplica super nos misericordiam tuam ut omnia contra unitatem ecclesiae peccata et a nobis et a patribus nostris commissa clementer absolvas et precibus nostris quas per merita Sancti Sergii hac in ejus ecclesia offerimus tibi susceptis, omnes filios tuos hodie dispersos in unum congregare digneris. Per Dominum nostrum Jesum Christum Filium tuum...

Holy Father, who showest thy almighty power above all in sparing and showing mercy, multiply thy mercies upon us and in thy loving kindness remit all sins against the unity of the Church committed by ourselves or by our fathers, and, receiving the prayers we offer through the merits of St Sergius in this his church, deign to gather into one all thy sons now scattered. Through Our Lord, Jesus Christ Thy Son...

Его Высокопреподобие
Наместнику Троице-Сергиевой Лавры
г. Загорск, СССР

Ваше Высокопреподобие,

Благословенный Отец Архимандрит!

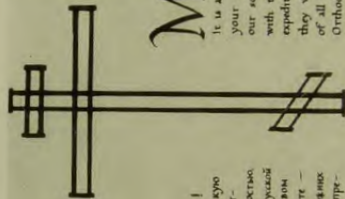
Мысль в том, что мой монах посетит Вашу святыню Лавру в Великую Пятницу совместно с орденом, даюмо ученикам нашей школы и институту издательским — приспосабливает мое сердце великой радостью. Они издательским проектом святыню Лавру в единении со святой Русской Православной Церковью и отправляет свой путь под покровительством преложеного Сергия. Она будет молиться — если Вы благословите — у его святых мощей в миру всего мира, о единстве всех святых. Божие Успешия Вашей святой Русской Православной Церкви и о преемственности Вашей святой Церкви.

Шломо Ваш орденом приспосабливает как мой православный, то сказать уже в 1960 году и авторитетно свидетельствую о молитвах братии нашей общины, в моем орденом Д. Кос. К.

Да благословит Бог Отец Троице-Сергиеву Лавру и да возглаголют Он нам Благословенный Отец и мир в этом году, когда мы авторитетно и совместно издательским Благословенным Архимандритом Троице-Сергиевской Лавры и Благословенным Сергием Лавру.

С любовью и преданностью во Христе

ВАСИЛИЙ ХЬОМ
Монах, Амплфортского Аббатства
инок, Орден св. Бенедикта.



To the Rt. Rev. the Archimandrite
Monastery of the Blessed Trinity
& Saint Sergius
Zagorsk, U.S.S.R.

Most Reverend Father:
My Lord Archimandrite,
Dearest Brother in Jesus Christ,

It is a joy for me to think that some of my monks are visiting your abbey on Good Friday with a group of sixty boys from our school and parents. They have come to spend Easter in union with the holy Orthodox Church of Russia and have placed their expedition under the protection of Saint Sergius. If you allow it, they will pray at his tomb for the peace of the world, the union of all the holy Churches of God, the good estate of the Russian Orthodox Church and the prosperity of your holy abbey.

I send you my greetings as my predecessor did in 1860 and assure you of the prayers of myself and of the brethren.

May God bless the monastery of the Blessed Trinity and of Saint Sergius, and may He grant us His gift of mutual love and peace as He has granted us together, confides that Christ is risen — He is risen indeed!

With sincere affection in Jesus Christ.

Yours, humble,

Abbot of Ampleforth
Monk of the Order of St. Benedict.

1966

THE LITANY OF THE SAINTS

Kyrie eleison. Kyrie eleison. Christe eleison. Christe eleison. Kyrie eleison. Kyrie eleison. Christe exaudi nos. Christe exaudi nos.

Pater de caelis Deus	miserere nobis
Fili Redemptor mundi Deus	miserere nobis
Spiritus Sancte Deus	miserere nobis
Sancta Trinitas, unus Deus	miserere nobis
Sancta Maria, <i>ora pro nobis</i>	Sancte Gregori (604)
Sancta Dei Genetrix	Sancte Ambrosi (397)
Sancta Virgo Virginum	Sancte Augustine (430)
Sancte Michael	Sancte Martine (397)
Sancte Gabriel	Sancte Gregori Thaumaturge (270)
Sancte Raphael	Sancte Nicolae (342)
Omnes sancti Angeli et Archangeli	Sancte Athanasi (373)
Omnes sancti beatorum Spirituum ordines	Sancte Basili (379)
Sancte Joannes Baptista	Sancte Gregori Nazianzene (390)
Sancte Joseph	Sancte Cyrille Hierosolymitane (387)
Omnes sancti Patriarchae et Prophetae	Sancte Joannes Chrysostome (407)
Sancte Petre	Sancte Cyrille Alexandrine (444)
Sancte Paule	Sancte Joannes Eleimosynari (619)
Sancte Andrea	Sancti Cyrille et Methodi (869)
Sancte Jacobe	Omnes sancti Doctores
Sancte Joannes	Sancte Pater Benedicte (550)
Sancte Thoma	Sancte Antoni (356)
Sancte Jacobe	Sancte Gregori Illuminans (330)
Sancte Philippe	Sancte Hilarion (371)
Sancte Bartholomaea	Sancte Ephraem (379)
Sancte Matthaee	Sancte Maxime (622)
Sancte Simon	Sancte Joannes Damascene (749)
Sancte Thaddaeae	Sancte Theodore Studita (826)
Sancte Matthia	Sancte Athanasi Athonita (1003)
Sancte Barnaba	Sancte Sergi (twice) (1392)
Sancte Luca	Sancte Bernarde (1153)
Sancte Marco	Sancte Dominice (1221)
Omnes sancti Apostoli et Evangelistae	Sancte Francisce (1226)
Omnes sancti Discipuli Domini	Omnes sancti Sacerdotes et Levitae
Omnes sancti Innocentes	Omnes sancti Monachi et Eremitae
Sancte Stephane (34)	Sancta Maria Magdalena (65)
Sancte Clemens (99)	Sancta Agatha (251)
Sancte Ignati (107)	Sancta Lucia (304)
Sancte Laurenti (258)	Sancta Agnes (304)
Sancte Georgi (303)	Sancta Caecilia (190)
Sancte Vincenti (304)	Sancta Catharina (310)
Sancti Fabiane et Sebastiani (288)	Sancta Anastasia (300)
Sancti Cosma et Damiane (300)	Sancta Pulcheria (453)
Sancti Gervasi et Protasi (200)	Omnes sanctae Virgines et Viduae
Omnes sancti Martyres	Omnes sancti et sanctae Dei
Sancte Silvester (335)	

Agnus Dei, qui tollis peccata mundi,
 Agnus Dei, qui tollis peccata mundi,
 Agnus Dei, qui tollis peccata mundi,
 Kyrie, eleison, Christe eleison.
 Pater Noster (Secreta).
 Priest: Et ne nos inducas in tentationem.
 Congregation: Sed libera nos a malo.
 P. Dominus vobiscum.
 C. Et cum spiritu tuo.
 Oremus.

Signa super nos lumen vultus tui, Domine,
 quod in facie Christi tui resplendere
 fecisti, et fac nos ejus gloria resurgentis
 ita illuminari ut omnes qui adhuc in
 tenebris peccato separati persistent,
 Christiani se fratres esse cognoscant, et
 in pacem unionis revertere latentur in
 quorum corda per Spiritum tuum
 caritatem diffudisti. Per Dominum
 nostrum Jesum Christum . . .

Ave Regine caelorum, Ave Domina
 Angelorum. Salve radix, salve porta, ex
 qua mundo lux est orta: Gaude Virgo
 gloriosa super omnes speciosa: Vale o
 valde decora, et pro nobis Christum
 exora.

V. Dignare me laudare te Virgo sacrata.

C. Da mihi virtutem contra hostes tuos.
 P. Oremus. Sanctissimae Filii Tui
 Genetricis semper Virginis Mariae pro
 populo tuo, Domine, precas ad te
 perveniant quam ita gloriose Tu templum
 detristis et signum totius ecclesiae omnipoten-
 ti misericordiae tuae manu formasti
 ut ad eam accessum confidenter habeamus
 in qua redemptionis plenitudinem
 contempimus; fac ut ipsa quos Tu
 Trinitatis sigillo signasti in Templum
 quod est Christus materna caritate
 perducat. Per Christum Dominum
 nostrum. Amen.

[We ended by singing the troparion (motet) to St Sergius, the founder of the
 monastery of the Blessed Trinity at Zagorsk: 'Oublzhayem Tya'.]

parce nobis Domine,
 exaudi nos Domine,
 miserere nobis.
 Kyrie eleison.
 Our Father (Secretly)
 . . . And lead us not into temptation
 But deliver us from evil
 The Lord be with you
 And with you.
 Let us pray.

May the light of your presence shine
 upon us, Lord—that light which you
 revealed in its splendour in the face of
 Christ. Through his triumph in rising
 from the dead make that light shine in
 us, so that all Christians—still separated
 in darkness because of sin—may recog-
 nize that they are brothers and return
 in gladness to peace and unity, because
 through your Holy Spirit you have filled
 their hearts with love. Through . . .

Hail, Queen of Heaven; hail, Queen of
 Angels; hail, O root and door from
 which light rose upon the world; hail,
 glorious virgin, lovely among women;
 hail, fairest of creatures; and pray to
 Christ for us.

V. Grant that I may praise you, Virgin
 most holy.

C. Give me strength against your enemies.
 P. Let us pray: let the prayers of the most
 holy Mother of your Son, Mary ever
 Virgin, for your People, come before
 you, O Lord, whom with the almighty
 hand of Your mercy You so formed as
 a temple of the Godhead and a sign of
 the whole Church that we might
 confidently have recourse to her in whom
 we see the fullness of redemption;
 grant that all those whom you have
 signed with the seal of the Trinity she
 may guide with a mother's love to that
 Temple which is Christ. Through Christ
 Our Lord. Amen.

ITINERARY AND TIMETABLE

April 4th, Monday.—Depart from Victoria at 10 a.m. Cross the Channel via
 Dover—Ostend. Train via Aachen (where we picked up a packed evening meal) to
 Cologne; change there to the 2210 for Berlin, with couchettes for some.

April 5th, Tuesday.—0400 West Germany/East German frontier. 0700 border
 of West Berlin. 0730 disembark at Berlin Zoo Station. Breakfast at the station
 restaurant. Coach tour of West Berlin. Lunch at same place. Free afternoon. 1900
 dinner. 2000 train to East Berlin; border formalities. Two hour wait on Berlin Ost
 Station. Train (with sleepers) 2300.

April 6th, Wednesday.—0100 East German/Polish frontier. 1515 Soviet frontier,
 Brest. Meet our Intourist guides, Valentina and Lidya.

April 7th, Thursday.—0755 arrive Moscow; by bus to Yaroslavskaya Hotel.
 Breakfast 1000. General sightseeing tour, University and Palace of Pioneers, in
 company of fifteen Russian students. 1530 lunch. Till 2000 free time; boys disperse
 with students. Mass in our rooms before dinner. (Maundy Thursday.)

April 8th, Good Friday.—0900 leave for Zagorsk. There till 1530 (packed lunch
 on bus). For some, circus in the evening.

April 19th, Holy Saturday.—a.m. Kremlin, Armoury, Lenin Mausoleum.
 p.m. Boys go to the House of Friendship reception. Evening: for some, *Queen of
 Spades* at Bolshoi Theatre. c. 2300 at Yelokhovski Cathedral for Midnight Mass.

April 10th, Easter Sunday.—0300 bed. 1030 breakfast. Some to Lenin Museum.
 1430 concelebrated Easter Mass at church of St Louis. Evening, *Swan Lake* danced
 by the Bolshoi Ballet in the Kremlin 'Palace of Congresses'.

April 11th, Monday.—a.m. Visit to the Permanent Exhibition of Economic
 Achievements. 1400—1700 boys at House of Friendship. 2200 leave hotel for Leningrad
 train (sleepers) at 2355.

April 12th, Tuesday.—0715 arrive Leningrad; met by twenty-five girl students
 of Radio Technology College. 1045 general sightseeing tour. 1400 lunch. 1500
 Hermitage (Winter Palace) Museum. Free time.

April 13th, Wednesday.—Thirty-three of the party went by bus to Novgorod.
 The others visited the College of Radio Technology with the girls in the morning,
 went to the Peter and Paul fortress in early afternoon, then free time. Novgorodians
 back by 2200.

April 14th, Thursday.—1000 depart for Pushkin (Tsarskoye Selo). 1300 lunch.
 Free afternoon. Evening, visit to homes and families of the students. For some, the
 opera *Ruslan and Lyudmila*.

April 15th, Friday.—0930 leave for Piskaryovskoye Cemetery (500,000 war
 dead). Film of *Siege of Leningrad*. Brief visit to St Isaac's Cathedral. 1330 lunch.
 Free time. 1700 leave for airport; plane to Riga.

April 16th, Saturday.—Morning tour of Riga. 1200 to Customs House etc.
 1400 ship sailed. By nightfall, ice-bound. Dance (four other schools, two girls', two
 boys', on board).

April 17th, Sunday.—1100 concelebrated Mass in the saloon, with a number of
 other passengers present. Quiet day; ice-breakers help us through the ice, slowly;
 leave at night. Dance.

April 18th, Monday.—About 1200, free of ice; ship put on an impressive speed.
 Much time spent in the various bars. Evening concert. (We should have docked at
 noon in London.)

April 19th, Tuesday.—About 0900 passed Elisnore on way through Skagerrak.
 Open sea less comfortable. Reached Tilbury 2100.

April 20th, Wednesday.—0500 rise. 0530 breakfast. 0600 disembark Train to
 London. About 0800 disperse.

MEMBERS OF THE RUSSIAN EXPEDITION

Fr Francis Stevenson
Fr Edward Corbould

Mr Richard Bairstow
Mr John Bernasconi
Dr and Mrs Peter Blackiston
Mr Nils Burwitz
Mr W. A. Eddison

R. M. D. Barrett
J. G. Bernasconi
R. S. Bernasconi
M. C. Bevan
R. J. Blake
J. M. Burnford
J. Burridge
C. H. J. Buxton
J. Cahill
J. A. Catlin
J. P. Christie
N. J. Couldrey
D. A. Cowper
T. J. Cumberbatch
D. J. M. Dubois
J. F. P. Eddison
T. C. Fane-Saunders
A. Gross (Downside)
J. A. Hay
J. D. N. Home Robertson
M. H. M. Inch
E. A. Karnicki
W. W. R. Kerr

Fr Dominic Milroy
Mr Vladimir Rodzianko

Miss Elizona Home Robertson
Mr Peter Moores
Dr and Mrs Percy Walker
Dr and Mrs Robert Young

M. R. Leonard
J. A. Liddell
S. M. A. Lubomirski
A. Mafeld
C. M. P. Magill
P. H. P. Mayne
H. J. G. Y. Mills
S. J. Mitchell
J. M. D. Nihill
D. S. Norton
P. J. Ogilvie
J. R. Parker
K. Raftery
L. H. Robertson
F. B. Ryan
A. R. Scrope
A. C. Tempest
G. Trapp
J. J. Trapp
B. D. J. Walker
D. P. West
D. R. B. M. Young

BLACK OR WHITE?

BETWEEN moral and immoral, black and white, there is a twilight area of actions that on the one hand are justifiable, are needful, are excusable, are in certain circumstances and in a human context sensible and right, but on the other hand cannot in themselves be classed as actions that when set in the life Christians are challenged to live are thoroughly good or even perfect. Perhaps we should say that most of the things men do have this character of being morally ambiguous.

Robert Adolfs: *The Church is Different*, p. 103.

RECOMMENDED BOOKS

SCRIPTURE

1. BIBLES.

Revised Standard Version. (Nelson) 18s.

This has just been published in a Catholic edition, and is the most accurate and probably the most readable in the English language, while retaining much of the style of the old Authorised Version. At its price it seems the best buy.

The Knox Bible (Burns and Oates) various prices.

The style is sometimes strange and it is not translated from the original texts. However, the translation of the epistles in the New Testament, which is almost a paraphrase, is perhaps the easiest to understand.

The English Jerusalem Bible (Darton, Longman and Todd) 84s.

Published in the autumn, with headings and notes, this will perhaps be the best version for Scripture students, and certainly the clearest for general readers.

2. GENERAL INTRODUCTORY WORKS.

SECOND VATICAN COUNCIL, *Dogmatic Constitution on Divine Revelation* (C.T.S.) 1s.

The Church's contemporary affirmation and explanation of the place and the importance of the written Word of God in her life.

J. L. MCKENZIE. *The Two-Edged Sword* (Chapman) 25s. *The Power and the Wisdom* (Chapman) 30s.

Two excellent and intelligent books, interpretations of the Old and New Testaments, respectively.

GROLLENBURG. *Atlas to the Bible* and *Small Atlas to the Bible*.

With illustrations and text as well as maps, this is a good historical introduction to the Old and New Testaments.

3. INTRODUCTIONS TO PARTICULAR BOOKS.

ALEXANDER JONES. *Unless some man show me* (Sheed and Ward) Paperback 6s. *God's Living Word* (Chapman) 18s.

These present a series of chapters on various books of the Bible and deal fairly revealingly with interesting themes in them, in a lively and amusing style.

T. WORDEN. *The Psalms are Christian Prayers*.

C. S. LEWIS. *Reflections on the Psalms*. (Fontana) Paperback 2s. 6d.

These two books are perhaps the best introductions to the Psalms, which form so important a part of the liturgy that every Catholic should do his best to understand their importance and meaning for us today. An excellent text of the Psalms is :

THE PSALMS, Grail edition. (Fontana) Paperback 3s. 6d.

This is a modern, scholarly and very readable translation, done into free verse for reading and singing.

M. WARD. *They saw his Glory* (Sheed and Ward).

A readable introduction to the Gospels and Acts.

GERALD VANN. *The Eagle's Word* (Collins) 25s.

An introduction to St John's Gospel which like everything else from this author is full of spiritual insights.

4. FURTHER READING.

KELLER. *The Bible as History* (Hodder and Stoughton) 25s.

An exciting account of the archæological discoveries which confirm and throw light on the historical facts of the Bible.

BERNHARD ANDERSON. *The Living World of the Old Testament* (Longmans) 35s.

A really good historical account of the Old Testament and a summary of the contents of the books. The author is not a Catholic but there is little in it which the intelligent Catholic could take offence at.

Son and Saviour. An Anthology (Chapman) 15s.

This is one of a series from this publisher, where the best scholars of the day give a comprehensible account of the origins of various articles of the Faith as found in the New Testament. *Son and Saviour* deals frankly with the evidence for Christ's divinity.

CARDINAL BEA. *Study of the Synoptic Gospels*.

For those interested in the modern problems regarding the authenticity of the gospel texts this book will give an authoritative introduction.

5. CHILDREN'S BOOKS.

ROSEMARY HAUGHTON, *The Family God Chose; Home for God's Family* (Chapman) each 12s. 6d.

Two books about families in the Old Testament and the chosen people in the promised land.

The Boy from the Lake (Darton, Longman and Todd) 15s.

The story of St John.

The Young Moses; The Young St Mark; 12s. 6d. each; *The Carpenter's Son* 25s. (Max Parrish).

Historical novels about the childhood days of Moses, St Mark and Our Lord.

The list of recommended books in the next Journal will be about Liturgy; suggestions and comments will be gratefully received at Ampleforth by Fr Alban Crossley.

Book Reviews held over till next issue owing to lack of space.

EXAM KNOWLEDGE

They work to pass, not to know; and outraged Science takes her revenge.

They do pass and they don't know.

THOMAS HUXLEY.

CORRESPONDENCE

ARTICLES IN THE 'JOURNAL'

12th August 1966.

DEAR SIR,

I am deeply grateful to those concerned with the present content of the JOURNAL, in particular the last two issues. In semi-retirement I am involved increasingly with books and the public; your recent articles on books currently in the news provide me with unlimited ammunition based on sanity and clear thinking. James Bond has been cleverly and most amusingly debunked and cut down to size. Wayland Young's *Eros Denied* has been weighed searchingly. My cup of joy, however, was timely filled when Schonfield's *Passover Plot* in your June issue was injected with a stream of fresh air. This author's original appearance on television left me seething with rage, more so in that the theologian opposing and on view with him appeared not even to be a starter in the Christianity stakes.

Anything new goes, and so it was not long before I was asked to provide the book in my Library. Various members read it and were impressed—or so they said. My opinion is that they were unduly over-awed by the author's reported erudition. I felt in duty bound to read it myself in order in some small way to refute arguments in its favour. In taking the trouble to verify some of Schonfield's gospel quotations I found that (in my opinion) he is repeatedly specious in misinterpreting passages to his own meaning. Finally, it left me with an overwhelming sense of impotence to provide a balanced refutation. On my wife's urging I was on the point of asking your help when the last issue of the JOURNAL arrived. I repeat I am deeply grateful. Anyone who wants to read *The Passover Plot* from my Library now has also to read a Christian point of view from the JOURNAL.

If people of mature standing are capable of being so hoodwinked, what of the teenage generation? On recent visits to Ampleforth I have been made aware by those in authority of the insidious influence of every kind of evil awaiting the young newly embarked on the world, and so it was with sense of relief that I read of one young woman who was not too frightened to air her beliefs in the *Daily Telegraph Week-end Supplement* of 22nd July 1966—'Rex Judaeorum and His Squares'.

You have been kind enough to bear with me so far; please indulge me a little further. The prime purpose of an education, such as Ampleforth provides, is to put on the world market young men guided by your sanity, their beings rooted in an immutable truth and their minds prepared and conditioned to what inevitably faces them at an early age in their adult lives.

At the risk of being accused of driving my point home with a sledge hammer, let me instance a typical, and highly topical, danger. A national newspaper printed in its correspondence columns in 1962 a letter from, I suppose, a 'Neo-Thinker'. I quote:

'The Chatterley trial, "Viridiana" and Lenny Bruce are symptoms of a cleansing process, and they are none too soon . . . When the barren virtues of chastity, innocence and restraint are removed from their absurd enthronement and put into their true proportion, to be replaced by wisdom and joy, the human race can return to its proper task . . . The present era, and its religious values, will then be seen in history as the darkest hour that preceded the dawn of true civilization.'

Nevertheless, Lenny Bruce was deported from England on account of his brand of 'sick humour' following his appearance at one of London's well-known night spots. On 4th August this year the BBC informed us in their news bulletin that at the age of 40 years he had committed suicide. He died the product of a broken home and a victim of drugs. As a further example, if the majority of people did not appear to be impervious to the obvious in life, it would hardly be necessary to underline a current remark by one of the 'Beatles' to the effect that they were now more popular than Jesus.

It is with the desire to assist and further fortify those boys now going out into the world that I would in all humility like to suggest that the following books might be part of the final curriculum, if not retreat reading, of every boy prior to leaving, and that time may be set apart to deal with their resultant problems:

The Good Pagan's Failure by Rosalind Murray (Fontana) 2s. 6d.

The New Morality by Arnold Lunn and Garth Lean (Blandford) 6s.

The Cult of Softness by Arnold Lunn and Garth Lean (Blandford) 6s.

Every page of each of these books is vibrant with sound, and often brilliantly expressed, common sense founded on uncompromising Christian morality. Current trends in a lethal softening-up process, advocated by people in high and/or public places, are examined and cut down with an inexorable logic based on a moral belief in Christ and the dignity of the human being. Sex and moral behaviour are treated with a clarity of vision which is, I think, a 'sine qua non' for a strong healthy mind.

Finally, there are many of us who have the good fortune to be able to say 'Et in Arcadia ego . . .' In gratitude, at least, for that and the guidance we received at Ampleforth, it is our duty to use every weapon the world and experience has put in our hands to fortify each new generation to meet the world of today.

Yours sincerely,

W. B. ATKINSON.

Parks Cottage,
Ardstock,
Axminster, Devon.

CHRISTIAN UNITY

4th August 1966.

DEAR SIR,

In welcoming Fr Hunt's suggestions as to how 'the Pope may more easily be seen to be the successor of Peter the fisherman', may I quote Orthodox theologians on the Papacy?

'One should not contradict the Latins, when they say that the Bishop of Rome is the first. This primacy is not harmful to the Church. Let them only prove his faithfulness to the faith of Peter and to that of the successors of Peter. If it is so, let him enjoy all the privileges of Peter, let him be the first, the head, the chief of all and the supreme pontiff . . . Let the Bishop of Rome be successor of the orthodoxy of Sylvester and Agatho, of Leo, Liberius, Martin and Gregory, then we also will call him Apostolic and the first among the other bishops; then we also will obey him, not only as Peter, but as the Saviour Himself.'

This was Symeon of Thessalonica writing in the fifteenth century *against* the shot-gun marriage between East and West known as the Union of Florence. Recent pronouncements by the Greek hierarchy do not exactly shine with love for Rome, but this is hardly surprising when one remembers our own ghastly failure to understand Eastern Christians. Even so some younger Greek Orthodox are working for reunion on the lines described by Timothy Ware:

'How far, we may ask, have Orthodox controversialists understood the Vatican decrees aright? Perhaps the meaning attached to the definitions by most western theologians in the past ninety years is not in fact the only possible interpretation. Furthermore it is now widely admitted by Roman Catholics that the Vatican decrees are incomplete and one-sided: they speak only of the Pope and his prerogatives, but say nothing about the bishops. If a new Roman Council were to prepare a further dogmatic statement on the powers of the episcopate, then the Roman Catholic doctrine of the Papal claims might appear to the Orthodox world in a very different light.'

This is by no means confined to Greek Orthodox. The saintly ecumenist Fr Sergei Bulgakov of the Russian *Institut Orthodoxe* at Paris in an extremely critical article on 'the Vatican Dogma' (which included a highly unfavourable account of the First Vatican Council), ended with these words:

'We are thus brought to a deadlock: until Catholicism ceases to be papistry and renounces the Vatican dogma (if only through a new and more exact definition of it) and this requires a kind of geological cataclysm—there is no way to union with it. But what is impossible to man is possible to God, and all we can do is to trust to Providence which leads us, rules the destinies of the Church, and does that which with men is impossible.'

The same writer (who died in 1944) defined the essence of his own particular position:

'Orthodoxy is a unanimity, a synthesis of authority and freedom which draws Christians together. It is the liberty in love which unites believers. The word *sobornost* expresses all that; it is the individual spirit merged into the unity of "many in one", it is the "I" grounded in the "we".'

In recent years Russian theologians such as Fr Nicolas Afanassieff and John Meyendorff have developed a 'eucharistic ecclesiology', which a French Dominican describes as follows:

'So each Church is the Church of God in the fullness of his gifts of grace, having her marks of holiness, of catholicity, of apostolicity; and the unity of the Churches among themselves consists in identity of faith, manifested in the Eucharist and in the transmission of the grace of episcopacy from one to another.' ('Each local Church is led by a bishop, as vicar and high-priest holding the place of Christ; and the Church is grounded, as on an immovable rock, on the confession of Christ's divinity made by St Peter and by every bishop as head of the eucharistic community.')

At one time such views might have seemed an obstacle to reunion but the arrival of the new Catholic doctrine of collegiality and the possibilities afforded by the Second Vatican Council have made the whole Orthodox world examine Infallibility with real interest. *It is essential to realize this and not to be disheartened by the Moscow Patriarchate's refusal to recognize Constantinople's withdrawal of its excommunication of the Roman Church, or by the stubborn distrust shown by the older Greek hierarchy.*

Suggestions like Fr Hunt's are all the more welcome because they diminish the regal trappings so distasteful to the East, which will never surrender to a supreme monarch, but might accept a supreme patriarch. The difference between 'sobornost' and the collegiate ecclesiology of Hans Küng and Karl Rahner is not so very great.

Yours faithfully,

DESMOND SEWARD.

St James' Club,
106 Piccadilly, W.1.

14th September 1966.

DEAR SIR,

I was puzzled by the suggestion in Fr Boniface Hunt's letter published in the last AMPLEFORTH JOURNAL that the Pope should sell 'most of the Vatican treasures' and give the money to Famine Relief. By Vatican treasures people usually mean works of art in the Vatican, such as Michelangelo's Pietà and the frescoes on the walls and roof of the Sistine

Chapel. While the Pope felt perfectly free to give away the Papal tiara presented to him by the people of Milan, he must know that for him to try and sell objects like the Pietà to raise money for Famine Relief, would be even more controversial than for the British Government to try and sell the contents of the National Museum to finance Colonial development. Moreover, Article 18 of the 1929 Treaty with Italy, whereby the Vatican City was created, requires that the art treasures existing in the Vatican City . . . shall remain visible to visitors . . . Given the contribution which these make to attracting tourists to Rome, I think it inconceivable that any Italian government would agree to their sale by the Pope. In other words, I suspect that Fr Boniface's third suggestion is a non-starter even if one agreed that it was desirable—and I honestly doubt that the majority of 'other Christians would consider it so'.

As for the sixth suggestion, the name of the College for Noble Ecclesiastics was changed to that of the Pontifical Ecclesiastical Academy about twenty years ago. The latter continues to fulfil the necessary function of a school for the technical training of future members of the Secretariat of State and Vatican Diplomatic Service in languages, official procedure, etc. If it were abolished another institution would have to be created to carry out the same function.

On the other hand, I think it is fair to say that during my four years here, there has been a notable decrease in the 'pomp and ceremony' surrounding the Pope; the present Pope is beginning to use 'I' instead of 'We' in informal speeches and he is encouraging the use of 'Holy Father' instead of 'Your Holiness', and the more formidable titles by which his predecessors were addressed (as Orthodox Patriarchs still are).

Incidentally, our readers might be amused to learn that the new Archbishop of Turin having asked to be called simply 'Father' instead of 'Your Excellency', and many of his flock having found this sudden change awkward, he has come to be called jokingly 'Padre per Eccellenza'.

Yours etc.,

British Legation,
Holy See.

D. S. CAPE.

16th September 1966.

DEAR SIR,

I am distressed to find Fr Boniface introducing the term 'Roman Catholic' to the pages of the AMPLEFORTH JOURNAL.

Sir, when I was being educated at a famous Yorkshire Public School, I was taught that the Church was One; she was Holy; she was Catholic; she was Apostolic. I was further taught that 'Catholic' in this context meant 'universal'. So that 'Roman Catholic' was a contradiction in terms. Q.E.D. (as we used to write in our exercise books).

In any event, 'Roman' was an adjective introduced by the Puseyites with the insinuation that there was something 'foreign' and therefore undesirable about Catholics in England.

As for Fr Boniface's proposals to cut the Pope down to size, I deplore them. To take one only of his points: Medieval monarchs were treated with pomp and ceremony because they were considered to be *in loco Dei*. The Pope is in that position, and accordingly it would be wrong to treat him other than with pomp and ceremony.

This may be the age of the Common Man; let us not make it also the age of the Common Pope.

Yours truly,

RICHARD CAVE.

RELIGION IS NOT ABOUT SOCIAL JUSTICE

DEAR SIR,

Reading the JOURNAL backwards (the practice of many others too it appears), I was enjoying the interesting gossip and valuable information that you provided for us in the last number until about half-way through when I saw that you had 'preserved' that terrible article on religion by the well-known political correspondent of the *Daily Telegraph*, Anthony Lejeune. Although much disturbed, fortunately I had the energy to press on to the end, or rather the beginning, until I reached the splendid article taken from Fr McKenzie's book on Religious Liberty—for which many thanks and may we have many more such highly relevant and helpful extracts from such books.

Mr Lejeune's definition of religion as 'an assertion about the nature of the universe' is as incomplete as that given by his unnamed clergyman on television who said 'religion is about social justice'. Of course it is not *just* about social justice but there is no reason to suppose that the clergyman thought it was, any more than the Archbishop of Canterbury, Dr Stockwood, Donald Soper and Canon Collins think that religion is *just* about politics, which is what he tried to suggest. (It is interesting to note that these are the only names brought forward to support his weird thesis that the Christian Churches have been dragged into 'this Gaderene rush' to accept the current values of the world—not that they are very much help to him.) Again, if we use the same criterion that Lejeune uses for examining the poor unnamed clergyman's remark, we shall find that his own statement 'Religion is not about Social Justice' is just as false. A religion that *excludes* social justice would be an odd sort of religion, at any rate it could not be Christianity.

Mr Lejeune tells us that he is more interested in heaven than housing, in salvation rather than race relations and that the good news of eternal life is more important than social justice. Quite right too but let us hope

that he realizes that it will be difficult for us to gain this salvation without practising justice and having a keen desire to see it done in the world. And we must not imagine, as he suggests, that the Church's concern for freedom and justice is just being voiced now 'in order to capture the hearts and minds of twentieth-century men', important though this is, but rather because it lies at the very centre of Christ's message. Union with Christ must be in and with a community, the new people of God, the body of Christ. This demands expression in the community virtues of charity and justice. All Christian action derives from the divine gift of charity. It is either hypocrisy or self-deception when a claim to charity does not issue in respect for human dignity, human rights and needs, which justice demands. By birth and baptism men belong to society, to a community. One is bound to other persons by multiple ties of blood and dependence and common destiny. All these find a deeper significance in Christianity. Mr Lejeune no doubt agrees with all this. What he seems to object to is the Church identifying itself with secular causes so that it 'has nothing more than the world to offer'. And quite right too, but he gives absolutely no evidence that this is happening or is likely to happen. It is in fact typical of the sort of bogey that is thrown up by conservatives in order to frighten people from supporting *any* aspect of renewal. It is dishonest but unfortunately it is happening more and more now on almost every issue that is raised, whether it is to do with liturgy, ecumenism, authority in the Church or moral theology—especially the last. The technique is the same: 'Let us hold on to the *status quo* (and of course not admit or any rate mention its defects for that would be disloyal) and thereby avoid the dangers of the opposite *extreme* which are as follows . . .' This is the sort of irrational nonsense that is being trumped up day by day to check any sort of progress or renewal in either the Church or society.

The whole tone of the article is not only retrograde but shows real ignorance of what Christians are trying to do these days—in fact of what Christianity is about and the Church is. He talks of 'this disease which Catholics call *aggiornamento* . . . the malaise that has struck all branches of the Christian Church in the past few years'. Does he judge us all by the unusual christening he attended in the Diocese of Southwark where he was witness to 'a deadly dangerous heresy'? It is a pity that he does not give us an inkling of what happened there. And again his question, 'If the Church provides no escape from the spirit of the times, what help is it?' reveals the sort of thinking that the Vatican Council painfully but successfully fought against and rejected. For too many people the Church has been *just* a refuge from the world. Now we see that the Church must go out to the world, understand it, penetrate it and bring out what is best in it, acting as the leaven in human society and so renewing it in Christ, as the Constitution on the Church in the World explains. 'The

Church must diffuse the divine life through the entire world, most of all by restoring and enhancing human dignity and giving deeper meaning and importance to man's everyday tasks.' Special concern must be given to 'human dignity, fraternal comradeship and freedom; these good things are all fruits and of our nature and industry. After we have propagated *them throughout the world* we shall rediscover them cleansed of every stain, shining and transfigured.' All this is a far cry from the Church of refuge, of non-involvement in society and of any kind of individualistic religion or piety and even more so from Anthony Lejeune's demand for 'an up-to-date Syllabus of Errors'.

It is all a matter of emphasis only, you may say. Possibly, but this is what matters today. It is a fresh attitude, a new emphasis that the Council has attempted to create in the Church and encouraged us to adopt in our lives—flowing not from any change of doctrine but from fresh insight into what is basically the Christian message. From right attitudes spring right thinking and right action. And I would submit that Anthony Lejeune has got the emphasis wrong, seriously wrong, from beginning to end of his article.

That people have the right to disagree with what the Church is doing now, to react against 'this disease, the *aggiornamento*', to clamour for an 'up-to-date Syllabus of Errors' and to publish these views no one ought to deny; but it is a pity that just now, when it is still such a difficult task to get the principles of the Council across to people, that unreasoning prejudices should be fed and attention drawn to such views and especially by the JOURNAL which was just beginning to show signs that it knew that the *aggiornamento* existed. So please, Mr Editor, no more such articles from coloured supplements, which are after all only meant to be granted over at breakfast and then discarded—permanently.

Yours etc.,

FABIAN COWPER, O.S.B.

Ampleforth.

28th August 1966.

DEAR SIR,

In the latest number of the AMPLEFORTH JOURNAL I see that you reprint an article by Anthony Lejeune from the *Weekend Telegraph* and that you express an editorial hope that correspondence may be provoked on the subject.

I hope that at this stage you will allow me to make one or two comments: that it would be pleasant if Ian Mikardo's rejoinder to Mr Lejeune's article, also from the *Weekend Telegraph*, were to appear in the next number of the AMPLEFORTH JOURNAL; and, editorial hopes and policy notwithstanding, that it is unpleasant to detect on visits to Ampleforth School and in meetings with Old Boys what seems to be a

noticeable hardening of general positions since the early and middle 1950's towards a crudely snobbish, rightist and success-worshipping closed-mindedness. Is this a correct impression? If so, it may be understandable as a typical public school attitude in a general atmosphere of startling social mobility and educational change but it is not acceptable if it is representative of Ampleforth whose better than typical school atmosphere I am proud to admit helped to form me from 1946-52. Surely it is time English Benedictines stopped pursuing a nineteenth century dead-end towards the production of leaders of capitalism and began to turn their attention to the educational needs of future Catholic leaders from the working classes in Britain and from the non-class secondary school elite of the underdeveloped countries. It would be hateful to see a tradition with so much good in it whimper out rancorously in a mixture of complacency and irrelevance producing the increasingly crippled rather than any real leaders. Such a waste of goodness and talent.

Yours sincerely,

MICHAEL KELLY.

Hartley House,
Hartley,
Nr Longfield, Kent.

16th July 1966.

DEAR SIR,

Anthony Lejeune's article, 'Religion is not about Social Justice', points out that there is a real problem concerning the position of Christianity as in this world, but not of this world. He fails to come to any reasoned conclusion and mars his thesis by irrelevance and extremism. Most Christians deplore political and quasi-atheist bishops; many, with Mr Lejeune, deplore 'Southbank Christianity' as 'a weird and degenerate form'. But Mr Lejeune is seriously wrong when he speaks of the 'aggiornamento' as the Roman Catholic version of 'Southbank'. It is indeed true that only in the age of 'aggiornamento' could a Catholic journal announce: 'Ideas to Rock the Barque of Peter' and 'Hope that Centuries of Double Talk May End'. All movements have their extremist fringe and revolutionary extremism is always more commercially profitable than the moderate viewpoint which generally wins through. Mr Lejeune has mistaken the extremist fringe of the 'aggiornamento' for the real thing.

The Catholic Church has always needed reform and modernization throughout its long history, and the twentieth century is no exception. The organization of the Church and its over-centralization at Rome; the need for a serious attempt to be made to bring about a reunion of Christians; the need for the Church to answer the spiritual problems of twentieth-century man; the esoteric character of the Mass, which is

meant to be the centre of the Catholic devotional life; all these problems and many more had to be considered and dealt with. Much has been done. The vernacular liturgy has enabled the young in Communist countries to learn about the religion in which they can receive no other instruction. Even here, at Ampleforth, the vernacular liturgy, imperfect as it is at present, makes it possible for the Mass to be the driving force of a boy's life if he should wish it to be; the Mass has become his offering as well as the priest's. The encouragement given to ecumenism by the Vatican Council has enabled advances which would have been unthought of a few years ago. The Orthodox Mass celebrated by Fr Rodzianko on 28th February at Ampleforth must have impressed on some of those present what the Catholic Church could gain from union with the Orthodox Churches; the stress on the Holy Spirit, apparent through the whole service, might well fill a gap in many Catholics' devotions. Such advances, of which these are only two, rather than the dubious pronouncements in an unspecified Catholic journal, are the true fruits of the 'aggiornamento'.

It is true that various sections of the Christian community have identified themselves too much with secular causes. Yet Mr Lejeune is entirely unrealistic when he says:

'The Archbishop (of Canterbury) would be fully within his rights, for instance, in calling for a crusade, in demanding that Afro-Asian countries were kept or brought within the bounds of Christendom, in condemning atheistic Communism . . .'

three actions distinguished only by their futility. But Mr Lejeune continues:

'He is also entitled, indeed he has a duty, to speak out against human cruelty, against Auschwitz or the Katyn massacre or genocide in Tibet . . .'

It must be noted that he is allowing the Archbishop only to speak out against cruelty whose full enormity is not realized until long after it has been perpetrated. Yet why cannot the parish priest, perhaps backed up by his bishop, speak out against, and what is no doubt as important, take action against, lesser moral evils in his parish—evils of racketeering or negligence in housing, for example? Not every moral evil which the Church must speak out against is on the scale of an Auschwitz nor is it so convenient as to occur as infrequently as an Auschwitz.

Mr Lejeune is right in pointing out the evils of extremist preoccupation with secular causes. He is right in stressing the importance of dogma and devotion, but is it necessary also to run down the importance of concern with problems which, while in many respects secular, are also moral problems? The Church, after all, is in the world and men can only reach Heaven through their actions in the world. It is not only their Sunday devotions which will win them Eternal Salvation

and on the Day of Judgement they will also be judged for the way they faced moral problems which arose from the framework of a secular society. The foundation of dogma and devotion, besides being meritorious in itself, should give the Christian the strength to carry on a moral life in a secular world.

Yours sincerely,

J. C. LEFANU.

St Wilfrid's House,
Ampleforth College.

PRIORITIES

SIR,

Welcoming your section on 'Our Parishes', and welcoming your acquisition of Fr Kentigern to take care of it, I am nevertheless inclined to question a sentence in his introductory survey. He wrote: 'Top priority for the clergy must, of course, be the administration of the Sacraments'. I suggest that top priority should be the fulfilment of the commission to teach. The intrinsic pre-eminence of the Sacraments is not questioned, but people, do not seek the Sacraments unless they have faith. Is there, Sir, a danger that our preparatory training may be slightly misdirected? There is a sense in which the administration of the Sacraments is easy; but in no sense is it easy to teach the faith effectively.

Yours,

H. K. BYRNE, O.S.B.

St Mary's Priory,
Leyland, Preston.

THE ORTHODOX CHURCH

2nd September 1966.

DEAR REVEREND FATHER,

I would like to thank you for the series of authoritative articles on the Orthodox Church, and to express the hope you may continue them.

I have recently given a course of twenty-four lectures on Eastern Christianity for our Extra-Mural Department and was surprised at the numbers and interest of the Class, which consisted of Teaching Nuns and a wide variety of Laity. It leads me to think that interest is widespread, so that there will be need to satisfy it.

Such articles have proved most useful. They deserve reprinting in collected form. Ecumenical study groups and their leaders would be grateful to use them.

Yours sincerely,

J. LEO CAESAR, O.S.B.

The University Catholic Society,
46a Park Place, Cardiff.

OBITUARIES

FR CYPRIAN THOMPSON

FR CYPRIAN THOMPSON died on 12th January, in the West Cumberland Hospital at Whitehaven, at the early age of 57. Fr Cyprian was a native of Brownedge, and although born in an Ampleforth parish, it was to Buckfast Abbey that he went to be a novice in 1936. He had been at school in Preston and had trained to be an architect before deciding to try his vocation. He was ordained in 1942, but three years later he left Buckfast to work on one of the Ampleforth parishes and he was appointed to Workington; he remained in West Cumberland for the rest of his priestly life. In 1954 he went to Warwick Bridge and became Parish Priest there in 1964. Fr Cyprian always retained a great affection for Buckfast and he would have been happy to remain there but for the fact that his health seemed to prosper better in another part of England. Buckfast's loss was Ampleforth's gain, and this was increasingly realized by our Community after Fr Cyprian had transferred his stability to the Conventus of Ampleforth. His new brethren had trusted the monastic spirit which he had gained at Buckfast and there were many in the Community who would consult him on his visits to the monastery when he came for meetings of the Abbot's Council. His advice on building projects was valued and he gave his time and energy generously to various Diocesan commissions. He was a true monk, with a love for the Liturgy and an exemplary spirit of obedience. He suffered his first heart attack early in December, characteristically refused to take things easily and a second attack early in January left him very weak. The Requiem was sung by the Abbot, in the presence of the Bishop of Lancaster, in the Church at Workington. He was buried in his parish at Warwick Bridge. To his sister and brothers we offer our condolences.

FR ALPHONSUS RICHARDSON

FR ALPHONSUS RICHARDSON died at Goosnargh on 2nd August. What follows is the panegyric preached at his funeral.

Let us recall some memories of Fr Alphonsus before we place his body in its grave beside the church. He was born eighty-four years ago into a soundly Catholic family, valued members of the parish of St Alban in Warrington. His father was organist there for many years, and had used his artistry and professional skill to adorn the walls of the church.

Alphonsus—the name was given to him at his baptism—was sent to Ampleforth in 1897. His solid piety, sound character and quiet courage soon made a deep impression on his contemporaries. He could have been a dominant figure had he cared to, but he was then and always content to remain in the background, dealing efficiently with whatever claimed his attention. It was characteristic that at football, if such may be mentioned here, he played, not among the thrusting forwards, but at back, where he offered a rock-like opposition to any who tried to pass him. He was a popular and respected boy. When he left school he had not shown any sense of a vocation to the priesthood. He trained and qualified as a teacher, and taught for some years. He married and had a child. Then a grievous blow fell: his wife and infant child died within a few months of each other. Whatever was the secret history of his soul in that distress, in some way he became convinced that God had designed a different life for him. He returned to Ampleforth, and was received into the novitiate in his thirty-fifth year. It was a cause of some amusement to both that the monk who was his novice-master was the priest who had officiated at his marriage a few years earlier.

To those who had known him in boyhood his life as a monk presented no notable change, save for a slow but far-reaching growth in gentleness. There was the same deep but undemonstrative piety, the same clock-like regularity, the strength of will, the quiet geniality of which they had long been aware; and the same thoroughness and efficiency.

Memory recalls that when he was appointed to take charge of some minor departments of community life and work he scrutinized the methods in use, and soon introduced extensive modifications. He would not be deflected nor even affected by the cries of those who found themselves being improved. He had not learnt, but he did learn later, to hasten slowly.

After some years of community life he was assigned to parochial work, first in Dowlais, South Wales, under Fr Anselm Wilson, then in St Peter's, Liverpool, under Fr Basil Primavesi; and finally, in 1930, he was sent to the Hill Chapel of St Francis, Goosnargh.

His predecessor spent a few weeks with him before retiring to his allotted place. He was a dear good priest, holy and lovable, but long past his best; and at his best he had not been conspicuously successful in administration. It was charming to see how gently Fr Alphonsus with his so different gifts treated the older man while he painlessly extracted necessary information about parish affairs. Divine grace had softened and mellowed him.

Of his work here the parishioners are the best witnesses. What was visible to the bodily eye was the vast improvement in the state of the property, and, more remarkable, its maintenance at the highest pitch

of repair and upkeep. It is not unusual for a new broom to sweep clean; but it is fit matter for admiring comment when the same broom after over thirty years has lost none of its searching activity.

More important was his devoted assiduity in his care of the parishioners, both those who lived in their own homes, and those in the great institution that lies within the parish boundaries. There is no doubt, although he did not wear his heart on his sleeve, that this was a labour of love: his warm regard for his parishioners frequently revealed itself. Nor did they, though no more demonstrative than he, fail to show their affection and trust.

Those who knew him only in days of their well-being and happiness, marking his massive frame, as it was while his health lasted, and the line of his jaw, and his downright manner of speech, may well have doubted his gift for sympathy. But anyone who in serious trouble was fortunate enough to have his compassionate support, knows how understanding and sensitive he was.

His pleasures were simple. He played an unambitious game of golf, and he loved the company of his brethren and fellow-priests. He delighted to offer entertainment, simple but exquisite, in which indeed the finest flavour came from his pleasure in giving.

About eighteen months ago, failing to remember his years, he over-strained his strength, and was never fully well again. He struggled on with his daily parochial visits and his three Masses on Sundays for as long as was physically possible. After that God did not keep him waiting long. He took him on the Feast of St Alphonsus with such a death as we all hope and pray for. May He now give eternal happiness to his soul.

COMMUNITY NOTES

THE ABBEY

FATHER ABBOT has issued the following statement concerning *Reorganisation of the Junior House and the Preparatory School at Gilling.*

There is sufficient evidence to show that there is a need and a demand from a number of parents for Boarding School education for their sons at the age of 8 plus; it is also clear that many parents would welcome postponing entry to a later age. Having given these questions much thought and after a great deal of discussion, we have decided to reorganise Gilling Castle Preparatory School and the Junior House.

The new scheme is as follows:

1. Gilling is to become a full preparatory school with a total of 110 boys. Entry will be at 8 plus. At the age of 13 plus the boys will transfer direct to the Upper School by means of the Common Entrance Examination.

2. The Junior House will cater for boys entering the School at 10 plus and these will transfer to the Upper School at 13 plus. The total number of boys at the Junior House will be about ninety.

3. This scheme will begin to come into operation either in 1973 or in 1974.

4. This scheme may have to be modified as a result of recommendations which may be made by the Public Schools' Commission.

The scheme has the following advantages:

1. It provides parents with a wider choice in the matter of age of entry into the School.

2. It provides Gilling with the age group 11 to 13 and this is thought by many to be to the advantage of all the boys at Gilling.

N.B.—Application for entry into Gilling should be made to the Headmaster of Gilling; application for entry into the Junior House should be made to the Headmaster of Ampleforth College.

WE offer our warmest congratulations to His Lordship Bishop Brunner, who on 1st August celebrated the twentieth anniversary of his episcopal consecration.

ON 24th May, Fr Aelred Graham received from Belmont Abbey College, North Carolina, a doctorate *honoris causa* in Humane Letters.

DURING the Easter holidays a Day of Recollection was held at Ampleforth for as many Catholics and non-Catholics living within easy reach as

cared to come. About 120 came. There were two discourses given by Fr Abbot, one before and one after tea; they were followed by a short service.

This is the second of such days and because of the response, although there was so little publicity, it is intended that this should be at least an annual event.

FR FABIAN will next year be attending the Institute of Religious Education in London for a year's course. It is at Corpus Christi College, Denbigh Road, Notting Hill, W.11.

ON Sunday, 17th July, His Lordship Bishop Brunner ordained to the priesthood Br Stephen Wright and Br Benedict Allin; to the diaconate Br Gordon Beatty; to the sub-diaconate Br Bede Emerson, Br Finbar Dowling, Br Aelred Burrows and Br Leo Chamberlain.

To all we offer our congratulations.

FR JULIAN writes:

Arrangements were made in the summer of last year for me to take the place of Mr Friedlander, the Senior Biology Master at St Benedict's, Ealing, as he had leave of absence during the Spring Term to carry out some research abroad. This left time to see something of the maintained system of education; in the Autumn Term this took the form of part-time teaching (physics) at Ealing Grammar School and visits to other schools in the borough and also to educationalists; in the Summer Term, two days were spent at a Catholic mixed comprehensive school taking maths and craft, and two at a non-Catholic boys comprehensive taking chemistry and biology, leaving one normal working day free to visit schools, especially comprehensive schools, in other parts of London. The long half-terms provided opportunities farther afield, e.g. a stay at a Catholic senior approved school, a week at St George's, Poplar, and visits to schools which could be reached from Douai and Worth.

It would be impossible in a few lines to convey more than a summary of a few general impressions; the most valuable part of it, the experience in the different schools, is not something which lends itself to exact analysis.

The contrast between schools of different types in the maintained system is greater than I had expected. Even if comprehensive education becomes universal, it seems likely that big differences would still remain; there are comprehensives and comprehensives. In particular the support which parishes can give does much to further the potential of the Catholic

comprehensive school, at least as a social unity; the Catholic schools which I visited were better for discipline and do not seem to be plagued by the high turnover of staff or not to the same degree as other schools of this type. This change of staff can have a very disturbing effect on boys, which I experienced in good measure in one non-Catholic school, and makes an organised course very difficult if not impossible. One of the first tasks is to stabilise the teaching profession, at least in the London area, in the maintained system and to relieve the teacher shortage, especially in science and maths. One sixth form boy I was taking described the situation, 'Science masters come in by one door and go out by the other'.

But quite apart from this problem of staffing, it seems unlikely that more than a few comprehensive schools, among which the better Catholic ones are likely to feature, will be able to retain the academic atmosphere of the grammar school in the grammar school streams. The more intelligent pupils in comprehensive schools do better not only at academic subjects but at practical ones as well and this inevitably means that talent which would have been concentrated in a grammar school on academic subjects is drawn off to practical courses for which greater provision is made in comprehensive schools. The introduction of comprehensive education throughout the country is bound to have an effect on G.C.E., especially at 'A' level for these and other reasons, and this in its turn will affect the entrance requirements to universities. At the same time, more boys are staying on at school, even when, in many cases, they seem to be getting very little out of it. We seem to be moving towards a system more akin to that in the U.S.A. where more boys will go on to further education but take longer to reach the same standard.

At the classroom level, the most striking difference between a maintained and independent school is the lack of motivation in the former; in other words there is not the same urge to work and get on. Home background can also play a very important, indeed decisive, part in lack of incentive; and this must account in large measure for the small percentage of working class in the universities. There is certainly a great wastage of potential talent. This is not likely to change until the advantages of a serious and demanding course of study are more apparent to such boys and this may take another generation. But the very high percentage of boys and girls staying on in the Catholic comprehensive schools which I visited and especially at the one at which I taught, which was visited by the Minister of Education, Mr Crosland, is most encouraging for the future in the London area. The growth of the sixth form in these schools means a growth in the sense of responsibility which is much appreciated by employers even if there are few or no paper qualifications in the form of examination results to show for this longer exposure to education. But the new Certificate of Secondary

Education is certainly welcomed since it provides a goal for a very large number, if not the majority of pupils. It will be interesting to see how this new exam works in conjunction with G.C.E.

It was a strenuous year but well worth the time and effort in the experience gained. A great deal more might be said. On the whole, my impression is that in the maintained system the Church will stand to gain in the long run from a reorganisation of education as Catholic comprehensive schools will be at a relative advantage over other comprehensive schools in certain important respects, especially in the support they receive from an organised body outside the school which can bring home and school closer together. The success or failure of comprehensive education will depend on whether or not the home supports the school. If there is any school which should succeed more than others it should be a Catholic school.



THE PARISHES

The last number of the JOURNAL under the heading of 'The Parishes' posed a number of questions about the validity of the older methods in the light of present day needs. It was pointed out that our parishes are undergoing or would undergo a change of outlook, of attitudes, of values which involve a new kind of apostolate of the clergy. The first article in a series posed the question for all parishes; this article will attempt to apply the questions to one parish, that of St Mary of the Angels, Cardiff.

St Mary's parish is situated in the most heavily populated part of Cardiff and, incidentally, of the whole of Wales. In round numbers the Catholic population is four thousand and is therefore one of the largest parishes served by the Ampleforth community.

Cardiff has seventeen parishes—of which three are staffed by the Rosminians and one by ourselves—which care for about thirty thousand Catholics, most of whom are Irish or Irish in origin. The pattern is the same for St Mary's, though there is a large minority of Italians and Maltese and others. It is said that there are more people speaking Maltese in Cardiff as their natural tongue than those speaking Welsh. The parish, like the city, is, then, very cosmopolitan. There are farther divisions according to social, economic and educational standards and this presents problems in trying to weld the parish together.

Cardiff is not an industrialized city but it has industries and within easy reach of the city centre—Guest Keens, Currans, the Rover works at Pengam, etc.—and such as these provide employment for a fair proportion of the parishioners, but the majority are probably employed in light industries, in shops, offices or the professions. But although there are social, economic and intellectual differences within the parish, the

majority of the parishioners—and they have been living in Canton longest—are of Irish stock—steady, conservative in outlook if not in politics, brought up, religion-wise, on a stable diet of love of the Sacraments, the well-ried devotions and a great respect for the clergy. It is the same kind of picture as in most of our parishes, though St Mary's may have a larger social difference than most. And, with the exception of St Peter's and St Austin's in Liverpool, it is the only parish situated in a city. This makes a big difference to the attitude of the parishioners. Though the feeling of belonging to a parish is still strong, it is weakening because of a shifting population, of sixteen other churches to attend and of easy access to such churches because of private transport. Add to this the fact that all the schoolchildren leave the parish at 11 years of age to go to the Junior High School which is a multi-parish school, and it can be seen how easily parish loyalties can be weakened. This is a situation that one can do nothing about; it is a fact that the tightly-knit parish unit providing the social and educational needs of the parishioners has now gone. They can and do find these outside the parish boundary, so consequently a re-think is necessary.

The traditional way of keeping in contact with parishioners is, of course, the house to house visiting. This remains absolutely necessary, but, in St Mary's at any rate, we cannot expect it to produce the same results as it has in the past.

To begin with many wives are out working all day and when they return in the evening they have to catch up with housework. However hard they try to make the priest welcome, it is fairly clear that this is not the time to sit down and have a chat! Television and other social activities provide yet another barrier. Oh certainly, the priest is welcome in any number of houses, but these tend to be the good houses; the families that need help of a spiritual nature (though perhaps they don't know it) tend to be out, 'not at home' or ready to promise you the moon but with little intention of doing anything about it.

If there are difficulties in co-ordinating the parish into a closely-knit unit, there are no such difficulties in the liturgical sphere. People still come to Mass in great numbers and the changes set out in the liturgical reform have been put into practice. The parish was prepared for this by our being able to show in the parish hall the Exhibition from Cockfosters called 'The Lord's Supper'. This made a tremendous impact, not only on the parish but on the city and did more than any number of sermons to show the faithful just what was going to happen and why. When Mass came in the vernacular there was practically no opposition. The next stage was Mass facing the people which is now the regular practice; the High Mass on Sunday is the only time the main altar is used. The foundation laid by 'The Lord's Supper' Exhibition was built on this year when we had another Cockfosters effort—'The Church: God's Plan for Man'—

a visual commentary on the Decree 'De Ecclesia'. It takes a long time to put over new ideas to a basically conservative parish but this visual aid method is of great value. Something like nine thousand people saw the two exhibitions.

The last four years have seen the introduction of an evening Mass every day of the week as well as three in the morning. The clergy have also three convents to serve, one of which (St Winifred's) has Mass every day and the other two on alternate mornings. This additional evening Mass has filled a real need and the rise in the number of communicants has been most noticeable. There is one other thing which is noticeable; we are all probably aware of the great amount of coughing and spluttering that takes place after the Consecration. This has now completely gone. One wonders whether active participation has made such clearing of throats no longer necessary! By local standards (and I would say by further afield than local standards) St Mary's is definitely 'high' church! An excellent choir, well trained servers, a fine large sanctuary and a well-equipped sacristy make this possible. An interesting experiment has been tried in having requiem Masses in the evening with the body being taken to the grave the following morning. This was introduced to encourage as many people as possible to attend the requiem. So far the idea has not caught on with any enthusiasm, but at least it has been tried and is available to anyone who wants it.

St Mary's has the usual quota of parish sodalities and societies, but of them all the most consistently regular and apostolic is the Society of St Vincent de Paul. There is a Praesidium of the Legion of Mary (the first, incidentally, in the city) but at the moment this is not the driving force that perhaps it could be. The Union of Catholic Mothers (or its equivalent) is probably the backbone of most parishes and St Mary's is no exception. They cannot be organized according to mere male ideas, but if this side of their lives is left to themselves there is no limit to the work they can do. There is a Blessed Sacrament Guild for the men which appears in force on the last Sunday of each month in a procession of the Blessed Sacrament in the church. The number of men who walk—and many young ones among them—is most encouraging, but it is hard to get them grouped together for any kind of discussion. Two family groups have been started and they meet regularly once a month; flexibility is the keynote in their organization. Maybe they don't do a great deal, but it is something to get husbands and wives together to do a Gospel enquiry and then discuss in practical detail some of the decrees of the Council.

Ecumenism is not the driving force in Cardiff that it appears to be in the North—certainly not at clergy level. There are plenty of local explanations for this. But at the lay level, there is considerable contact between the U.C.M. and the Blessed Sacrament Guild and their counter-

parts among the Anglicans. Recently a young man from the parish was ordained in St Mary's and a presentation was made to him from the parish. At the same presentation, the local vicar who had been moved to another part of the city also received a presentation from the men's guild. It was a gesture much appreciated.

The brethren are employed on a number of 'extra-mural activities'. Fr Leo Caesar who is, and has been for years chaplain to the University, has now taken up residence permanently in the Chaplaincy in Park Place. He is also the archbishop's representative on the Council for Christians and Jews and has a finger in many other pies! Fr Dominic Allen, the parish priest, is the archdiocesan representative on the Education Committee of the City Council and is in charge of school staffing as well as being chairman of the managers and governors of the Cardiff schools. Fr Laurence Bevenot is on the Hierarchy's Liturgical Commission and Fr Kentigern Devlin is the Priest-Chairman of the Cardiff Centre of the Catholic Marriage Advisory Council. There is a steady demand for conferences, retreats and school-leavers days which the brethren meet.

Large parishes have many advantages but they present a problem when you try to make such a number of people aware of a sense of community with the liturgy as the source of the family's life. The sense of community within a parish—as also its enthusiasm—can be measured by the sense of community—and enthusiasm—of the clergy. The daily communal recitation of Vespers by the fathers may be the beginning of a new outlook.

R.K.D.

SAINT LOUIS PRIORY

It is a year since the JOURNAL has carried news of the Priory in St Louis. This failure of communication is a failure on the American side of the ocean.

At the time of writing there are eleven Ampleforth monks at the Priory. The newest comers are Fr Colin Havard and Fr Miles Bellasis. The former is helping Fr Luke; the second is on the school staff and specially hard worked as librarian of the school library. There are two solemnly professed American members of the community, Br Christopher and Br Benedict, the former studying theology at Toronto, the latter doing the same at Blackfriars, Oxford, England. (There is even a Troy in America.) Br Laurence Kriegshauser is also doing his theological studies, and he is at Fribourg. There are three others still at Ampleforth and two more we hope will enter the novitiate there in September. This summer Br James, Br Michael and Br John will be back at the Priory and the first two will remain in St Louis to continue their studies.

The church is slowly being completed in its appurtenances. An organ has been commissioned to be built—baroque style—by an Austrian orgelbaumeister, Gregor Hradetzky. The specifications are modest but adequate for our needs. Its position will be in front of the centre door of the west entrance, providing a little vestibule behind. Meanwhile the screen, coloured glass by Emil Frei, has been set up round the back of the choir. This probably will be all the screen we shall ever put up, though the original plan had it all round. The Blessed Sacrament altar has been moved to a side altar to the S.E. The Lady Statue has been set in an archway near the west entrance. The crucifixes by Gerhardt Marcks and Thornton and Adams have arrived and beautiful pieces as they are, they do not obtrude. The sound for music is excellent, for speech poor, and we are having difficulty finding the right 'audio' system, but approaching a solution.

The grounds in the last year have been reduced to order and beauty—many young trees have been planted especially between the monastery and Mason Road. The land round the church has been levelled to the height set for the over-all plan, and it looks very fine. Mr Desloge has bought us a plot of flat land for varsity field and running track. The Gym extension—showers, changing room, etc.—is under way and we hope will be completed by August. The countryside is gradually being developed by realty gentlemen, tens of thousands have come into the area. Three parishes have been made round us; only a mile and a half away is St Anselm's. The Parish Priest will use our church till his is built.

In the summer of 1967 we shall have a summer school-camp for the underprivileged, chiefly negro. This summer we shall learn how.

The variety of liturgical experience is of interest these days. The boys attend the conventual Mass at 11.47 a.m. Three days it is sung—hymns, psalms, Lord have mercy and so on in English; two days it is a said dialogue. We try to make each day different. On Friday it is a concelebrated Mass. The other week days the community concelebrate in the early morning after Lauds. At the week-end, Saturdays and Sundays they concelebrate at the after breakfast sung conventual Mass. About 150 lay people assist on Sunday. Not every one concelebrates every day, but they may and many do.

Our visitors included Fr Martin D'Arcy, Robert Speaight, Robert Sencourt, Jimmy Crichton Stuart, Michael Leatham, Anthony Garnet, Christopher Wilson, Sir Oscar Morland, Peter Reid, Christopher Hollis, Michael Dalglish, and many more.

Any report on the school year seems to start most naturally at the end. Thirty-one Seniors (equals VI Form) graduated and will start their four years of college next September. These colleges include (selecting only the names that may be familiar) Amherst, Cornell, Georgetown,

Holy Cross, Northwestern, Notre Dame, St Benedict's, St Louis University, Stanford and Yale. Five of the seniors won scholarships, one an athletic scholarship.

Fr Austin held another of his inimitable concerts, which included the 'world premières' of one piece written by one of the seniors for piano and wind ensemble, and another song composed by another senior which he sang and accompanied on an electric guitar (which was much improved by a power-cut).

Fr Leonard produced *Twelfth Night*, his first Shakespeare over here. He planned an open-air performance, but the weather turned cold, so it was given instead in the auditorium of the Visitation Academy. They also produced three girls, and with admirable *sang-froid* combined our Shakespeare with their own school dance—in separate parts of their campus.

Fr Thomas held a scientific *conversazione*, in which the boy-demonstrators more than held their own against all comers. The Mothers' Club put on an art exhibition of the works of a local painter, Siegfried Reinhardt, accompanied by a colloquium between Mr and Mrs Reinhardt, our own art master and the audience of four to five hundred. Fr Timothy was the moderator.

After a remarkably unsuccessful football season, the Varsity basketball squad (the 1st XI would be 'the varsity cricket squad'; that should set a few teeth on edge) won the St Louis district tournament for medium-sized schools, and was then beaten in the state tournament by the eventual winners. The Junior House very nearly won the C.Y.C. city championship in their class for the second year running, but in fact they were beaten in the final by a better team. We do not go in for 'track' in a big way, but some of the better times were: 100 Yards, 10.4 secs; 220 Yards, 23.6 secs; 880 Yards, 2 mins 4.3 secs and the Mile 4 mins 46.7 secs.

There are many other activities; in fact, one of the features of the school seems to be this multiplicity. Apart from those sports mentioned we compete in baseball, soccer, tennis, cross-country, and next year in wrestling. Besides music, there is art, carpentry, school newspaper, year-book, radio, riflery, chess club, science club, French club, mechanical drawing and photography. All this, of course, without prejudice to the academic programme. It is hard to give for the academic programme any facts that would mean anything to English readers. The 'Advanced Placement' examinations correspond very roughly to the A and S Levels. Last year twenty-two out of thirty-five seniors took these. A score of four or five corresponds very roughly to the old 'Distinction'. There were sixteen such scores. This year's results are not yet available.

OLD BOYS' NEWS

WE ask prayers for B. H. Alcazar (1932) who died on 28th April; P. N. S. Kinross (1964), in a road accident on 28th April; J. A. Nuttall (1964), after a car accident, on 30th April; Sir Anthony Cope (1945), on 13th May; Br Godfrey Alexander Hayes (1910), of the Institute of Charity, on 20th May; J. H. Whitworth (1959), on 25th May; A. J. Gateley (1900), a contemporary of Abbot Herbert and Fr Paul, on 2nd June; C. E. Pilkington (1903), the youngest of three brothers who were at Ampleforth, on 15th June; J. A. Roach (1956), on 13th July.



WE congratulate the following on their marriage:

David Poole (1956) to Daphne Canellatos at the Church of Our Lady and the English Martyrs, Cambridge, on 8th January 1966.

Clement Hammel (1953) to Wendy Smith at St Cuthbert's, Bradford, on 14th April.

Michael Postlethwaite (1959) to Sara Timms at St Mary's, Cadogan Street, on 14th May.

Rodney Habbershaw (1959) to Anna Hainsworth at the Church of Our Lady of Lourdes, Hessele, on 20th May.

Kieran Rafferty (1945) to Jean Bond at the Church of Our Most Holy Redeemer, Cheyne Row, on 31st May.

Anthony Umney (1957) to Gay Sumpner at St Mary's, Cadogan Street, on 3rd June.

Philip Vignoles (1961) to Lucy Ronca at Woodchester Priory Church, on 4th June.

Peter Slater (1959) to Linda Hueting at Holy Rood Church, Oxford, on 27th June.

John Henry Whyte (1946) to Jean Murray at the Church of St Pius X, Terenure, Dublin, on 28th June 1966.

Anthony Gair Gibson (1955) to Jennifer Bryony Ellis at St Anselm's, Kingsway, on 23rd July.

James Muir (1956) to Pauline Margaret Doig at Our Lady and St Oswin's Church, Tynemouth, on 28th July.

Christopher Charles Burn (1959) to Margaret Ann Stuart Reid at St Mary's, Cadogan Street, on 30th July.

Andrew John Riley (1954) to Stephanie Patricia Delany at the Church of St Austin, Stafford, on 30th July.

Rodney Royston (1954) to Maureen Brigid Henry at St Mary's Church, Mulberry Street, Manchester, on 4th September.

AND the following on their engagement :

Christopher Andrew Beaumont Sanders to Jane Beverley Shepherd.
 Simon Rudolph Fletcher to Rosemary Jane Pell-Smith.
 Patrick Laver to Marianne Ford.
 James Macmillan to Caroline Fisher.
 Michael Donelan to Maya Whittall.
 Hugo Charles Castelli to Maria Mercè Cirera.
 David Massey to Veronica Pickles.
 Simon Dyer to Louise Gay Walsh.
 Robert Kelly to Nancy Cotter.
 Peter Magauran to Ann Saunt.
 Tom Milroy to Jenny Cook.
 Michael Stanton to Jenny Rayner.
 The Hon. Simon Scott to Isabel de Bertodano.



BIRTHS

Daughters

Gillian and Charles van der Lande.
 Alison and Nicholas Brockhurst-Leacock, a sister for Sarah.
 Mona and Sebastian de Ferranti.

Son

Elizabeth and David Mansel-Pleydell.



C. R. SCROPE (1948) was ordained Priest for the Brentwood Diocese on 4th June.



IN the Birthday Honours, Major-General M. F. Fitzalan Howard (1934) was appointed C.B. ; Cmdr J. G. Brisker (1934), R.N. (retd), C.B.E. ; and Major G. K. Bidie (1940), The Queen's Royal Irish Hussars, M.B.E.



IN March, Cmdr A. J. Boyd (1937) took over command of H.M.S. *Malabar* from Cmdr J. G. Brisker (1934) ; he is Resident Naval Officer and Sea Transport Officer for Bermuda. 'It is a small command but great fun, supporting ships of the West Indies Station from a small dockyard, and H.Q. also of the Senior Naval Officer, West Indies (Commander British Forces, Caribbean Area).'

MAJOR-GENERAL MICHAEL FITZALAN HOWARD (1935) has been appointed Colonel of the Lancashire Regiment.



AS from this October, John Henry Whyte (1946) has taken up the post of Lecturer in Political Science at Queen's University, Belfast.



MAJOR E. W. NICOLL (1943) has been promoted Lieutenant-Colonel, and has taken command of the 1st Battalion The Black Watch (Royal Highland Regiment).



CAPT. I. R. SCOTT LEWIS (1957) is in Aden as Regimental Signals Officer of the 1st Bn The Prince of Wales' Own Regt of Yorkshire.



THERE was an error in these notes in a recent number of the JOURNAL. M. K. Goldschmidt (1963) was commissioned into the Royal Anglia Regiment and posted to the 4th (Leicestershire) Bn, stationed in Malta.



D. L. H. BULLEID and H. J. P. D. Rooke passed out of Sandhurst R.M.A. in July.



P. S. MEDLICOTT (1965), who is to enter Aberystwyth University next October, has been awarded an Army University Cadetship.



DR J. E. FORSTER, M.R.C.P. (1943), has left his practice in Liverpool and is now Resident Physician at the Children's Hospital in San Francisco.



DR NOEL MURPHY (1933) of Cornerbrook, Newfoundland, who has for some years been a member of the Opposition to the Provincial Government, is now Leader of the Opposition.

J. H. ALLEYN (1927), who has been a member of the Reigate Borough Council for the past fifteen years, was elected Mayor of the Borough in May.



P. J. M. KENNEDY (1953) has been elected to the General Council of the Bar.



J. A. S. DES FORGES (1956), Middle Temple, has been called to the Bar.



A. H. BRADSHAW (1959) was called to the Bar last year as a Cassel Scholar and Buchanan Prizeman of Lincoln's Inn.



M. A. PAKENHAM (1961) has passed the Open Examination for the Diplomatic Service.



C. A. G. WATSON (1959) has qualified as a Chartered Surveyor.



N. P. ST J. WRIGHT, who has his half-blue, was in the Cambridge team for the swimming match against Oxford.



T. B. KNIGHT (1964) has been awarded a Rolls-Royce Scholarship.



OXFORD. D. Alberic Stacpoole obtained First Class Honours in Modern History. Others successful in Final Honours Schools were K. R. Studer *Natural Sciences* (Physics); B. M. C. Fogarty *Mathematics*; A. G. H. Brunner, J. A. P. Carroll, J. P. Martin, R. S. G. Thompson *Jurisprudence*; P. K. Poland, P. M. Slater *Modern Languages*; P. A. Duncan, J. L. Gordon, A. D. Morrogh, D. Ralph Wright *Lit. Hum.*; N. R. Balfour, A. C. Chambers, C. E. Freeman, P. J. M. Pender-Cudlip, Lord Ancram, Rev. D. A. C. Harold-Barry, Miles F. Wright, M. C. Adams *Modern History*.

CAMBRIDGE. A. V. Morris obtained First Class Honours in the English Tripos, Part I, and has been elected to a Scholarship at Churchill College. Among others successful in parts of the Tripos examinations were C. F. Pinney *Mathematics I*; P. S. Carroll *Mathematics II*; G. O. C. Swayne *Music I*; N. R. E. Lorrman *Mod. and Med. Languages II*; J. R. de Fonblanque *Moral Sciences II*; N. P. St J. Wright, M. G. J. Tintner, C. N. Robertson *Economics I*; S. P. D. Loftus *History I*; M. J. Gawel *Med. Sciences I*; A. Teissier *Mod. and Med. Languages I*; M. A. Gormley, C. M. Davies *Nat. Sciences I*.

M. D. C. Goodall has been given a Brancusi Travel Fund grant.

ST ANDREWS. M. G. R. Tolkein obtained First Class Honours in English Language and Literature.

TRINITY COLLEGE, DUBLIN. H. G. Roche *Biochemistry*.



THE following Passed Out of B.R.N.C. Dartmouth, as Midshipmen, R.N.:

To join the Fleet: J. F. M. S. Hillgarth, M. Kosicki, W. A. Pollock, G. Moor.

To join R.A.F. Linton-on-Ouse, to commence Flying Training: N. J. de Hartog, P. A. H. Blackiston.



THE O.A.G.S. won the Russell Bowl at Ashridge Golf Club on 21st May. This is an annual event between the Ampleforth, Beaumont, Downside and Stonyhurst Golfing Societies, and was last won by Ampleforth in 1956. The match this year was won after a tie with Beaumont, the match being decided on the last nine holes of the afternoon rounds.



SIMON FRASER asks that any Old Boy interested in a Sunday rugger match against an Old Gregorian side this winter in London should contact him as soon as possible by phone or letter at 12a Wildcroft Manor, Putney, S.W.15 (Putney 8245).

BALANCE SHEET

FOR THE YEAR ENDED 31ST MARCH 1966

		£	s.	d.		£	s.	d.
1965					1965			
12,855	General Fund, per Account below	13,153	0	11	13,871		13,878	7
1,102	Scholarship and Special Reserve Fund	1,270	8	10	215		251	7
13	Gilling Prize Fund	10	8	6	1,000		2,000	0
100	Address Book Provision	—	—	—	992		296	0
945	Revenue Account	876	13	1				
7	Subscriptions Paid in Advance	7	7	0				
1,056	Sundry Creditors	1,107	17	3				
		<u>16,425</u>	<u>15</u>	<u>7</u>			<u>16,425</u>	<u>15</u>
		<u>£16,078</u>					<u>£16,078</u>	

GENERAL FUND ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1966

		£	s.	d.
1965				
12,705	Balance forward 1st April 1965	12,855	2	3
150	Subscriptions from new Life Members	295	0	0
—	Profit on Sale of Investments	2	18	8
		<u>13,153</u>	<u>0</u>	<u>11</u>
12,855				

P. J. C. VINCENT, *Hon. Treasurer.*
7th April 1966

Audited and found correct.

VINCENT AND GOODRICH,
Chartered Accountants.

REVENUE ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1966

		£	s.	d.		£	s.	d.
1965					1965			
1,035	Members' Journals	1,192	10	11				
5	Chaplain's Honorarium	34	15	0	1,460		1,521	19
100	Address Book	163	5	5	127		114	4
	Printing, Stationery and Incidentals:				1,587		1,636	4
38	General and Area Secretaries	23	0	0	617		730	9
33	General Treasurer	31	9	2			944	17
23	Old Boys' Sporting Activities	19	15	0				
20	Grants towards Lourdes Pilgrimage	20	0	0				
114		94	4	2				
5	Subscription to Council of Catholic Old Boys' Association	5	5	0				
945	Balance, being Net Income for the Year	876	13	1				
		<u>2,366</u>	<u>13</u>	<u>7</u>			<u>2,366</u>	<u>13</u>
		<u>£2,204</u>					<u>£2,204</u>	

SCHOLARSHIP AND SPECIAL RESERVE FUND ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1966

		£	s.	d.		£	s.	d.
1965					1965			
552	Educational Grants	776	0	0	776		1,101	11
1,101	Balance at 31st March 1966	1,270	8	10	877		944	17
		<u>2,046</u>	<u>8</u>	<u>10</u>			<u>2,046</u>	<u>8</u>
		<u>£1,653</u>					<u>£1,653</u>	

SCHOOL NOTES

THE SCHOOL OFFICIALS were:

Head Monitor D. R. H. Tufnell
 School Monitors G. J. Dewe-Mathews, Q. J. F. Baer, Lord
 Ramsay, R. F. Avery, H. P. F. Sherbrooke,
 D. J. Samuels, R. L. Nairac, D. J. Craig,
 R. T. M. Ahern, I. C. Russell, D. C. P. de Sousa
 Pernes, J. M. Bussy, R. C. Cummings,
 T. C. Fane-Saunders, R. N. Gastrell, R. J. Blake,
 I. A. Ferrier, J. M. Brockhurst Leacock

Captain of Cricket D. R. H. Tufnell
 Captain of Athletics Lord Ramsay
 Captain of Swimming I. C. Russell
 Captain of Tennis Q. J. F. Baer
 Captain of Shooting M. P. George
 Captain of Hockey J. M. Brockhurst Leacock
 Master of Hounds S. G. Hull

Librarians J. M. Brockhurst Leacock, D. P. Rush,
 G. P. Ryan, A. G. Watson, C. J. Blane,
 C. H. Hetherington, J. W. P. Wetherell,
 D. P. West, J. P. Fresson, P. Hadow,
 A. C. H. Mafeld, L. H. Robertson
 Office Men P. J. Ogilvie, R. F. Avery, R. N. Gastrell,
 P. A. D. Biggs, A. J. Brunskill, C. M. Haigh,
 S. G. Hull, R. J. Murphy, M. Savage,
 J. Thorburn Muirhead, B. D. J. Walker,
 J. A. Young

Bookroom Officials J. M. Bussy, C. M. P. Collins, M. A. J.
 Comyn, J. F. Durack, M. H. M. Inch



THE following left the School in July:

Ahern R. T. M., Avery R. F., Baer Q. J. F., Barry R. M., Bevan
 M. C., Biggs P. A. D., Blane C. J., Boys P. J. W., Brockhurst Leacock
 J. M., Bussy J. M., Buxton T. L., Clive D. C. J., Coghlan M. H.,
 Cowper D. A., Cox S. G., Craig D. J. A., Crichton-Stuart N. A.,
 Cummings R. C., Curran P. V., Davenport A. C., Dawson W. A.,
 de Chazal A. D., Dees G. C. D., de Fresnes P. A., de Sousa Pernes
 D. C. P., Elves M. S. R., Ferrier I. A. D., Fleming N. P., Gastrell R. N.,
 George M. P. F. C., Haigh C. M., Hardcastle P. F. J., Hay C. E. R.,
 Honeywill C. O., Hull S. G., Judd M. M., Karnicki E. A., Keenan D. A.,

Kennedy D. W., Lacy J. R., Leonard M. R., Loring N. C. T., McCausland
 P. C., McGing J. P., McKelvey T. P. C., Miller J. M., Mitchell S. J.,
 Murphy R. J., Nevill R. J., O'Brien A. J., Ogilvie G. S., Ogilvie P. J.,
 Pastore A. T., Peacock K., Polanski M. A., Raftery K., Rambaut M. A.,
 Rhys-Evans P. H., Russell I. C. J. M., Ryan G. P. H., Sarll C. M. G.,
 Schicht P. G. J., Schlegelmilch F. N. C., Schlegelmilch T. L.,
 Sherbrooke H. P. F., Swietlicki P., Thorburn-Muirhead J., Tibbatts
 M. S., Umney J. S., Vanheems A. M. B., van Zeller M. A., Walker B. D. J.,
 Ward A. J. H., Watson A. H. G., Weld C. H. J., Wildermuth P. E.,
 Windsor-Clive R. I.



THE following boys entered the School in September:

Anderson C. J., Andrae C. C., Baxter P. St J. L., Berner T. J.,
 Brown J., Callow M. S., Clarke D. S. M., Clough M. G., Comyn M. F.,
 Curtis R. J., Dagnall J. H., Dawson S. P. E., Edmonds C. G., Faulkner
 H. E. B., Francis R. B. H., Fraser R. J., Garsten Zuntz S. M., Guthrie
 R. D. C., Harris A. D., Harrison M. J., Hatfield W. E., Hiscocks P. D.,
 Hoghton G. B., Howard Hon. W. J., Kirby H. G. S. A., Knowles J. P.,
 Leslie M. C., Lewen N. P. V., Lloyd D. K. J., Marshall T. G., McDonald
 J. W., McDonaugh C. E. J. S., Moore W. A., Myles T. A. M., Newsam
 J. M., O'Grady J. R., Owen N., Phillips A. B. M., Plowden R. G. P.,
 Poyser E. S., Purves P. M., Quigley B., Rosenvinge P. J., Rowland M.,
 Ruck Keene J. G., Simpkin A. B. G., Simpson D. J., Tamworth Visct,
 Thomas E. J., Turnbull J. B., Twohig R. J., Walmsley-Cotham P. J.,
 Willbourn R. S.



THE following boys came up from the Junior House in September:

Barton S. P., Birtwistle M. D. A., Blake M. J., Blane N. D.,
 Bowie I. D., Brennan C. M., Burford J. S., Campbell C. A., Cape F. A.,
 Cassidy S. L., Clayton J. P., Coghlan A. P., Coghlan P. C., Dalglish
 C. B. C., Dowling J. D., Doyle T. A., Ford P. J., Forsythe M. M.,
 Gadd T. P., Gaynor N. G. J., Gilbey F. N., Goss C. G., Hardy C. M. R.,
 Haughton D. J. R., Kerr D. A. F., Kerr D. J., Kirby R., Lees-Millais
 D. J. G., Leonard C. G., Lewis E. A., Lochrane C. R., Loftus B. N.,
 Lorigan M. C. A., McLaren S. A. P., McCraith N. S., McEwen F. G.,
 McGrath B. A., McKenna D. P., Newsom P. B., Prendiville J. T.,
 Ratcliffe C. M. B., Redmond P., Ryder S. C., Seilern-Aspang P. C. S. M.,
 Spence D. W. R., Sutcliffe M., Sykes N. R. B., Tyrrell J. H. A., Waide
 M. S. L., Watson R. S. G.

ENTRANCE SCHOLARSHIPS 1966

MAJOR

- Hon. W. J. Howard.—£150 plus £50 (Music Exhibition), All Hallows.
 D. J. Simpson.—£180 (Hugh Dormer Scholarship), Wellbury.
 P. St J. Baxter.—£180 (Randolph Scholarship), Ladycross.
 M. W. A. Rymaszewski.—£150, St Philip's and Ampleforth.
 S. L. Cassidy.—£150, Alderwasley.
 S. M. Garsten-Kunzt.—£150, Avisford.
 C. E. Lillis.—£100, Elston Hall and Ampleforth.
 M. Rowland.—£100, Balcombe Place.
 H. E. B. Faulkner.—£100, Wellbury.
 P. B. Newsom.—£200 (Elizabeth Wansbrough Music Scholarship),
 Gilling and Junior House.

MINOR

- M. J. Pearce.—£50, Junior House and Ampleforth.
 A. D. Harris.—£50, Moor Park.
 D. S. Clarke.—£50, Farleigh House.

EXHIBITIONS

- S. C. Ryder.—£40, Gilling and Junior House.
 J. McDonald.—£40, Alderwasley.
 S. H. Barton.—£40, Gilling, Junior House and Ampleforth.
 J. R. O'Grady.—£30, Avisford.
 P. J. Ford.—£30, Gilling and Junior House.

▲
 WE congratulate Mr and Mrs P. Goring on the birth of a daughter, Katherine Helen, on 16th May, Lt.-Cmdr and Mrs A. I. D. Stewart on the birth of a son, Sebastian Michael, on 18th June, and Mr and Mrs John Bunting on the birth of their fifth child, a son, Joseph Maurice, on 22nd July.

▲
 MR M. W. CROSS (1962-66) is leaving to be a House Tutor and to teach chemistry at Shrewsbury School.

Mr J. Coen (1964-66) is leaving to become a Lecturer in English at Coloma College of Education, West Wickham, Kent.

To both we offer our good wishes.

▲
 MR JOHN DAVIES has been appointed Careers Master in succession to Fr Fabian whose move to London is recorded in Community Notes.

▲
 ON Thursday, 2nd June, 110 residents from Cheshire Homes together with other homes for incurables, were invited here to be entertained by the School. A special matinée performance of the play was put on for their benefit. Afterwards, the Band performed and tea was served.





It should be recorded with thanks that all the cakes consumed by the visitors and members of the School were provided by the wives of Masters.

★

THREE names will always be associated with the vintage years of Scouting at Ampleforth: Fr David, Fr Paschal and Fr Jerome. Fr David left Ampleforth for work on the Missions in 1942; Fr Paschal died in 1949 and only this last year Fr Jerome retired from scouting. Over the years he has held the office of Scoutmaster of the Sea Scouts, Group Scoutmaster, District Commissioner and Assistant County Commissioner. But it is especially as Sea Scoutmaster that he will be associated in our memories. Fr Jerome joined the Sea Scouts as Assistant Scoutmaster in 1937 and succeeded as Scoutmaster in the following year, only to relinquish this post on being appointed Housemaster of St Edward's in 1951. During his time as Scoutmaster he adapted the training and work to suit conditions here at Ampleforth which formed a solid basis to the aims of the Troop and have proved of lasting endurance. Due to Fr Jerome's enterprise and the enthusiasm which he had the gift of instilling into boys, many projects were undertaken, not the least of which was the raising of the dam at Fairfax Lake, thereby greatly increasing its size and improving it for purposes of sailing. During Fr Jerome's period as Scoutmaster the Troop was awarded Admiralty recognition and in 1947 Troop Leader A. J. Millar was chosen to be one of two Sea Scouts to accompany the late King George VI to South Africa on H.M.S. *Vanguard*.

Many boys under Fr Jerome's guidance will have memories of sailing at Fairfax or at the Isle of Wight and many will owe to him a lifelong interest in birds, shooting, sailing or fishing. They will remember him with affection and gratitude.

★

THE LIBRARY

THE Library was used increasingly as the term progressed, often being filled to its capacity during working hours. Although large numbers of books were borrowed from the Library, they were obtainable at fairly short notice due to the increasing numbers being registered.

The most notable gifts of the term were: *Goya: The Frescoes in San Antonio de la Florida*; *Henry Moore: Sculpture and Drawings 1921-48*, and others, a gift from the Art Room; *Leningrad* from Leningrad Radiopolytechnic, and *Holmes' Principles of Physical Geology* from J. L. McCann. For these and many other contributions we are very grateful.

During the Exhibition the new files were on show. These are rapidly growing, consisting of cuttings taken from periodicals and the daily newspapers on subjects ranging from Dreams to Local Antiquities.

J.M.B.L.

THE EXHIBITION

THE HEADMASTER'S SPEECH

LADIES AND GENTLEMEN,

May I first of all welcome you here, and hope on my behalf, and that of Fr Abbot, and of all the Community and Staff, that you will enjoy the week-end.

When he wrote the *Path to Rome*, Belloc, instead of heading his first chapter, 'Introduction' or 'Preface', in a moment of savage truthfulness, calls the chapter, 'In Praise of this Book'. I am aware that a Headmaster's Speech on Prize Day could easily be dismissed as an essay in praise of this School; but before you dismiss it in this way, may I say that we have had a few successes; the School is not obviously in a state of rapid decline; but I would like to make it abundantly clear that I do not claim credit myself for the successes. It is an engaging fiction that the Headmaster in a school is responsible for everything. It simplifies things in certain circumstances for lawyers, and gives colour to the suggestion that a meeting of Headmasters should be referred to as a 'swell of heads'. But you will understand that no school is better than its staff, and I wish to start by recording my warm appreciation of all the work which has been done by the Staff during the past year.

First of all by the teaching staff, both monastic and lay. And I would like to express our sorrow at the loss during the year of Mr Oliver Borland, who died last term. His standards of scholarship and the warm and unforgettable influence of his personality are a great loss to the School. I must especially thank Fr Denis for the immense help and support he has given me, and all the Housemasters who take the immediate interest in your sons' welfare; the Procurators, Fr Robert and Fr Kieran, and their staff and all the Matrons who keep us going; and Mrs Lumsden and Mr Green who keep Fr Denis and myself going. I must not, in my gratitude, forget the boys who provide us all with a fascinating, varied and sometimes exciting occupation.

But whatever satisfaction we collectively feel about whatever success we have had, we must not allow it to degenerate into complacency, and I can assure you we shall not do that. There is much to do, there is much new ground in the years to come which must be broken, but it is never any contribution to education to indulge in a frightened scramble to be 'with it'. Our development must be organic and based on sound principles.

In the somewhat distant past the origin of this week-end was that the parents were invited to the School in order to examine the pupils, their sons, on the progress of their studies. I have been reading a Prospectus for the year 1814, and the week-end was called 'The Annual Examination',

that is, the examination by the parents, of the boys, in order that they might judge what they thought of the masters. They were invited to conduct oral examination in Hebrew, Greek, Latin, French, Italian, German, and other living languages, History, Geography, Natural History, Ornithology, Botany, Arithmetic and Algebra, and Geometry. At that time the School was pursuing a system of education invented by a formidable German, named von Feinagle, which claimed that all these things could be quite easily taught a boy, if he was unintelligent, in four years, but it might take a little longer if he was not so intelligent. The task of examination by the parents proving, no doubt, a little bit too much, the name was changed from 'Examination' to 'Exhibition', and parents were invited to admire, but ask no questions.

You might think that the examination system of 1814 argues a close relationship between home and school. I thought so until I came across in the 1814 Prospectus the astonishing remark: 'It is wished that parents would avoid as much as possible, taking their children home, and on this account, there will be no additional charge for those who leave them at the College during the vacation'. We have added an odd subject or two to the curriculum, Physics and Chemistry at the expense of Hebrew, and I hope that the parent/school relationship has developed too.

There will be many topics of interest which will emerge from what I and Fr Abbot have to say, and I want to say now that we would welcome discussion at all times with the parents on these topics; between parents and all members of the Staff; what we aim at is mutual understanding, which can be the only basis for sound development.

I thought that it would be of greater interest for you, when discussing University entrance, if you saw the full number of boys who had entered University last October. Obviously I cannot give them to you for next October, because they are not all in yet. And in these sheets which I think you have, you will notice that twenty-six boys went up to Oxford and Cambridge, thirty-eight to other Universities, seven to other Degree Courses at various Institutes, and seven to Dartmouth. The Oxford and Cambridge Scholarships for 1966 are also recorded, and you will see that we succeeded in winning ten open awards. I am also glad to be able to congratulate M. G. Tugendhat on attaining a First Class in the first part of the Tripos in Classics at Cambridge, and Br David Morland (St Benet's Hall), in getting a First Class in Honour Moderations. An Army Scholarship was won by A. C. Davenport, and M. C. A. Pender-Cudlip, and a Naval Scholarship by T. F. A. Hillgarth. T. B. Knight, who won an Exhibition for Mathematics at Worcester College, also won a Rolls-Royce Industrial Scholarship for £500. The G.C.E. results last year were very good, and I hope they will be as good this year. Sixty-five won 'A' grades at 'A' level, and ninety-five won 'B' grades.

For reasons which will appear, I do not want to lay too much emphasis on examinations. But you will all be interested in University entrance.

I have nothing really important to add to what I said last year. The importance of grades at 'A' level, I am sorry to say, has not been diminished. It is still necessary for candidates to get good grades at 'A' level. For Oxford and Cambridge, although these two Universities do not attach too much importance to 'A' levels and prefer to rely on their own examinations in November, we do not think that a candidate is likely to do well in the November examinations, unless he gets at least two B grades at 'A' level. One very important point for those parents who are thinking of Oxford and Cambridge for their sons, is that the choice of College is of great importance. As you may know, it is possible to enter a boy for a group of Colleges, and to put his name down for all the Colleges in that group. The theory is that the candidates are passed on from the College of their first choice, and so down the line. This is true. But it is important to bear in mind that at Oxford last year eighty-six per cent of those who were accepted in the University were accepted at the College of their first choice. At Cambridge, ninety per cent of those accepted were accepted at the College of their first choice. It is therefore of great importance to choose the right College, and it would be a very great mistake to imagine that an average candidate would be well advised to put down a difficult College first, in the hope that one of the later Colleges might pick him up. Advice on this is available from Fr Denis and myself, and we are always ready to go into it with the greatest care.

I am proposing, although the details are not yet fully worked out, to make a change next year in some of the Sixth Form work. Quite a number of the abler boys in the School, Scholarship candidates mostly, can pass their 'O' levels at an early age quite easily, sometimes at fourteen. In the past these boys have gone straight on to some sort of 'A' level work. Next September I am proposing that they should not go straight on to their 'A' levels, but should have an interim year, in which they will do a course designed to be as wide in range as possible; the intention is that it should be preparatory to 'A' level proper. There are three reasons for this.

In the first place, it is sometimes, possibly, prejudicial to a candidate's chances of acceptance at some universities if he has attempted his 'A' levels too soon, especially if his first attempt has not achieved high grades. Secondly, I think it is desirable to keep the options for these boys open for a bit longer and so that they should not drop certain subjects too early. And thirdly, further preparation for these young boys for 'A' levels through essay writing and wide reading unhampered by the demands of examinations is very desirable.

I will not detain you by going through all the achievements and the other activities which have thriven in the School during the last year.

The reason for this is the very wealth of achievements. A great number of these things are represented in one form or another in the Exhibition and others are recorded in the JOURNAL. Briefly, however, I must record that the rugger season was not outstanding, but the cricket season is most promising. The Tennis team is unbeaten so far, and they have played three matches. The Cross-Country team was exceptionally good, and the Athletic team is doing very well, and promises to be even better. Mr Wilcox and all the other masters who co-operate with him, are most generous in the time and energy which they spend on games, and I would like to record my thanks to them. The Corps was inspected by the parent of a boy who left last year, Admiral Pollock, and he subjected them to a rigorous examination, after which he pronounced that he was quite satisfied. I do not think that the first year, who indulged in a thing called the Pre-Service Year, were quite the sort of thing that could be presented to an Admiral. They indulge in a variety of fascinating activities, and their dress is, on occasions, not quite what a Naval Officer would require. Nevertheless, the Pre-Service Year is one of the more fascinating developments of the last few years; it is run entirely by the senior boys and the exercise is extraordinarily good for them and is much enjoyed, I understand, by the first year.

You will have an opportunity, if you have not already seen it, of seeing the Play, and I am sure you will join me in congratulating the producers, Mr and Mrs Haughton and Mr Davies, for the work they have done; and you will, I hope, most of you, be able to go to the Concert on Sunday night, and hear for yourselves, some of the music.

One development this year which should be mentioned, is a thing called 'The First Year Society'. I think I should mention this, because it has certain manifestations around the School during Exhibition which might be puzzling if you did not have some key to what it is. At the beginning of the year, the first year seemed so lacking in opportunities for letting off steam, except in unlawful ways, that some of the Monitors and Sixth Form started a series of activities of quite a staggering variety, ranging from pottery and chess and music, to some curious sort of cowboy game or hide-and-seek conducted up on the moors in snowstorms. It has shown astonishing enterprise on the part of the seniors, and has been much appreciated, I think, by the first year. Most of those who took part in the organization of this were Rovers, and the Rovers and their voluntary Service which still goes on, in which they invite Borstal Boys here and go and visit them in their establishment, and look after invalids from Cheshire Homes. This prospers, and is a very important thing in which I hope increasing numbers will take a generous part.

Some of our Old Boys who have just left have been engaged in Community Service, volunteer work under Alec Dickson, one of them running a club for 300 Rockers in Birmingham, unknown to the police

to start with, I understand. But it all went very well. Another is trying to run a youth club in Dockland and several more teach in approved schools, which they tell me, has improved their opinion of Ampleforth.

The Debating Society put up a team which got into the Debating Finals in London, but they were beaten by two girls. But it was rather unfair . . . The girls were invited to defend the obvious motion: 'That this House would give Women Equal Pay for Equal Work'. They put up a very valiant fight but naturally their conviction was on the other side . . . they could not possible win. You will have heard, no doubt, of the ecumenical trip to Russia; there are very few people who can avoid hearing about this, but I thought that perhaps I should mention it, because in Number One Classroom, if you venture in there, you will see a garish display of Anti-God posters. The party descended upon a Leningrad Anti-God shop, and departed with their whole stock which are now displayed in the Exhibition. I do not know whether this was the reason for the reception they received at the hands of Soviet youth which was certainly very cordial.

You will all have heard of the Public Schools Commission, and you will be aware that the Commission has now been appointed and has begun its work. The terms of reference and the composition of the Commission have been published. The thing which astonished me when I saw it, was that they are considering the future of 142 boys schools, and of 146 girls schools. I wonder whether the girls have been adequately warned! The terms of reference are too long to quote, and too involved but the salient points will be familiar to you from the Press. At this point I shall resist the obvious temptation to make controversial points. We await the initiative of the Commission, and we look forward to an interesting time. But there are two points which are worth making.

The terms of reference at one point, speak of moving, I quote 'towards a progressively wider range of academic attainments amongst Public School pupils, so that the Public Schools sector may increasingly conform with the national policy for the maintained sector'. Now, put into English, that means that the Public Schools ought to become more like the comprehensive schools. What does that mean? A comprehensive school is one in which the entry is not selective—not selective on academic attainments. Now as a fact, one must then go on to say, in such a school, in order to get an economic Sixth Form, the lowest estimate for the size of the school calls for a school of 1,200, but many think that the size would be more like 1,500 to 2,000. In a school the size of Ampleforth, an unselected entry is an impossibility, unless we are to destroy the Sixth Form and destroy the whole purpose for which we exist educationally. It is, therefore, most unlikely, though I am only voicing my own opinion, that the Commissioners, who, after all, know something about education, will propose anything like a completely

unselective entry. Perhaps they are thinking of highly selective schools, which have no unselected entry at all. And this point I want to make about Ampleforth. We have quite a good academic record; it is normally assumed that we have a very highly selective entry. This is quite untrue. We have to select sixty per cent of the School who come here at thirteen through the Common Entrance or the Scholarship Examinations. The other forty per cent who enter through Gilling and Junior House are unselected; in other words, that section of the intake contains some very intelligent boys but also some boys who could not get into a highly selective school at thirteen. We have, therefore, a very wide range of ability in the School. It is not conceivable, if we are to maintain the standards of our Sixth Form, that the range could be made much wider. We do not get very much credit for this, but it is a fact.

And we do not want to become *more* selective. The boys in the School who have not high academic ability make an invaluable contribution to the School, as a society, and they often, in some ways, make more important contributions than their more able contemporaries. It is always a delight when we hear of their success afterwards—when we heard for instance, of one Old Boy, who after great struggles left with five 'O' levels some years ago, and secured a job, a very good one, last year, in competition with ten university graduates.

Well, the likely proposal of the Commission is that we should take boys who are paid for, in some sense, by the State, at either eleven, thirteen or sixteen. The proposal that we should take them at sixteen for Sixth Form work is, though I am only giving my own opinion, the most likely. It is also the most difficult. Some schools can do it. They can do it largely by superannuating, or persuading to leave, boys who have got up to 'O' level but who are not going to get very far in 'A' level. In other words, by making room for more able boys in the Sixth Form. I can only say that we have no intention of doing that.

But the real question is different, and really more simple. During the war, when as you know, everything was very difficult to get, one of our cooks was asked to make some chips. 'Well, that's very nice', she said, 'and where's the fat coming from?' The question here is, where is the money coming from? In the circular 10/65 in which Mr Crosland announced the scheme for comprehensive education, the sort of educational New Testament of the Labour Party, there was one significant paragraph, so wrapped up in ministerial language, that it was calculated not to give away a headline to the Press. But what it said was there will be no extra money for reorganization. You must build your new comprehensive schools, but you must not expect extra money to do so. You will have heard of the Minister's reply to the National Union of Teachers' recent claim for salary increase. He said, in effect, that there is no more money and it is not an electoral issue. You will have heard that the new

universities are short of money, and the old universities are crying out for more. Is it likely that very much money will be available for integration? It is very difficult to believe.

However, we await proposals with interest. It is unlikely that anything will emerge for two years. Meanwhile, for our part, we have every intention of fulfilling the obligations we have undertaken to the parents of boys who are on our lists. A preliminary action of the Commission is to invite a number of schools to receive an informal visit from some of the Commissioners, in order that they may acquaint themselves with what they are going to talk about, and we are among the schools which have been approached in this way. We have welcomed them, and look forward to their visit this term, or between now and next Easter. I mention this so that you may be reassured and not think that a take-over bid has started when you hear they have been in the place. This visit is purely informal and exploratory.

The Selective Employment Tax, as you know, has threatened us. We are, so far as we can see, liable to it. Now we are assured, or I have been assured, that this was not intended as discrimination. They did not mean that among schools it should be just the Independent Schools that were hit by the Selective Employment Tax. They were astonished to discover that it was so. No doubt they do not have Independent Schools in Hungary. The anxious sympathy and grief over this is most encouraging, but it does just remind me of something I have heard of before.

'I weep for you', the Walrus said,
'I deeply sympathise.'
With sobs and tears he sorted out
Those of the largest size.

A recent question in the House of Lords has allowed a ray of hope to shine out of that enigmatic institution, and it does seem that there may be a possibility that our case may be reconsidered. I sincerely hope so, for if not, I am sorry to have to tell you that we will have to raise the fees in order to meet the tax.

The top of the School, the Monitors and the Sixth Form, are those with whom I am most closely in contact, though I do not want to suggest that my interest ends there. It is to the top of the School, and especially to the Monitors, that I look for that response without which all our efforts are in vain. We are not so much interested in the observable achievements in games and work, as in the response, and the way in which those achievements are attained. In reading the Rule Book for Ampleforth

¹ After this speech had been delivered it was announced that charities will be reimbursed. If this proves to be true we shall escape the effect of this tax.

College in the year 1822, I found the following engaging and confident statement:

'Students of noble and generous principles will studiously avoid anything which will give their superiors trouble.'

I do not know whether it was like that then, but it is not like that now. They are much more natural, relaxed and straightforward, and we do not mind the trouble, nor the anxiety, if we can achieve our end. In their work—well, it is very easy to go by examinations, but it may be very misleading. Identical achievements in examinations can be got in three different ways. The boys may be driven and kept under close supervision, so that they cannot help passing. We are not interested in anything like that. A boy may stoically drive himself, under the impulse of what psychologists engagingly call 'the super-ego', from an uncomprehending sense of duty. We are not interested in that. On the other hand they may develop an interest in their work and in their reading, which is its own reward and its own incentive; which brings a sense of achievement and a sense of maturing personality, as well as of developing intellect. It is this last attitude which we seek and value, but it is only the boys themselves who can produce it. The Prize theses, which you will be able to see in the Library, do record and demonstrate the development of this attitude which I commend and which I hope will continue.

We encourage freedom and responsibility; the use of freedom and the reaction to responsibility is the very life blood of the top of the School. It makes great demands on boys. It makes the demand that they should learn, even here, the lesson of integrity, and I think that the encouragement of every opportunity to develop the sense of personal integrity is the most valuable contribution which can be made to education. In this everything depends on the Monitors, and I hope you, who are parents, will be intimately aware of the fact and of the purpose of the freedom and the responsibility which they are given. I would like to say how fortunate I have been in having David Tufnell as Head Monitor. He has responded in every way to what has been asked of him, and has been able to give a magnificent lead to the School.

May I finally touch on something really important. In the buildings on this side of the valley the Church is in the centre, and that is the symbol of the principle and purpose of our education. Our aim is to educate Catholics to live as committed Catholics in a world of some confusion. This world is the post-Conciliar world, the nuclear world, the lunar world, the world which seems to be filling up with very vocal humanists (perhaps they should be called practising atheists), the world of beatniks, of Mods and Rockers, the world of strikes and traffic jams. Now as we do not happen to possess any of these amenities in the valley, it might possibly be suggested we are out of touch. There are a lot of people who would like to have been able to think of what Sydney Smith

said about the country, that it is a sort of healthy grave. Moreover, there are a lot of people who think that Catholic schools are not wanted any more; religion is for the home and the parish, the schools should deal in secular education for the secular world. Do they mean irreligious education for the irreligious world? I do not know. Let us grant that it is necessary for boys who are brought up as Catholics to be able to go right in to a secular world and take their place with confidence there. But is it necessary to throw them in the deep end too early? It is reasonable to suppose that an adult should be able to use alcohol with discretion; should we therefore distribute brandy with the school meals?

Education is a thing of the mind. It is not a matter of where you are; it is a matter of what you are thinking. And the world of education is a world for the young, a new world of new horizons which go beyond the experiences of their home life. All these horizons are important, and it is essential that the Church should be present in this new world. When I say the Church, I do not mean just priests, I mean the laity too, for they are the Church as much as the priests. And so we value greatly the contribution of the laymen who work among us. But on the whole there is no great harm in priests once you get to know them. And you must not be put off by their presence either.

The Church must be present, but it must not falter or be afraid, or risk betrayal, and if it does it will become really irrelevant. I am not simply asserting this as a vague theory. In the development of a young man, between the ages of 16 and 24, it is possible to discern a threefold crisis; a crisis of truth, in which he must decide, and must decide with deep and conscious responsibility, what view of the world, of life, of man, of God, he will ultimately accept. A crisis of love, which will involve all the problems of sexual values and response, but which will by no means be confined to sex. It will determine whether he is to become a giver or a snatcher, whether his life will ultimately go out to others, or be turned in hopelessly on self. And thirdly, a crisis of ambition, from which will gradually emerge what *he* expects or demands of life in terms of career and the pattern of his life.

This threefold crisis of truth, of love, of ambition, is an inescapable fact of human nature which can be avoided only by dismal superficiality and shallow evasion. A crisis of truth, of love and of ambition. And is it not concerned, this threefold crisis, precisely with those claims that God makes on the Christian, the claims of faith, of charity and of hope? That is why the Church must be present in education, that is why we do not suffer from infirmity of purpose, nor think that our work is out of date. Nor do we accept the thesis that supine silence within the world of education is a very apostolic programme. Is it sensible to suggest that a boy's religious development at this stage of crisis and decision will be adequately catered for by placing him in a powerful milieu in which the

whole problem is treated as irrelevant? You do not teach children to cross the road by inviting them to see what happens when they walk in front of a bus.

In preparing, or endeavouring to help the preparation of boys, for a complex, secular, pluralistic, confusing society, we try to encourage every interest of intellect and every power which a boy may be able to develop. But we also try to give them every incentive and opportunity to develop the qualities of intellectual and moral integrity. We try to remind them of what God demands of a Christian and we hope that they will not forget.



PRIZEWINNERS 1966

ALPHA AWARDS

Title of Essay or Subject for which Awarded

<i>Name</i>	<i>Title of Essay or Subject for which Awarded</i>
Atherton D. J.	'Evolution of the Human Race'
Balme R. D.	'Livy's Hannibal'
Barrett R. M. D.	'Development of Crusading Ideas'
Barry R. M.	'Animal Behaviour'
Bernasconi J. G.	'The Thought of Pierre Teilhard de Chardin'
Bramley R. T. T.	'Thomas Assheton Smith'
Cape A. T. J.	'Antigone. Why the second time? Sophocles and Anouilh'
Cape J. D.	'A Survey of Etruscan Archaeology'
Dawson C. C.	'Verse Translation—Sophocles' Antigone, Lines 1196–1243'
de Trafford J. H.	'The Construction of Power Transformers'
Dufort A.	(1) 'Normal and Abnormal Manifestations of Culture' (2) <i>Art</i>
Eddison J. F. P.	'Particle Acceleration and Uses'
Harrison F. D.	'Ecological Comparison of two Habitats'
Hay C. E. R.	'Soil Erosion in Turkey'
Inch M. H. M.	'To Jerusalem by way of Constantinople'—First Crusade— written in French
Jays M. J.	'Notes on a collection of Lepidoptera'
Le Fanu J. C.	'Hamlet and Ophelia'
Leonard M. R.	'The Location of Dublin Airport and its importance to Ireland'
Loftus M. J.	'The Wound'
Miller J. M.	'The Theory and Strategy of Deterrence'
Rodger N.	'History of the Warship'
Satterthwaite R. F.	'Diary and Letters of a Roman Gentleman'
Sich A. A. W.	'Mediaeval Kingship and Coronation in Western Europe'
Villeneuve C. H. F.	'Legalism—A Political Philosophy taught and practised in Ancient China'

BETA AWARDS

Adams A. C. R.	'The Wreck of the 366'
Armstrong M. J.	'Smallpox and Vaccination'
Baker R. E.	'British Watermills'
Bernasconi R. L.	'The Theory of Probability in III Vols'

Name	Title of Essay or Subject for which Awarded
Bevan M.	'Some aspects of Style and Artistry in Latin Literature'
Boardman N. P. G.	'A General History of the Northampton Boot and Shoe Trade between 1200 and 1880'
Boulton N. S.	'Zebrugge'
Bradshaw R. J.	'Mithraism'
Brennan P. D.	'Sir Francis Drake'
Buxton C. H. J.	'Kashmir'
Coggon D. N. M.	'The Special Theory of Relativity'
Coker A. D.	'A Brief Synopsis concerning the Spanish-speaking countries of the World'
Cowper D. A.	'The Economic Geology of the Ampleforth Area'
Cumberbatch T. J.	'Computers'
Dalglish J. T. M.	'Vietnam—Is America Right?'
Dawson J. C.	'Life Story of the Salmon'
Durack J. F.	(1) 'Some Mediaeval Carthusians'
	(2) 'Julia Agrippina Augusta'
Emerson-Baker P. M. S.	'Three Variants on a Single Theme'
Fane-Gladwin J. W.	'The Production of Alum in the North Riding of Yorkshire'
Fane-Hervey S. F.	'Roman Roads'
Fane-Saunders T. C.	'A Villanelle'
Fellowes J. A.	'The Life and Novels of Jane Austen'
Fermor-Hesketh Hon. R.	'The Critical Campaigns of the Peninsular War, 1808—1814'
Gastrell R. N.	'Lake Windermere'
Gormley A. M. D.	'Plants and Flowers of Snowhill Creek'
Grabowski M. B.	'The Factory King'
Greenfield J. A. H.	'The Fourth Crusade'
Grzybowski J.	'The Barley Seed and its Germination'
Hadow P.	'Theories involved in the Homeric Question'
Hatfield J. H.	<i>Carpentry</i> —Monk Chair in Oak
Hay C. E. R.	<i>Carpentry</i> —Model Yacht
Hay J. A.	'The Principality of Monaco'
Henry P.	'Origins and Development of the Latin Language'
Hetherington H. O.	'Birds of Prey of the British Isles'
Higgs R. J. F.	'Roman Public Amusements'
Howard J. N. B.	'The Career of the Greek Orator Demosthenes'
Karnicki E. A.	'The Last Date'
Kennedy D. W.	'Silicones'
Laury J. S. E.	'Early Life and Successful Years of Louis Napoleon Bonaparte'
Le Fanu J. R.	'A History of Russia, with special reference to the development of Communism'
Le Fanu M. E.	'An appreciation of Swann's Way'
Leonard R. J.	'Educational Systems of Ancient Athens and Sparta and that of England today'
Lomax J. K.	'Television Receivers'
Lubormirski S. M. A.	'History of Steam Power 200 B.C.—1890 A.D.'
MacHale J. P.	'Ghenghis Khan'
McKelvey T. P. C.	'The Mowbray Series of Glacial Overflow Channels'
Mitchell-Cotts H. W. A.	<i>Art</i>
Morris S.	'Medicine in Ancient Greece and Rome'
Mounsey J. H. H.	<i>Carpentry</i> —Bureau in Oak

Name	Title of Essay or Subject for which Awarded
Nihill J. M. D.	'Sails and Sailing'
Norton D. S.	'XII Century Ireland'
O'Brien A. J.	'Orwell—His Life and Works'
Parker M. M.	'Christian Charity'
Poloniewski P. B.	'Optical Mechanism of Schlieren Systems'
Powell D. H.	<i>Art</i>
Prescott J. F.	'Some aspects of Chiroptera'
Prescott J. M.	'Radio Isotopes and their applications'
Reilly M. P.	'The Story of the Klu Klux Klan'
Rhys-Evans P. H.	'Ecological Survey of Bank Wood, Hovingham'
Scrope A. R.	'Early Incendiaries'
Selly D. S. P.	'Sancta Sophia'
Studer M.	'The Knights of St John'
Taylor M. E. C.	'The Armada' and the 'States Rights Movement in American History'
Vaughan Hon. J. E. M.	'On Culloden Moor'
Walker J. N. G.	(1) 'The Gladiators in the Ampitheatre'
	(2) 'The Conquests of Islam under Abu Bakr and the Omar Caliphate'
Watling S. H. C.	'The National Game Parks of Kenya'
Wickham C. J.	'Sappho and Alcaeus'
Willbourn S. A.	'Detergents'
Williams K. D. B.	'Russia and the Sea'
Wortley R. J. A.	'The Times of Troubles in Russia, 1598—1618'
Wright N. P.	'Radio Astronomy'
Young J. A.	'The Eastern Expansion of Germany in the 10th Century'
Zawidowski E. J.	'Nuclear Structure'

TYPE C

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Burnford J. M.	Steam Engine



'ROMANOFF AND JULIET'

a Comedy by

PETER USTINOV

<i>First Soldier</i>	P. B. Conrath
<i>Second Soldier</i>	A. C. Davenport
<i>The General</i>	P. M. S. Emerson Baker
<i>Hooper Moulsworth</i>	A. A. W. Sichi
<i>Vadim Romanoff</i>	T. C. Fane Saunders
<i>Igor Romanoff</i>	C. Donlan
<i>Juliet</i>	L. H. Robertson
<i>The Spy</i>	A. T. C. Cape
<i>Beulah Moulsworth</i>	M. Bevan
<i>Evdokia Romanoff</i>	W. E. C. Gubbins
<i>Marfa Zlotochienko</i>	P. H. P. Mayne
<i>Freddie Vanderstuyt</i>	J. T. M. Dalglish
<i>The Archbishop</i>	C. J. J. Wickham
<i>Clock Figures</i>	M. E. LeFanu, N. H. S. Armour, A. D. M. Gormley

Stage Manager	M. A. H. O'Neill
Assistant Stage Manager	R. J. Leonard
Chief Electrician	J. H. Hatfield
Stage Staff	W. A. Dawson, R. J. Potez, Hon. M. F. L. Morris
Stage Electricians	R. H. Staveley-Taylor, G. W. Russell G. R. Hatfield

Music for the Ballads composed by Antony Hopkins
Guitarist: F. N. C. Schlegelmilch

The Scenery was designed by Rosemary Haughton and painted by
D. C. P. de Sousa Pernes

PETER USTINOV's theatre, like the man himself, represents a fanciful and extremely winning concoction of styles. His urbane and cosmopolitan sense of parody twists the Renaissance comedy of intrigue into novel and arresting shapes; his love of paradox leads him to create dialogue that recalls Wilde and multiple décor that recalls the more complex allegorical drama of the late middle ages; his sense of humour and his delight in the absurd compete, in his characterization, with a curiously serious vein of lyrical idealism. He has about him something of a twentieth century jester; clown, philosopher and troubadour all rolled into one. His plays seem to be tossed off with the whimsical self-indulgence of a man blowing gorgeous and ephemeral bubbles, which glitter and dance in the sunlight and then either burst with a pop or float away like an elusive day-dream.

His wit makes him a reader's playwright, his fine sense of parody makes him an actor's playwright, but he could scarcely be called a producer's playwright. It is simply not fair that plays so light and fantastical as *The Love of Four Colonels* and *Romanoff and Juliet* should involve their producers in such heavy labour. *The Love of Four Colonels* demands in the way of scenery (in addition to the common-or-garden mid-European castle which is its setting) a whole galaxy of insets: the proscenium of an early nineteenth-century Court Theatre, a Chekhovian garden, an eighteenth-century interior and an Elizabethan castle, not to mention all the appropriate costumes (and a new-born baby too). *Romanoff and Juliet* at least sticks to one period; it merely demands that the stage should be divided into five sections, each capable of containing entire scenes, that two of these sections should be unmistakably upstairs (high enough to make descent by sheets plausible), and that the fourth wall of these sections should be removable at will. Ustinov's stage-directions are often as witty as his dialogue, and possess a tongue-in-the-cheek extravagance calculated to exasperate producers lacking either humour or courage, if there be any such.

Thus one would have applauded Mr Haughton's bravado in attempting this play even if it had not come off. This was almost certainly

the most difficult piece of staging, from a purely technical point of view, ever attempted at Ampleforth. Not one of the difficulties inherent in the play was evaded. Possibly only those who are familiar with the limitations of this particular stage will be able to appreciate fully the hard work involved in building a two-tiered set which is at once stable, accessible and visible. There have been sets which have depended on half a dozen drawing pins and a good deal of luck, but this one depended on sheer carpentry. One imagines that much of the credit for this belongs to Mr George Yeomans, whose expert assistance ensured that the labours of O'Neill and his staff would not be wasted. The complex, multi-purpose set had its disadvantages. In the first place, it was not exactly beautiful, and the otherwise bold and imaginative painting tended to over-elaborate an already crowded stage. Secondly, the acting area was very reduced, and the problems caused by this, with regard both to movement and to speech, were never altogether overcome: the Embassy scenes in particular tended to be static, and some of the up-stage speaking was largely swallowed up in the wings. These, however, were minor blemishes; the set was a very impressive one, and the manipulation of the changes by an unobtrusive stage-staff gave authority and precision to the whole production.

Another characteristically Ustinovian hurdle which had to be dealt with was the question of accents. To choose a play in which virtually the entire cast has to assume American and Russian accents, with a couple of Cockneys thrown in for relief, is to invite embarrassment, if not disaster. In the event, however, the problem was met with rather surprising ease: the Russians spoke in a variety of guttural and vaguely mid-European accents, which would probably have puzzled a Muscovite but which passed muster in Yorkshire, whilst the Americans either plumped for a mild New England intonation, which was not too difficult to sustain, or indulged in frank burlesque. The exception was Dalglish, whose hesitant Texan drawl was one of the evening's most authentic pleasures.

Ustinov's text hovers engagingly between comedy and romance. It was perhaps inevitable that in a school production the comic element should predominate. The production was funny throughout, at times rather more so than Ustinov intended. His gentle parody of American mores in the persons of the Ambassador and his family became, in the hands of Bevan, an occasion for uproarious caricature. The Ambassador himself was somewhat underplayed by Sich, who spoke well but was too cramped and unsmiling to catch the humour of his part. Curiously enough, this made him an effective foil for Bevan, whose skit on American womanhood would have been unforgivable had it been less funny. It is now two years since Bevan made his mark as Lady Macbeth: he is, in other words, no chicken, and his success as Beulah Moulsworth owed a

good deal to the kind of intelligent mimicry which one normally associates with a pantomime dame.

The part of Freddie was played with quiet distinction by Dalglish. This was a case of excellent casting: Dalglish looked the part and seemed at home in it, and as a result what could have been the most difficult of all the scenes—that between Freddie and Juliet—was entirely convincing. Robertson's Juliet was very good. His speaking was at times too soft, and tended to be monotonous, but his grasp of the part was intelligent and disciplined and his exchanges with Romanoff were played with an effective dead-pan sense of irony which did justice to the humour and underplayed the sentiment, which was about right.

On the Russian side Cape made rather heavy weather of the curious part of the spy, Gubbins found Russian womanhood rather more elusive than his counterpart on the American side, though he had his moments, and Mayne was competent and convincing as the starchy Marfa. Donlan made an oddly impressive Romanoff: seemingly slightly bored by the goings-on, his intonation was often on the dull side, but his voice and presence revealed a fine instinct for the stage. He had something of the air of a tragic hero caught in the wrong play by mistake.

The Russian Embassy was held together by an extremely good performance by Fane Saunders as the Ambassador. This charming parody of the unwilling Soviet, whose nostalgia for the glories of St Petersburg lies just below the surface, and who is caught in the intrigue as a figure of ridicule whilst at the same time embodying some of the play's lyrical message, was played with great flexibility and authority. Fane Saunders was the only member of the cast who was able to switch the mood of the play at will.

That this switch of mood, from comic to lyrical, was not achieved as often as Ustinov intended was due to Emerson Baker's rather one-dimensional performance as the General. This part was built for Ustinov himself, and Emerson Baker was not built to play it. He was at home in the lyrical interludes, and it was significant that the folk-songs, although sung admirably by himself and the two soldiers, seemed irrelevant and out of context. This is not to say that his performance was other than good. As the Figaro of the comic intrigue he was admirable, and his wonderfully clear intonation was a delight in itself. His was a thoroughly efficient, almost self-effacing, performance, which brought to an end a long and very versatile career on the Ampleforth stage, during which he has played major parts in five school productions in addition to producing the Christmas first year play.

The other local inhabitants were all well done. The soldiers, Conrath and Davenport, started slowly but gathered verve as they went along, and the clock figures won applause both for themselves and for their make-up artist: Gormley's death's head was a masterpiece. Wickham's

Some of our managers are older than David Barber

and some are younger



In 1948, at the age of 16, David Barber started as a Junior at a small branch of his home town, Sheffield. He left at 18 to do his National Service stint. On rejoining the Midland in 1952, he worked at one of the main Sheffield branches, and three years there gave him wide general banking experience. A spell in Bradford followed. After that, an appointment to Pudsey. Then from 1962 to 1964 he was at Head Office in London, working with the branch Superintendent responsible for a part of the North-Eastern Region.

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This challenging task heads a list of recent contracts and current commissions, to each of which is bent that tradition of skill and endeavour it has been our pride to safeguard and enhance for one hundred and thirty-eight years.

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Ampleforth Abbey

York Minster

Carlisle Cathedral

The Queen's Chapel of the Savoy, London

Winthrop Hall, University of Western Australia, Perth

Wimborne Minster

Dunfermline Abbey

St Patrick's Cathedral, Dublin

St Finn Barre's Cathedral, Cork, Eire

Hull University

Newcastle Cathedral, Australia

Endsleigh College of Education, Hull

The Italian Church, London

Rochester Cathedral

The Cathedral Church of St Mary the Virgin, Blackburn

Downing College, Cambridge

Carmelite Priory, Kensington

St Paul's College, Stretton-under-Fosse

Royal College of Organists (Chaplin Memorial Organ)

Stonyhurst College

Uppingham School Chapel

Manchester University Church

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performance as the aged Archbishop was without doubt one of the play's small-part successes: his querulous and distracted totter was exactly right.

This was a most enjoyable production by any standards. A delightful, if not memorable, play was acted and produced with gaiety and skill. The ideal Exhibition play? There is no such thing: it would be as philistine to confine the School's repertory to comedy as it would be onerous to confine it to tragedy.

D.L.M.



PHYSICS CONVERSAZIONE 1966

LAB 2

Closed Circuit Television
Light Beam Communication
Power Projects

R. J. Peto
A. C. Shaw, I. Sienkowski
J. M. F. Peet, S. A. Willbourn
A. R. Leeming, D. M. Viner

LAB 3

Experiments in Electrolysis
Retinal Fatigue
Colour Magic
Polarised Light

C. M. Crutchley, D. H. Powell
N. Boulton, I. Broxup
M. G. Smith, D. R. Young
G. S. Ogilvie, S. W. Richmond

LAB 4

Interrupted Light Beam
Ripple Tank
Burglar Alarm
Winshurst Machine

M. A. Rambaut, N. W. Judd
C. M. P. Collins, M. M. Twohig
G. W. Russell
N. J. Stanley-Cary, G. Swietlicki

SCIENCE LIBRARY

Steam Engine

J. M. Burnford

LAB 6

Computers
The Magic Electric Candle
F. M. Tuners
Electronic Kits

T. J. Cumberbatch, A. H. Rambaut
P. M. H. du Boulay
T. F. L. Hayes
H. R. L. Guly

LAB 7

Diffraction and Interference, using 3 cm. waves
Disappearing Smoke
Mathematical Creations
Making a Mirror

D. W. Kennedy, J. L. Hill
C. E. P. O'Connor, A. J. Walker
J. F. P. Eddison, D. N. M. Coggin
J. M. Brockhurst-Leacock

LAB 8

Radioactivity
Mysterious Magnetisation
Bernouilli
In Faraday's Footsteps
Roget's Spiral

E. J. Zawidowski, N. P. Fleming
D. J. Lintin
A. Mafeld, A. D. Harries
A. H. G. Watson, K. Peacock
J. H. Barton

THIS year members of the Radio Room produced a number of new demonstrations based on their knowledge of electronics. The most notable of these was Peto's transparency scanner, built and largely designed by himself, which displayed on TV screens inside and outside the Labs pictures scanned by his transmitter. Shaw and Sienkowski used a modulated light beam to send the output of a tape-recorder across the room; and Rambaut and Judd, with CRO, phototransistor, beam-chopper and loudspeaker showed in detail how sound films work. Cumberbatch's computer enabled him to multiply and divide by turning knobs and pressing buttons. Du Boulay was the ideal demonstrator of a mysterious electric candle which lit up on bringing a match near it, and could be extinguished with a simple snuffer. No one could pass Russell's alarm without causing lights to flash and bells to ring. Reflection, diffraction and interference of waves were shown by Collins and Twohig, with ripple tank, and by Kennedy and Hill using 3 cm. waves. The mixing of coloured lights, subjective colour illusions, and colours produced by polarised light, were shown effectively in Lab. 3, and here could also be seen some unusual experiments in electrolysis. O'Connor and Walker's electrostatic smoke precipitator never failed to clear a chimney full of dense smoke in a few seconds. Burnford's working model of a beam engine, constructed by himself, and Eddison and Coggan's beautiful mathematical surfaces attracted much attention. Mention must be made of Roger's Spiral, under Barton's control, which eventually blew the main low-voltage fuse and brought most demonstrations to a standstill. Ten anxious minutes passed before the fault was located; but then all demonstrators were once more able to entertain, mystify and instruct their visitors, and justify the trouble they had taken in preparing and presenting their experiments.



THE RUSSIAN ROOM

CLASSROOM I was taken over by a Committee of members of the Russian expedition, viz. Mills, Burnford and Lubomirski, to whom should be added Leonard. These, with the help of Br Sebastian and Br Paul, transformed the room. One wall was covered with the drawings of Nils Burwitz, the expedition's artist, and the centrepiece of the monastery's iconostasis, painted for the visit of Fr Rodzianko by Br Paul. Another was festooned with anti-God posters bought in a Leningrad agitators' boutique, so to say—the place was cleaned out by Amplefordian buyers! The master's desk was draped with a large portrait of Lenin, and on it was an awesome contraption of blackout curtain, mirror, screen and perpetual motion slide projector, with a non-stop show of 100 colour

slides. In the window was a tape-recorder playing the master-tapes of the expedition's records. The remaining wall space was covered with hundreds of photographs, among which went unnoticed one of Buckingham Palace, complete with Life Guards and labelled 'Municipal Soviet of Leningrad'. The number of visitors was very large (including Mr Rodzianko who came up specially from London), attracted in part by the enormous poster of Lenin draped in the Big Passage; enquiries were dealt with by an Intrap Bureau in the centre of the room.

This exhibition was also a sale in aid of the Russian Fund, established to help with future excursions to the Socialist Motherland. Mr Burwitz presented the Fund with twenty per cent of the price of any of his drawings that were bought (eight were, and our cut was most appreciated), while he allowed us to sell as many photostats of them as we could. We took full advantage of this. Many copies of the photographs were also ordered, and special thanks are due to the above-mentioned Committee for their long and devoted work in the production of them. Many also ordered the records; these will be delivered at the beginning of the Autumn Term. All in all, it was a great success.



EXHIBITION IN THE LIBRARY

MOST of the space was taken up with the display of prizewinning theses, and not least with quantities of Etruscan pottery. It is an excellent thing that these should be available for inspection, but they do not improve the appearance of the Library and leave little space for the Library's own exhibits.

There was an exhibition of handwriting which was particularly interesting as it made no attempt at formal beauty but consisted simply of the best scripts from the Easter exams. No doubt some of the writers suffered some embarrassment at the exposure of what they wrote, but it was impressive to see how good writing could be under exam conditions, and it was interesting to see that several of the better ones were not necessarily italic, though the advantage of italic as a short cut to dignity was clear.

CRICKET

THE FIRST ELEVEN

It is disappointing to record that the 1st XI won only one school match this year. Perhaps too much was expected of it as the side seemed to be a strong one on paper, and indeed ended the season with seven colours. The individual ability was there but it was not consistent and rarely aggressive; and the side as a whole seemed to lack confidence in itself. This meant that they wavered under pressure and were in their turn poor at applying continuous pressure on their opponents. Three times during the term, indecisive batting caused a delayed declaration and a draw, when an earlier declaration might have led to an Ampleforth victory. Admittedly the loss of two early school matches made a difference—the match against Stonyhurst, begun at 3.15 p.m., had only a small chance of producing a finish, and the match against Bootham was abandoned without a ball being bowled. Nevertheless, there was little excuse for the defeat by Sedbergh nor for the manner of the defeat by St Peter's.

On paper, it was a strong batting side. A. C. Walsh gained the prize for the best batsman but was disappointing after his promise of last year, and ended with an average of 26.8. P. Spencer, who had the best average (33.6), made five fifties but none of them were against a school side: a boy of great temperament, he made 471 runs during the season and still young, he should make a mountain of runs for the XI next year. P. Shepherd, his opening partner, was beautiful to watch when in form, but was suspect on the back foot, and was a poor fielder. The Captain, D. R. Tufnell, made one or two large scores during the term, and was for long the backbone of the team—his innings of 40 against Stonyhurst and 38 against St Peter's illustrated his defensive technique and his fighting qualities. Thereafter his luck and confidence deserted him at one and the same time, and he had to be satisfied with playing a leading role as a bowler. P. Henry made enormous strides in the season and well deserved his colours for his batting and bowling feats. He was a great fighter, and his 40 and 41 against St Peter's and Sedbergh saved the School from real ignominy. The remaining batsmen rarely made the runs of which they were individually capable. There were exceptions—Colville's 54 and O'Brien's 31 against Repton are cases in point, but by and large, when the first five batsmen failed, the side quickly capitulated.

The bowling was left largely in the hands of four boys. D. J. Craig and M. B. Grabowski always opened the attack, and whereas Craig in his fifth year in the XI was a disappointment, Grabowski earned his 1st XI colours and the prize for the best bowler by his unceasing efforts and determination. He did everything and more that his captain asked of him. Tufnell himself with his 32 wickets and average of 18.5 was the vital cog in the attack and the best all rounder in the side but P. Henry came a very close second in this respect. P. Shepherd and R. Satterthwaite each took a few wickets and Satterthwaite should next year assume Henry's mantle as a leg break bowler.

M. Whitehead was an admirable wicket-keeper throughout the season, full of deft touches, and he well deserved the prize for the best fielder. Not many chances were allowed to slip through his gloves, and his record of 13 catches and 9 stumpings is a fair estimate of his worth.

Colours were awarded to: P. Henry, M. B. Grabowski, P. Spencer, M. R. Whitehead. Half-colours were awarded to: P. M. Shepherd.



THE CRICKET XI

Standing: P. Shepherd, H. Colville, M. Whitehead, M. Grabowski, R. Satterthwaite, P. Spencer
Sitting: P. Henry, D. Craig, D. R. Tufnell (Capt.), A. Walsh, A. O'Brien



THE ATHLETICS TEAM

Standing (left to right): M. Judd, H. Poole, P. Hardcastle, M. Tibbatts, B. Walker, R. Murphy,
D. Knight, P. Poloniecki, A. West, P. Emerson Baker, M. Robinson
Sitting: R. Potez, D. de Sousa Pernes, M. Armstrong, T. Ahern, Lord Ramsay (Capt.), R. Lister,
P. Wildermuth, P. Curran, C. Weld

At the end of term, Fr Abbot presented prizes to :

Downey Cup for Best Cricketer	D. R. Tufnell
Youngusband Cup for the Best Bowler	M. B. Grabowski
Best Batsman	A. C. Walsh
Highest Score (school match)	P. M. Shepherd
Best Fielder	M. R. Whitehead
Best 2nd XI Batsman	C. F. Grieve

AMPLEFORTH v. STONYHURST

Played at Stonyhurst on Saturday, 21st May 1966.

Rain all through the night and early morning at Stonyhurst seemed to make the possibilities of a match almost negligible but the School made the journey, a new wicket was cut and a start was made at 3.15 p.m.

As it turned out, it was an important toss. Ampleforth lost and were put in to bat. Under the most difficult conditions the team did not bat well—always excepting the admirable Shepherd and Tufnell—failing to put bat to ball when runs were needed quickly, and generally not taking advantage of some variable bowling.

When Stonyhurst batted conditions were made no easier by a perpetual drizzle, and the spinners had to be brought on immediately to prevent the game from becoming dead. Stonyhurst made a creditable attempt to make the runs in the time, but when Henry made a good catch to break an opening partnership, when he then bowled Colwill who had used the long handle to good effect, and when he caught and bowled the captain O'Meara, Stonyhurst had their backs to the wall, and managed to play out time finishing at 80 for 7 wickets.

AMPLEFORTH		STONYHURST	
P. Shepherd, c Rickards b Colwill	41	A. Moriarty, c Henry b Tufnell D.	16
P. Spencer, run out	7	P. Coltman, c Tufnell D. b Henry	11
A. C. Walsh, b Marshall	2	J. Colwill, b Henry	34
D. R. Tufnell, lbw b O'Meara	40	M. O'Meara, c and b Henry	7
P. Henry, st Moriarty b Colwill	2	J. Laidlow, c O'Brien b Henry	10
A. O'Brien, c Coltman b Colwill	1	N. Lancelly, b Henry	0
D. J. Craig, c King b Colwill	8	C. Marshall, b Craig	1
C. McKelvey, c Moriarty b O'Meara	0	M. Greenland, not out	0
M. Whitehead, lbw b Marshall	0	D. Rickards, not out	0
J. Tufnell, not out	5	N. King	} did not bat
M. Grabowski, c Rickards b O'Meara	4	J. Goodfellow	
Extras	2	Extras	1
Total	112	Total (for 7 wkts)	80

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
C. Marshall	14	2	28	2	D. J. Craig	7	4	8	1
M. O'Meara	14	5	29	3	D. R. Tufnell	10	2	54	1
D. Rickards	3	0	10	0	P. Henry	9	3	16	5
N. King	5	1	22	0	P. Shepherd	1	0	1	0
J. Colwill	7	0	18	4					

Match drawn.

AMPLEFORTH v. O.A.C.C.

Played at Ampleforth on Saturday and Sunday, 28th and 29th May.

The School won the toss, elected to bat, and were soon in trouble when Shepherd, who was suffering from the effects of flu, was bowled for 7. Walsh soon followed him back to the pavilion, but by this time Spencer was batting well; he and the captain established respectability to the score, and it was not long before Spencer completed his first 50 for the 1st XI. Lunch was taken with the score at 87 for 3, but thereafter the School were pegged down by some accurate bowling, and at one stage the score remained at 125 for twenty-three minutes. Something of a collapse ensued, and only a good innings by Henry, and a small stand between Whitehead and Colville brought the School's total to 175.

When the O.A.C.C. batted, the School attack looked rather innocuous, and it needed an excellent piece of fielding by Walsh to separate the opening partnership with a run out. Shepherd then bowled Connery but when play finished, the O.A.C.C. were well in command at 88 for 2. It was a very different story the following morning. Craig and Grabowski were given a protracted spell for the first time, and repaid the confidence shown in them. They demolished the Old Boys' batting in the two hours before lunch with a hostile and accurate piece of bowling, and the Old Boys were all out for 147, Toynbee being unable to bat.

This gave the School a lead of 26 when Shepherd and Spencer opened the innings for the second time, and they proceeded to make use of it, putting on 38 for the first wicket. Shepherd was then brilliantly caught at extra cover, but Walsh came in to make capital out of the O.A.C.C.'s depleted attack, and he and Spencer warmed to the task. The latter completed his second 50 of the match, and Tufnell was able to declare at tea at 133 for 3.

This shrewd declaration left the O.A.C.C. 130 minutes to score 160 runs, and threw the game wide open since the O.A.C.C. had only ten men, and were not as strong a batting side as in recent years. As it happened Tufnell handled his bowling with great skill, and every player responded magnificently to the challenge. Craig and Grabowski again bowled with fire and accuracy in a long spell, and put the Old Boys well behind the clock for the loss of one wicket. When the spinners came on, the Old Boys had to take risks to get the runs, and in the collapse that resulted, the captain himself claimed 5 wickets and Shepherd 3. The boys thus won an exciting match by 43 runs with seven minutes to spare.

AMPLEFORTH			
1st innings		2nd innings	
P. Spencer, c and b Dalglish	50	P. Spencer, not out	64
P. Shepherd, b Toynbee	7	P. Shepherd, c Connery b Kenny	22
A. C. Walsh, st Brennan b Toynbee	7	A. C. Walsh, st Brennan b O'Kelly	32
D. R. Tufnell, c Russell b Gray	10	D. R. Tufnell, lbw b Lorimer	2
P. Henry, c Dalglish b O'Kelly	28	P. Henry, not out	6
A. O'Brien, c Russell b Kenny	8	A. O'Brien	
M. Whitehead, b Dalglish	14	M. Whitehead	
J. Tufnell, b Lorimer	0	J. Tufnell	} did not bat
H. Colville, st Brennan b Dalglish	17	H. Colville	
D. J. Craig, c Lorimer b Kenny	7	D. J. Craig	
M. Grabowski, not out	3	M. Grabowski	
Extras	22	Extras	6
Total	173	Total (for 3 wkts dec.)	132

BOWLING				BOWLING				
O.	M.	R.	W.	O.	M.	R.	W.	
C. Kenny	22.4	9	19	2	C. Kenny	11	3	15
L. Toynbee	18	5	47	2	E. Barton	4	1	20
R. Lorimer	13	2	28	1	D. Dalglish	6	1	15
D. Dalglish	7	1	21	3	R. Lorimer	8	0	31
K. Gray	7	1	23	1	K. Gray	3	0	23
R. O'Kelly	5	3	6	1	R. O'Kelly	4	0	22
E. Barton	5	2	5	0				

O.A.C.C.

1st innings		2nd innings	
D. Dalglish, run out	8	D. Dalglish, st Whitehead b Shepherd	30
R. O'Kelly, b Grabowski	74	R. O'Kelly, c Whitehead b Craig	14
T. Connery, b Shepherd	16	T. Connery, c and b Tufnell D.	20
A. Brennan, c Whitehead b Craig	14	A. Brennan, c Whitehead b Tufnell D.	0
D. Russell, b Craig	5	D. Russell, b Tufnell D.	0
K. Gray, b Grabowski	1	K. Gray, lbw b Shepherd	2
C. Kenny, b Grabowski	6	C. Kenny, b Tufnell D.	1
E. Barton, b Craig	7	E. Barton, not out	9
Lord Stafford, not out	3	R. Lorimer, b Shepherd	29
R. Lorimer, c Walsh b Grabowski	4	Lord Stafford, st Whitehead	
L. Toynbee, absent hurt		b Tufnell D.	0
Extras	9	L. Toynbee, absent hurt	
		Extras	10
Total (for 9 wkts)	147	Total (for 9 wkts)	115

BOWLING				BOWLING				
O.	M.	R.	W.	O.	M.	R.	W.	
D. J. Craig	11	2	18	3	D. J. Craig	9	2	17
M. Grabowski	11	1	46	4	M. Grabowski	8	1	17
P. Henry	11	2	23	0	P. Henry	2	0	5
D. R. Tufnell	8	0	27	0	P. Shepherd	9	2	33
P. Shepherd	3	0	19	1	D. R. Tufnell	8	1	33

Won by 43 runs.

AMPLEFORTH v. DURHAM

Played at Durham on 1st June.

This match was played on Durham's attractive ground on a hot June day, and it was evident that runs would be easy to obtain on a fast true wicket. In addition anything that beat a fielder was 4 runs so it was annoying that Tufnell lost the toss and had to field first. The fast bowlers toiled away, and although inducing a number of edged strokes, could not break an opening partnership which was soon worth 33 runs. Tufnell then put himself and Henry on, and each had a wicket in his first over. But by this time, the Durham Captain Milner was batting well and it was not until 95 had been scored that Ampleforth gained another success. The fielding became rather sloppy under the pressure and at 133 for 3, Durham looked to be in for a large score. But Grabowski, who had now been brought back by Tufnell and who was bowling with great heart, had Milner lbw, and with his tail up, began to rip

apart the remainder of the Durham batting. From 133 for 3, Durham became 163 all out, and Grabowski ended with 6 wickets for 50 runs.

This left Ampleforth with 135 minutes to get the runs, and a slow start and the loss of Spencer to a good catch did not improve the School's chances. But Shepherd and Walsh who showed healthy signs that his bad patch was behind him took the score rapidly to 56 before Walsh was caught on the boundary attempting to hit a six. Tufnell and Shepherd were then pegged down by some good bowling, and when Tufnell was out, 70 runs were then needed in fifty-five minutes. But the running between the wickets was swift and decisive, the fieldsmen became wild under pressure, and Shepherd began to open his shoulders so much so that Ampleforth had their victory with twelve minutes to spare. Shepherd was unbeaten at the finish for 77 and after this match, he and P. Spencer were awarded their half colours.

DURHAM				AMPLEFORTH			
C. McDonald, st Whitehead b Henry	18	P. Spencer, c Nelson b Dent	0				
S. Waters, st Whitehead b Tufnell D.	9	P. Shepherd, not out	77				
H. Milner, lbw b Grabowski	58	A. C. Walsh, c Dent b Nelson	29				
M. Ward, b Grabowski	23	D. R. Tufnell, lbw b Dent	22				
P. McCall, c Henry b Grabowski	12	P. Henry, b Dent	8				
D. Douglass, b Tufnell D.	5	H. Colville, c Waters b Ward	5				
D. Parkin, St Whitehead b Tufnell D.	11	A. O'Brien, lbw b Milner	9				
J. Dent, b Grabowski	10	D. J. Craig, not out	10				
F. Flintoff, c Tufnell D. b Grabowski	10	M. Whitehead	} did not bat				
N. Wilkinson, not out	2	J. Tufnell					
J. Nelson, b Grabowski	0	M. Grabowski					
Extras	15	Extras	5				
Total	163	Total (for 6 wks)	165				

BOWLING				BOWLING				
O.	M.	R.	W.	O.	M.	R.	W.	
D. J. Craig	12	3	28	0	J. Dent	15	3	49
M. Grabowski	15	4	50	6	N. Wilkinson	6	3	16
D. R. Tufnell	15	6	38	3	H. Milner	10	5	35
P. Henry	5	2	6	1	J. Nelson	6	0	23
P. Shepherd	4	1	21	0	M. Ward	4	0	39

Won by 4 wickets.

AMPLEFORTH v. FREE FORESTERS

Played at Ampleforth on 4th and 5th June.

The Free Foresters won the toss and put the School in to bat, and their decision was justified when after ten minutes, the score was 4 runs for 2 wickets. Spencer and Shepherd were both back in the pavilion and it needed a patient stand by Walsh and Tufnell to put an appearance of respectability to the score. Tufnell was out just before lunch, but Walsh found other capable and efficient partners in Henry—until he was most unfortunately run out—O'Brien, Colville and Satterthwaite. Walsh was beginning to hit the ball with great power, and during the afternoon, he rapidly approached his first 100 for the 1st XI. He was out, however, at 99, but had scored half the total and had at last displayed his real form. The School were thus all out at tea for 197.

The Free Foresters were a strong side, but Ampleforth had an early wicket when Craig, with the help of a brilliant catch by Whitehead dismissed Townsend J. R. for 2. This was the only success the fast bowlers had, and the score was taken rapidly to 38 when Henry came on and managed to test Butcher's impatience on the off side once too often. He drove too early, and Tufnell safely made the catch. Tufnell himself obtained an early wicket with his faster ball, and the Free Foresters became 44 for 3. This was intelligent bowling and fielding, and was continued when Whitehead, who was having a very good match, stumped de Clive Lowe and Townsend J. with great dexterity and speed. At close of play the Free Foresters were 132 for 8, and Henry had earned figures of 5 for 43—an excellent piece of bowling.

The following morning, the School soon took the last two Free Foresters wickets and were left with a lead of 52. Shepherd and Spencer made an admirable start and put on 43 before Shepherd was run out. But Spencer and Walsh continued the good work and before Walsh was out attempting a big hit, the score had reached 99. Spencer and Tufnell raced on until Spencer was nearing his hundred. But he was lbw for 96, whereupon Tufnell declared with the score reading 165 for 3.

This left the School two and a half hours to get the ten wickets required while the Free Foresters needed 218 for victory. With such a strong batting side against them, the School needed an early success, but this time it was not forthcoming, and indeed the two Townsend brothers took the score to 195 before they were separated. They had brought the Free Foresters up with the clock and within sight of victory. But the School stuck to the task manfully and gained a further two wickets before the Foresters obtained the necessary runs. The School had had the better of the game for most of the time, and were unlucky to lose an excellent match.

AMPLEFORTH				AMPLEFORTH			
1st innings				2nd innings			
P. Spencer, c Satterthwaite		P. Spencer, lbw b de Clive Lowe	96				
b Townsend J.	3	P. Shepherd, run out	16				
P. Shepherd, c and b Townsend J.	1	A. C. Walsh, c Nicholson b Mitchell-Innes	24				
A. C. Walsh, c Townsend D b Townsend J.	99	D. R. Tufnell, not out	20				
D. R. Tufnell, c Satterthwaite b Savill	6	P. Henry	6				
P. Henry, run out	18	A. O'Brien	15				
A. O'Brien, c Butcher b Nicholson	15	H. Colville	} did not bat				
H. Colville, c Butcher b Townsend J.	19	M. Whitehead					
M. Whitehead, b Townsend J.	2	R. Satterthwaite					
R. Satterthwaite, b Townsend J.	8	D. J. Craig					
D. J. Craig, not out	9	M. Grabowski					
M. Grabowski, c Butcher b Cobham	0	Extras	9				
Extras	17						
Total	197	Total (for 3 wks dec.)	165				

BOWLING				BOWLING				
O.	M.	R.	W.	O.	M.	R.	W.	
J. Nicholson	12	0	29	1	P. Savill	6	0	22
J. Townsend	10	2	25	6	J. Townsend	5	0	19
P. Savill	11	1	38	1	J. Nicholson	12	3	24
N. Mitchell-Innes	14	2	41	0	N. Mitchell-Innes	17	5	46
R. Cobham	5	2	21	1	R. Cobham	7	0	37
J. R. Townsend	4	0	26	0	C. de Clive Lowe	1	2	8

FREE FORESTERS							
1st innings				2nd innings			
J. R. Townsend, c Whitehead b Craig	2	J. R. Townsend, c Colville b Craig	121				
N. Butcher, c Tufnell b Henry	12	J. Townsend, b Grabowski	74				
M. Wood, c Whitehead b Tufnell	30	N. Butcher, b Grabowski	2				
C. de Clive Lowe, st Whitehead b Henry	29	C. de Clive Lowe, not out	17				
J. Townsend, st Whitehead b Henry	10	N. Mitchell-Innes, not out	1				
P. Savill, c Craig b Henry	30	M. Wood					
R. Cobham, c Whitehead b Grabowski	2	P. Savill					
N. Mitchell-Innes, not out	7	R. Cobham					
J. Nicholson, lbw b Henry	2	J. Nicholson	did not bat				
C. Satterthwaite, b Grabowski	1	D. Townsend					
D. Townsend, c Henry b Craig	11	C. Satterthwaite					
Extras	9	Extras	4				
Total	145	Total (for 3 wks)	219				

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
D. J. Craig	7.3	0	24	2	D. J. Craig	12.3	3	56	1
M. Grabowski	13	3	32	2	M. Grabowski	12	1	68	2
P. Henry	15	4	42	5	P. Henry	7	1	40	0
D. R. Tufnell	7	0	25	1	D. R. Tufnell	7	0	51	0
P. Shepherd	2	0	13	0					

Lost by 7 wickets.

AMPLEFORTH v. M.C.C.

Played at Ampleforth on 8th June.

The M.C.C. won the toss and decided to bat on a perfect wicket. Moreover, it was a hot and sultry morning and the School's fielding was by no means up to its usual standard. In addition Craig had examination commitments and the School were deprived of his services until 1.15 p.m. Although Grabowski bowled well but with no luck in his first spell, Shepherd was not an adequate substitute for Craig as his partner, and the bowling was in general untidy. The M.C.C. did not therefore lose its first wicket for fifty minutes and until 49 runs were on the board: this was the only success Ampleforth were to have before lunch. After lunch M.C.C. continued to score very quickly and were able to declare at 3.20 p.m. at 244 for 3 wickets.

Shepherd did not look happy when he opened the Ampleforth innings with Spencer, and was soon out when only 18 runs had been scored. Walsh and Spencer took the score to 55 before Spencer was out: he was quickly followed by Walsh who was lbw attempting to pull a ball off his stumps. Tufnell now came in to face a crisis and was not found wanting. All thoughts of victory had to be abandoned as the School no longer had the wickets to spare and the M.C.C. bowling was too good. Tufnell, indeed, played a real captain's innings, and although it was dull and slow cricket, he and O'Brien survived together until the penultimate ball, when the latter was most unluckily run out. Tufnell drove hard but the bowler deflected the ball on to the stumps and found O'Brien out of his ground. However, they had put on 80 for the fifth wicket, and Tufnell himself was left unbeaten with 66.

M.C.C.		AMPLEFORTH	
K. Hanson, st Whitehead b Henry	103	P. Spencer, c Mathews b Temple	24
W. Cavender, c sub b Tufnell	23	P. Shepherd, c Temple b Bogie	8
K. Lyons, c and b Tufnell	81	A. C. Walsh, lbw b Shaw	26
C. Kaye, not out	26	D. R. Tufnell, not out	66
A. Temple, not out	3	P. Henry, c Caverider b Mathews	11
D. V. Brennan		A. O'Brien, run out	31
M. Ivey		H. Colville, not out	0
M. Shaw		M. Whitehead	
J. Mathews	did not bat	R. Satterthwaite	did not bat
H. Meynell		D. J. Craig	
D. Bogie		M. Grabowski	
Extras	8	Extras	1
Total (for 3 wks dec.)	244	Total (for 5 wks)	167

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
M. Grabowski	17	5	72	0	A. Temple	18	8	24	1
P. Shepherd	4	1	19	0	D. Bogie	8	5	8	1
P. Henry	12	1	53	1	K. Lyons	2	0	8	0
D. R. Tufnell	8	0	50	2	H. Meynell	2	0	11	0
R. Satterthwaite	2	0	10	0	M. Shaw	16	3	61	1
D. J. Craig	7	1	32	0	J. Mathews	5	3	12	1
					H. Hanson	4	0	22	0
					W. Cavender	3.5	1	20	0

Match drawn.

AMPLEFORTH v. ST PETER'S

Played at Ampleforth on 11th June.

The School again welcomed St Peter's to Ampleforth, and having won the toss, went in to bat. A bad start was made when Shepherd, Walsh and Spencer were out for only 38 runs. Tufnell came in once more to face a crisis, and carried on where he had left off against the M.C.C. He and Henry batted on taking the score to 103 and looking in no difficulty whatsoever. At this score, there was yet another run out when Henry could not make up his mind, and the verdict was given against Tufnell. This was an expensive error as Tufnell was at this stage well on top of the bowling and had made 38 good runs. Everything now depended on Henry, and it was tragically ironic that he should in his turn be run out—again the result of indecisive calling and running. The remaining batsmen capitulated immediately and only managed to add 17 runs after he had gone. It was sad to see such an inept and disappointing display by the School.

St Peter's lost a very early wicket when Craig produced a yorker which his second ball, and St Peter's were 0 for 1. But a long partnership followed which brought St Peter's out of the wood. A ten minute break for rain could not save Ampleforth whose fielding in the last half hour degenerated rapidly as St Peter's had to hit out. Three or four catches were put down, and in the end St Peter's were allowed to coast home by 6 wickets.

AMPLEFORTH		ST PETER'S	
P. Spencer, b Dickinson	16	W. Roebuck, b Craig	0
P. Shepherd, c Richardson	b	D. Waller, b Craig	38
Pickersgill	6	D. Rawlings, c Shepherd	b Grabowski 50
A. C. Walsh, c Richardson	b Dew 9	J. Richardson, b Grabowski	23
D. R. Tufnell, run out	38	R. Harding, not out	31
P. Henry, run out	40	J. Vooght, not out	5
A. O'Brien, b Dickinson	6	N. Morris	} did not bat
H. Colville, c Dew	b Dickinson 9	J. Dickinson	
M. Whitehead, c Vooght	b Roebuck 14	W. Pickersgill	
R. Satterthwaite, c Lancaster	b Roebuck 0	S. Lancaster	
D. J. Craig, c Vooght	b Roebuck 0	C. Dew	} Extras
M. Grabowski, not out	0	Extras	
Extras	10		
Total	148	Total (for 4 wkts)	152

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
W. Pickersgill	7	2	17	1	D. J. Craig	18.5	3	61	2
C. Dew	12	3	33	1	M. Grabowski	17	3	63	2
J. Dickinson	14.3	3	32	3	D. R. Tufnell	3	0	19	0
D. Waller	17	6	26	0	P. Henry	2	0	4	0
N. Morris	3	0	18	0					
S. Lancaster	6	3	12	0					
W. Roebuck	1	1	0	3					

Lost by 6 wickets.

AMPLEFORTH v. SEDBERGH

Played at Ampleforth on 18th June.

Ampleforth put Sedbergh in to bat on a wicket which had been saturated by overnight rain. Runs were hard to come by, and in a poor start, Sedbergh became 8 for 1 when Grabowski had S. Walford lbw. Indeed Grabowski was very unlucky the next ball when he saw the new batsman dropped at backward short leg; this mistake cost the School dearly as another wicket did not fall until the score had reached 49. Sedbergh thus were able to come into lunch at 68 for 3. Tufnell, however, had bowled well in the half an hour preceding lunch, and it was he who did the damage in the afternoon session. He took four quick wickets, Henry had another, and the score slumped from 68 for 3 to 94 for 8. Unfortunately, the School did not press home their advantage, and, thanks to some bold hitting by the last two Sedbergh batsman, Sedbergh were finally all out for 125.

When the School batted, both Shepherd and Spencer failed; Walsh, looking rather out of touch, had to fight hard against some accurate bowling. Tufnell skied an easy catch to square leg off a full toss, and it was left to Henry and Walsh to put matters into perspective. But when Walsh was out from a very careless shot, the batting lay in ruins, and Sedbergh were right on top. While Henry was there, Ampleforth still had cause for hope, but when he was out trying to push the score along, the remaining batsmen offered no resistance, and the School were left with the meagre total of 102.



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SEDBERGH				AMPLEFORTH			
S. Walford, lbw b Grabowski	4	P. Spencer, b Baraclough	5				
J. Light, c Spencer b Tufnell	37	P. Shepherd, b J. Walford	7				
J. Walford, b Tufnell	19	A. C. Walsh, c Shucksmith					
D. Turnbull, c Satterthwaite b Tufnell	8	b Baraclough	28				
W. Shucksmith, c Spencer b Tufnell	3	D. R. Tufnell, c Brearley b J. Walford	1				
S. Berry, st Whitehead b Tufnell	16	P. Henry, c J. Walford b Cockcroft	41				
T. Chapman, lbw b Tufnell	13	C. McKelvey, c and b Cockcroft	2				
C. Baraclough, c and b Tufnell	1	H. Colville, c Walford b Cockcroft	7				
M. Cockcroft, not out	12	M. Whitehead, b Cockcroft	1				
G. Rabagliati, c Grabowski		D. J. Craig, b Baraclough	8				
b McKelvey	9	R. Satterthwaite, lbw b Baraclough	0				
Extras	0	M. Grabowski, not out	0				
		Extras	2				
Total	125	Total	102				

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
D. J. Craig	7	1	10	0	C. Baraclough	18.1	5	37	4
M. Grabowski	5	1	9	1	T. Chapman	7	3	7	0
D. R. Tufnell	27	3	57	7	J. Walford	10	1	37	2
P. Henry	22	7	39	1	M. Cockcroft	13	5	19	4
C. McKelvey	3.4	0	10	1					

Lost by 23 runs.

AMPLEFORTH v. WORKSOP

Played at Worksop on 25th June.

Ampleforth won the toss and decided to bat first on a wicket made slow by heavy rain on the previous day. Against some accurate bowling Spencer and Shepherd made a slow start, but they had put on 40 very useful runs before Spencer played a ball back into the bowler's hands. Thereafter against some good accurate spin by Corlett and Birkett, the Ampleforth batsmen got themselves out. At 103 for 9 it looked as though the innings was virtually at a close: but a spirited last wicket stand by Satterthwaite and Grabowski, in which the bowling was made to look easier than at any other time, put on 24 runs.

When Worksop went in to bat, Craig captured the wicket of Huddleston with his second ball. Soon after that the rain started, and after the players had withstood it for about ten minutes, the game was suspended. On resumption, Worksop had to score 117 in ninety minutes with a very wet ball and a slow outfield. The game was nicely balanced. Until almost the end, Worksop went for the runs, Craig and Grabowski bowled excellently and were well supported in the field, with the result that the scoring rate dropped below one run a minute. When Tufnell put himself and Henry on to bowl, the scoring rate quickened but three very useful wickets were captured, two to excellent catches by Walsh and Grabowski. The pendulum was beginning to swing against the batting side when stumps were drawn. It was an absorbing day's cricket characterised especially by some excellent bowling and sharp fielding on both sides.

AMPLEFORTH				WORKSOP			
P. Spencer, c and b Baldock	25	P. Huddleston, c Whitehead b Craig	0				
P. Shepherd, c Taylor b Birkett	30	S. Birkett, c Walsh b Henry	16				
A. C. Walsh, lbw b Corlett	9	I. Dodson, lbw b Grabowski	14				
D. R. Tufnell, c Ingham b Corlett	12	T. Taylor, c Colville b Grabowski	34				
P. Henry, run out	0	R. Hill, c Grabowski b Tufnell	9				
A. O'Brien, c Birkett b Corlett	1	C. Ingham, lbw b Henry	1				
H. Colville, c Baldock b Birkett	8	D. O'Hara, run out	4				
M. Whitehead, lbw b Corlett	5	S. Corlett, not out	3				
R. Satterthwaite, c Ingham b Birkett	24	M. Corker, not out	0				
D. J. Craig, lbw b Corlett	0	C. Baldock	0				
M. Grabowski, not out	6	R. Harvey } did not bat					
Extras	7	Extras	9				
Total	127	Total (for 7 wkts)	90				

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
M. Corker	11	1	18	0	D. J. Craig	9	4	11	1
R. Harvey	9	4	10	0	M. Grabowski	12	1	37	2
C. Baldock	7	0	22	1	P. Henry	6	1	17	2
S. Corlett	28	10	42	5	D. R. Tufnell	2	0	16	1
S. Birkett	19.2	6	28	3					

Match drawn.

AMPLEFORTH v. THE YORKSHIRE GENTLEMEN

Played at Ampleforth on 16th July.

Any thoughts that the boys would be out of touch after their long lay off for examinations were soon dispelled when Tufnell won the toss, and Shepherd and Spencer got away to a good start. They soon passed the score for the best opening stand of the season, and indeed put on 113 before Spencer was out for a very good 62. Shepherd followed him soon afterwards for 53 and the School took lunch with their score at 126 for 2. After lunch the story was rather different as the School were becalmed against some good spin bowling. Very soon Walsh and Tufnell were out, and it was left to Henry once again, and to O'Brien to push the score along. It was pleasant to see O'Brien among the runs at last, and going for his strokes. Henry too batted well and scored 33 before walking out when caught off a bumped ball. Shortly after his wicket had fallen, Tufnell was able to declare at 209 for 7 wickets.

When the Yorkshire Gentlemen started their innings Craig and Grabowski bowled well, and soon each had a wicket. But with G. Cumming still in at one end the School could never rest, and he was soon accelerating the score rate. He hit Tufnell for 22 in one over before being caught off the last ball; by this time, too, the Gentlemen were well up with the clock, and although Grabowski claimed another wicket and a smart piece of fielding by Spencer caused a run out, they were able to win a thrilling match off the third ball of the last over.

AMPLEFORTH				YORKSHIRE GENTLEMEN			
P. Spencer, st P. Cumming b Terry	62	P. Greaves, b Craig	3				
P. Shepherd, c J. Cumming b Terry	53	J. Cumming, c Grabowski b Tufnell	76				
A. C. Walsh, lbw b Toynbee	11	P. Terry, c Walsh b Grabowski	12				
D. R. Tufnell, b Terry	6	P. Woolacomb, c Colville					
P. Henry, c Maxwell Scott b Terry	33	b Grabowski	46				
A. O'Brien, st P. Cumming b Terry	26	D. Hay, run out	49				
H. Colville, b J. Cumming	2	S. Maxwell Scott, not out	11				
M. Whitehead, not out	6	N. Pocock, not out	11				
R. Satterthwaite, not out	2	W. Lupton					
D. J. Craig		N. Cumming					
M. Grabowski } did not bat		P. Cumming					
Extras	8	L. Toynbee } did not bat					
		Extras	6				
Total (for 7 wkts dec.)	209	Total (for 5 wkts)	213				

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
N. Pocock	7	2	14	0	D. J. Craig	12.4	3	42	1
L. Toynbee	21	5	68	1	M. Grabowski	14	1	59	2
D. Hay	11	1	34	0	D. R. Tufnell	6	0	56	1
J. Cumming	9	0	30	1	P. Henry	8	0	50	0
P. Terry	20	3	51	5					

Lost by 5 wickets.

AMPLEFORTH v. I ZINGARI

Played at Ampleforth on 17th July.

Rain delayed the start of this match for half an hour, and when the match did get under way, the I Zingari decided to bat but found runs difficult to obtain against the Ampleforth attack. Grabowski soon had Lupton caught very well at the wicket by Whitehead and the I Zingari became 14 for 1. A stand developed when Tufnell held a good catch off his own bowling to dismiss Thornely Taylor. The I Zingari were then 49 for 2 and the honours of the morning's play went to Ampleforth. Three quick wickets after lunch saw the School well on top and the I Zingari score 73 for 5-73 for 5 was soon 100 for 7 and the match seemed to be running very much Ampleforth's way, but an eighth wicket stand at great speed put the I Zingari in a position where they were able to declare at 172 for 7 wickets.

When the School opened their innings, Shepherd was soon lbw in a slow start, but Spencer and Walsh accelerated the scoring rate and reached 46 before Walsh was stumped. Tufnell did not last very long, but Spencer by this time was going well, and soon reached his second consecutive 50. The aggressive Henry showed he was still in form, and when Spencer was out, he and O'Brien carried on with assurance and speed. With twenty minutes left there were 46 to make, but 15 off one over by Henry made all the difference and the School were able to claim an exciting and well deserved victory by 6 wickets with five minutes to spare. Spencer and Henry were the architects of victory but the whole side displayed an aggression and determination which has often been missing this season.

I ZINGARI				AMPLEFORTH			
F. Thornely Taylor, c and b Tufnell	34	P. Spencer, c Reed b Gray	57				
C. Lupton, c Whitehead b Grabowski	2	P. Shepherd, b Reed	0				
G. Jackson, b Tufnell	18	A. C. Walsh, st Gillett b Sutton	19				
J. Tanner, b Henry	7	D. R. Tufnell, hit wkt b Sutton	7				
J. Burney, not out	9	P. Henry, not out	54				
H. Gillett, c and b Tufnell	9	A. O'Brien, not out	22				
K. Gray, c Spencer b Henry	34	H. Colville					
W. Lupton, b Grabowski	0	M. R. Whitehead					
M. Sutton, not out	40	R. Satterthwaite	} did not bat				
T. Reed		D. J. Craig					
L. Toynebee	} did not bat	M. Grabowski					
Extras		9	Extras	4			
Total (for 7 wks dec.)	162	Total (for 4 wks)	163				

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
D. J. Craig	8	1	22	0	T. Reed	15.1	3	45	1
M. B. Grabowski	10	2	33	0	L. Toynebee	10	3	45	0
P. Henry	16	2	38	2	M. Sutton	7	1	28	2
D. R. Tufnell	13	2	55	3	W. Lupton	5	0	19	0
					K. Gray	3	0	19	1

Won by 6 wickets.

AMPLEFORTH v. NORTH RIDING COMBINED GRAMMAR SCHOOLS

Played at Ampleforth on 19th July.

Ampleforth won the toss and Whitehead went out to open the innings with Spencer as Shepherd was detained in an examination. He did the job very surely if only slowly, and as he had the majority of the bowling, the School only scored 40 in the first hour. However, they took their partnership to 55 before Spencer was out going for the runs. Whitehead was bowled shortly afterwards for his top score of the season and it was left to Tufnell and Walsh to accelerate the scoring rate until lunch. This they did and the School took lunch at 100 for 2. When Tufnell was out immediately after lunch, Walsh and Henry really went for the runs, and with Walsh showing a welcome return to form, the scorers were kept busy. Henry made a rapid 25 before hitting his wicket, and Walsh, now in full flow, was joined by Shepherd. When Walsh was out 11 short of his 100, Tufnell was able to declare at 208 for 5 wickets.

The Grammar Schools made an even better start to their innings than had Ampleforth, and taking advantage of two dropped catches, they scored 63 runs before Tufnell bowled King with his quicker ball. Satterthwaite took a good left-handed catch to get rid of Pettit, and Henry, after taking some punishment managed to bowl Fox. But time was beginning to run out, and although the School gained four more wickets and were on the attack at the close, the match ended in a tame draw with the Grammar Schools' score at 131 for 7.

AMPLEFORTH				COMBINED GRAMMAR SCHOOLS			
P. Spencer, c Cunningham b McCann	30	D. King, b Tufnell	22				
M. R. Whitehead, b McCann	32	D. Pettit, c Satterthwaite b Tufnell	41				
A. C. Walsh, lbw b Dowson	89	A. Fox, b Henry	20				
D. R. Tufnell, st Fox b McCann	14	N. Maltby, c Tufnell b Craig	23				
P. Henry, hit wkt b McCann	25	J. Maltby, b Henry	8				
P. Shepherd, not out	8	A. Cunningham, lbw b Tufnell	10				
A. O'Brien		G. Rutter, c Whitehead b Grabowski	1				
H. Colville		C. Barrass, not out	1				
R. Satterthwaite	} did not bat	B. Dowson, not out	0				
D. J. Craig			A. Gilbert	} did not bat			
M. B. Grabowski		A. McCann					
Extras	10	Extras	6				
Total (for 5 wks)	208	Total (for 7 wks)	131				

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
A. Gilbert	13	3	39	0	M. B. Grabowski	9	3	33	1
B. Dowson	12.4	2	26	1	D. J. Craig	8	1	16	1
G. Rutter	12	0	34	0	D. R. Tufnell	16	5	31	3
A. McCann	25	5	76	4	P. Henry	15	2	42	2
N. Maltby	1	0	4	0					
D. Pettit	3	0	19	0					

Match drawn.

THE TOUR

AMPLEFORTH v. DENSTONE

Played at Denstone on 21st July.

Ampleforth lost an important toss and had to field first. Denstone made a cautious start but seemed to be getting on top of the bowling when Marshall and Short fell to consecutive balls. Henry made Marshall chase a wide one off the last ball of his fifth over, and when Short tried to hit across the line once too often, Tufnell had him lbw off the first ball of his fifth. Ampleforth on the defensive two balls previously were now on the attack as the scoreboard read 49 for 2. The bowling was accurate and Denstone became tied down. Satterthwaite took his first wicket for the 1st XI just before lunch, and lunch was taken with the score at 84 for 3. Tufnell and Satterthwaite continued to bother the Denstone batsmen and it was not long before the Denstone side were in trouble at 117 for 7. However, at this stage the Ampleforth bowling and fielding relaxed, the Denstone tail waggered furiously in the shape of Peach, and Denstone were able to declare at 184 for 9.

The story of the Ampleforth effort to reach this disappointingly large total makes sad reading. The need for quick runs was apparent but Spencer had only been in for five minutes when he lost patience and was caught. Shepherd and Walsh went along merrily for a time before Walsh was caught in the leg trap. An out of luck Tufnell was lbw shortly afterwards and then Shepherd hit a full toss casually into mid-on's hands. Henry was the last hope and when he was caught at the wicket, the score was 65 for 5 and there was an hour to go. The chase had to be abandoned as the task was now impossible. O'Brien and Colville lasted for thirty-five minutes but Colville in his turn lost patience, started to hit out, and was as promptly bowled.

Whitehead lasted for an over or two, and when he was out, there were fifteen minutes left for play. But O'Brien was still there and although he was caught at the wicket with one over still to go, he had seen the School safely home for a draw.

DENSTONE				AMPLEFORTH			
G. Marshall, c Whitehead b Henry	21	P. Spencer, c Peach b Walton	0	P. Spencer, c Peach b Walton	0		
R. Short, lbw b Tufnell	26	P. Shepherd, c Edwards b Richards	33	P. Shepherd, c Edwards b Richards	33		
I. Tyson, c Henry b Tufnell	19	A. C. Walsh, c Richards b Walton	16	A. C. Walsh, c Richards b Walton	16		
J. Edwards, b Satterthwaite	20	D. R. Tufnell, lbw b Walton	4	D. R. Tufnell, lbw b Walton	4		
J. Richards, b Satterthwaite	6	P. Henry, c Marshall b Walton	7	P. Henry, c Marshall b Walton	7		
M. Robinson, c O'Brien b Tufnell	8	A. O'Brien, c Marshall b Walton	13	A. O'Brien, c Marshall b Walton	13		
J. Baker, b Tufnell	4	H. Colville, b Short	8	H. Colville, b Short	8		
R. Peach, not out	49	M. Whitehead, lbw b Walton	0	M. Whitehead, lbw b Walton	0		
J. Mottram, c Shepherd b Satterthwaite	9	R. Satterthwaite, not out	2	R. Satterthwaite, not out	2		
A. Walton, run out	4	D. J. Craig, not out	5	D. J. Craig, not out	5		
P. Benet	0	M. B. Grabowski, did not bat	0	M. B. Grabowski, did not bat	0		
Extras	18	Extras	2	Extras	2		
Total (for 9 wkts)	184	Total (for 8 wkts)	90	Total (for 8 wkts)	90		

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
M. B. Grabowski	16.5	5	32	0	A. Walton	24	15	24	6
D. J. Craig	8	2	19	0	P. Benet	6	1	20	0
P. Henry	14	1	31	1	J. Richards	14	7	27	1
D. R. Tufnell	20	3	59	4	R. Short	10	5	17	1
R. Satterthwaite	14	3	22	3					

Match drawn.

AMPLEFORTH v. REPTON

Played at Repton on 22nd July.

Ampleforth again lost the toss but this time were put in to bat, a Repton decision which at first seemed justified as Shepherd was almost immediately lbw. Walsh spooned a catch to deep mid-off and the score became 32 for 2. But Spencer at the other end was making some delightful off side strokes, and he and Tufnell appeared to be settling in when the latter was the victim in one of the run out catastrophes which have plagued the team all the season. When Spencer himself was well caught at backward short leg for a 32 full of fine shots, the School were again in dire need of a rescuer. Lunch was taken at 82 for 5 but the rescuers appeared in the afternoon in the persons of Colville and O'Brien who quite unexpectedly put on 59 runs for the sixth wicket. Both indeed batted very sensibly and both reached their highest scores of the season. When Colville finally went for 54, the score had been lifted to 151. The long handle was then used to good effect and Ampleforth were able to declare at 187 for 9 wickets.

Repton needed a flying start to get the runs in the time available but this they were denied by some excellent bowling by Craig and Grabowski. Craig was bowling with fire and hostility and this time he was the dominant partner. It was not long before he induced a catch at the wicket which Whitehead took with his usual aplomb. While Gill was still there, the target was attainable, but when he failed to get on top of Tufnell's second ball and was caught at the wicket, the match had swung Ampleforth's way. The score at tea was 25 for 2, and when Henry bowled Howarth, the School were very much on the attack. But West was now batting well for Repton

and one or two chances were not taken; so although Craig came back and claimed another wicket in partnership with Whitehead, the match finished at 6 p.m. with the Repton score at 98 for 4 wickets.

AMPLEFORTH				REPTON			
P. Spencer, c Clerk b Windridge	32	P. Gill, c Whitehead b Tufnell	17	P. Gill, c Whitehead b Tufnell	17		
P. Shepherd, lbw b Windridge	11	J. Fleming, c Whitehead b Craig	4	J. Fleming, c Whitehead b Craig	4		
A. C. Walsh, c Shuttleworth b Gill	3	J. West, not out	46	J. West, not out	46		
D. R. Tufnell, run out	2	M. Howarth, b Henry	17	M. Howarth, b Henry	17		
P. Henry, b West	14	A. Shuttleworth, c Whitehead b Craig	8	A. Shuttleworth, c Whitehead b Craig	8		
A. O'Brien, b Windridge	31	A. Clerk, not out	2	A. Clerk, not out	2		
H. Colville, c Windridge b West	54	Remainder did not bat	0	Remainder did not bat	0		
M. Whitehead, run out	10	Extras	4	Extras	4		
R. Satterthwaite, not out	13						
D. J. Craig, c Pywell b West	12						
M. B. Grabowski, not out	0						
Extras	5						
Total (for 9 wkts)	187	Total (for 4 wkts)	98	Total (for 4 wkts)	98		

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
T. Pywell	12	2	19	0	M. B. Grabowski	10	2	28	0
A. Clerk	2	0	11	0	D. J. Craig	11	2	24	2
M. Windridge	27	8	49	3	D. R. Tufnell	9	5	18	1
P. Gill	35	15	59	1	P. Henry	7	2	14	1
J. West	10	2	36	3	R. Satterthwaite	3	1	6	0
G. Harrison	3	0	6	0	A. C. Walsh	3	1	4	0

Match drawn.

FIRST ELEVEN AVERAGES 1966

	BATTING				Average
	Innings	Not Out	Highest Score	Runs	
P. Spencer	15	1	64*	471	33.64
A. C. Walsh	15	0	99	403	26.86
P. Shepherd	15	2	77*	320	24.69
P. Henry	14	2	54*	287	23.91
D. R. Tufnell	15	2	66*	250	19.23
A. O'Brien	11	1	31	163	14.81
H. Colville	9	0	54	129	14.33
R. Satterthwaite	6	2	24	47	11.75
M. R. Whitehead	10	1	32	84	9.33
D. J. Craig	8	2	12	49	8.16
M. B. Grabowski	6	4	6*	15	6.50
BOWLING					
	Overs	Maidens	Runs	Wickets	Average
R. Satterthwaite	19	4	38	3	12.66
D. R. Tufnell	159	27	593	32	18.53
P. Henry	151	28	400	21	19.04
P. Shepherd	23	4	106	4	24.50
M. B. Grabowski	170.3	31	591	24	24.62
D. J. Craig	148.3	32	388	15	25.86

THE SECOND ELEVEN

This year much was expected of the 2nd XI as it appeared to be a well balanced side in all departments. The side did not disappoint us playing good cricket throughout the season and for the most part very successfully. Ferrier, who was fortunate in having such fine bowlers as Madden and Lomax to open the attack, led the side most ably. Madden and Lomax, indeed, had a most successful season, and took the bulk of the wickets at low personal cost. The chief batting strength came from C. Grieve, Ferrier himself, Colville and R. Satterthwaite, the latter pair eventually being promoted to the 1st XI.

In the opening game, Coatham were dismissed for 82, Madden and Satterthwaite raking most of the wickets, and in a three wicket victory, Colville made 34. Against Ripon, the Eleven did not bowl or field as well as they should have done, several catches, later to prove expensive, going down. Ripon eventually made 124 for 9 but the 2nd XI in reply could only muster 76, being all out within five minutes of the drawing of stumps. The game against Durham was notable for a fine innings of 60 by Grieve and a sensible one of 23 by Satterthwaite, and against the XI's total of 138, Durham were all out for 46, Lomax and Madden doing the damage. In the following match against St Peter's, St Peter's made 149 for 7, and in the time left available, the XI made 97 for 5 thanks to a good stand by Ferrier and Wright, and the game ended in an honourable draw. The final game against St Michael's College was a personal triumph for Lomax who finished with 6 for 27 to dismiss the opposition for 54. The necessary runs were acquired for the loss of two wickets; and this victory rounded off a very satisfactory season.

2nd XI colours were awarded to C. Grieve, C. Madden and J. Lomax.

RESULTS

- v. Coatham 1st XI. Won by 3 wickets.
Coatham 1st XI 82. Ampleforth 85 for 7 wickets.
- v. Ripon G.S. 1st XI. Lost by 50 runs.
Ripon G.S. 1st XI 126 for 9 wickets. Ampleforth 76.
- v. Durham. Won by 92 runs.
Ampleforth 138. Durham 46.
- v. St Peter's. Match drawn.
St Peter's 149 for 7 wickets. Ampleforth 97 for 5 wickets.
- v. St Michael's College, Leeds. Won by 8 wickets.
St Michael's 54. Ampleforth 58 for 2 wickets.
Rain caused the cancellation of the match against Bootham.

SECOND ELEVEN AVERAGES

BATTING

C. Grieve: Innings 5, Highest Score 60, Runs 125, Average 25.

BOWLING

C. Madden: 13 wickets for 74, Average 5.69.
J. Lomax: 18 wickets for 102, Average 5.66.

THE UNDER 16 COLTS

CONDITIONS were very wet at the beginning of the term and this limited practice and caused the cancellation of the match against Ashville College. This was a pity as this side turned out to be a good one winning three out of the five matches played and drawing two. It was in many ways a surprise that the team did so well as it did not appear strong on paper, and was certainly very young, five of the side being eligible for the Under 15 Colts as well.

P. J. Carter captained the team most ably and always showed an intense determination to win and a confidence in his side. His team in their turn responded well. They owed a great deal to his powerful batting, and his century against Durham will be long remembered for its speed and strength. He should be an asset to the 1st XI next year. P. Stilliard, D. Satterthwaite and M. Grieve were the other most successful batsmen while J. Callaghan, despite his stature, P. Nevill, N. Williams and I. Sienkowski looked after the bowling very capably.

During the term, the Captain of Cricket awarded Colts Colours to the following: P. Stilliard, M. Grieve, I. Sienkowski, D. Satterthwaite.

RESULTS

- v. Barnard Castle. Won by 4 wickets.
Barnard Castle 31 (P. Nevill 4 for 6, N. Williams 5 for 8).
Ampleforth 35 for 6 wickets.
- v. Durham School. Won by 111 runs.
Ampleforth 201 for 3 dec. (P. Carter 111 not out).
Durham 90 (N. Williams 8 for 26).
- v. St Peter's. Won by 1 wicket.
St Peter's 79. Ampleforth 83 for 9 wickets.
- v. Sedbergh. Match drawn.
Ampleforth 88. Sedbergh 75 for 6.
- v. Newcastle R.G.S. Match drawn.
Ampleforth 114. Newcastle R.G.S. 84 for 6.

THE UNDER 15 COLTS

THE Under 15 Colts were only able to play four out of the six matches arranged as the wet weather in May caused the cancellation of the Ashville College and Bootham matches. The first two matches were lost, but the team was improving rapidly towards the end of the term. It is fair comment to say that the XI would have been a very strong one indeed had not several of the players been required for the Under 16 Colts XI—which during the term was unbeaten. The necessity to give players to the older XI brought about the difficulties experienced in getting the team together in the early part of the term.

Buxton and Reichwald W. captained the side ably on the occasions when either was asked to do so. Reichwald himself, Poole M., Pearce and Wadhani became good batsmen by the end of term, while Wadhani and Berry did most of the bowling after Callaghan D. had forced himself into the Under 16 Colts XI.

RESULTS

- v. Durham. Lost by 4 wickets.
Ampleforth 71. Durham 75 for 6 wickets.
- v. St Peter's. Lost by 4 wickets.
Ampleforth 116 for 6 wickets dec. St Peter's 117 for 6.
- v. St Michael's College, Leeds. Won by 53 runs.
Ampleforth 157 for 2 wickets dec. (Stilliard 61 not out, Reichwald W. 67 not out). St Michael's 104.
- v. Scarborough College. Match drawn.
Ampleforth 78. Scarborough College 39 for 7 wickets.

THE HOUSE MATCHES

This year, St Oswald's, St Hugh's and St Bede's seemed to be the favourites for the Senior Cup, and St Oswald's had the misfortune to be drawn for a preliminary round against St Aidan's. St Oswald's came through this round safely enough after one or two alarms—Tufnell, Whitehead and other members of the first set had failed but de Chazal and Ashby made a good stand to bring the St Oswald's total beyond St Aidan's reach, in spite of some lusty blows by Dalglish.

In the other preliminary round match, St John's disposed of St Edward's in a low scoring match which could have gone either way. Lomax and Grabowski bowled unchanged to take all the St Edward's wickets between them for 60 runs; but Madden bowled equally well for St Edward's and only a good innings by Carter saved the day for St John's and brought them victory.

In the first round proper, all the games were over in two and a half hours. Although the wickets were wet and conditions generally unpleasant, one had hoped for something better from the School's cricketer. But in each of the ties one house was outclassed. The big guns all came through with some ease: St Oswald's disposed of St Dunstan's, not without some trouble caused by Skehan; St Hugh's eliminated St Thomas's by 6 wickets; St Wilfrid's went down to St Bede's by 7 wickets, and the unfortunate St Cuthbert's only made 21 against the bowling of Grabowski and Lomax for St John's.

The semi-finals on the contrary lasted too long, St Bede's who had all the batsmen were put in by St John's and proceeded to amass the total of 202 for 8 declared of which Henry and Shepherd made the lion's share. Henry indeed batted very well, and his bat must have seemed twice the regulation size to the tiring bowlers. St John's did not have enough front line batsmen to reach the required total, but Carter demonstrated his great potential, hitting the ball powerfully, while Lomax supported him most ably. Henry and Satterthwaite bowled well for St Bede's, however, and once Lomax was out, St John's collapsed quickly, Carter carrying his bat for an admirable 48.

The other semi-final saw St Oswald's beat St Hugh's in an exciting game. St Oswald's reached 138 all out and they owed much of this to the Tufnell brothers and to S. Grzybowski. In their reply St Hugh's opened their scoring busily with Spencer in great form. Even when he was out, their score stood at 80 for 2, and few would have thought that they would have much trouble in reaching 100 or perhaps winning. But Forbes Winslow and D. Tufnell caused a collapse, and in the end St Oswald's won rather comfortably.

In the final, St Bede's were again put in to bat, and had reached 25 for 1 with Shepherd and Henry looking in control when the rain came down. It continued throughout the day, and caused the abandonment of the match for the second year in succession.

The Junior House match final was postponed until the following week and St John's won an exciting match against St Oswald's by 4 wickets. They owed their success largely to a fine innings by Brennan despite good bowling by Berry who took 5 of the 6 wickets. Watling and Powell batted admirably for St Oswald's.

ATHLETICS

THE 1966 Summer Term season saw the School team win three matches and lose four. In an eighth match, a triangular with Ratcliffe and Downside, Ampleforth was placed second. The team was not therefore an outstanding one. It never possessed the overall strength of the 1965 team. Nevertheless, each match was keenly contested and some fine individual results were obtained. There was plenty of excitement too. The Workop match was only lost on the sprint relay, whilst the Pocklington and Stonyhurst matches were won on that same final event. The most significant match of the season was that against the Old Boys. P. R. E. McFarland worked hard to bring a particularly strong team of Old Amplefordians who had no difficulty in overwhelming the School team. In the opinion of all, this represented a very healthy state of affairs. It was good to see so many Old Boys still taking an active part in athletics.

Lord Ramsay captained the team and was the most successful performer. In eight matches he amassed 72 points for the School sprinters, competing often in the 100 Yards, the 220 Yards and the 440 Yards. R. T. M. Ahern earned 57 points and a school discus record of 125 ft 11 ins. For part of the season he was the School's first string in the discus, the Long Jump and the Triple Jump. R. C. Lister scored 39 points mostly owing to his competence as a hurdler. In the latter part of the term he produced some triple jumping of quality which included a school record of 41 ft 9 ins.

If these three were exceptional, several other members of the team deserve credit for sterling service. P. E. Wildermuth (880 Yards) and H. C. Poole (1 Mile) dominated the middle distance running as was only to be expected considering their cross-country achievements in the spring. Neither realized his full potential yet both produced personal best performances during the term. M. J. Armstrong combined the Shot and Long Jump to good effect. P. B. Poloniecki and A. G. West more often than not took the Javelin honours between them. C. H. J. Weld revealed himself as a hurdler with a real flair for competition. R. J. Potez only once won a High Jump event yet managed to collect 20 points during the season. P. V. Curran was a little unfortunate. He had difficulty in getting fit for the 440 Yards at first and must surely have improved on his excellent 52.3 seconds if he had competed more often. At the end of the season D. B. Knight became prominent amongst the sprinters. He should have a quite outstanding season next year.

An innovation this year was the Octathlon. Eight events were run off in two days for all members of the Club. R. T. M. Ahern turned out to be the best all-rounder and he was duly presented with a pair of running shoes by A.A.A. Coach Mr W. Paish, as indeed was the second term winner A. J. M. Dufort. Mention must here be made of another prize of great value which was presented to the School during the term by Mrs Sherbrooke. This was a silver cup for the Set II Half Mile, an event in which H. P. F. Sherbrooke was, owing to tennis successes, sadly missed. We are most grateful for this handsome addition to our sporting trophies.

During the term Lord Ramsay presented School athletics colours to R. T. M. Ahern, R. C. Lister and P. E. Wildermuth.

RESULTS

Leeds Grammar School 63. Ampleforth 41.
Workop College 58½. Ampleforth 54½.
Pocklington School 43½. Ampleforth 51½.
Stonyhurst College 55. Ampleforth 59.
Army Apprentice School 45. Ampleforth 68.
Old Amplefordians 76. Ampleforth 37.
York University 62. Ampleforth 50.
Ratcliffe College 118½. Ampleforth 79½. Downside School 78.

GOLF

FOR the first time, a school fixture was obtained, in which three four-ball matches were played on the Gilling Golf Course.

The team were well led by S. G. Cox, who was subsequently to win the Vardon Trophy, and the match—against Leeds Grammar School—was won 2—1.

Mr S. Kirk, the Easingwold Professional, has kindly agreed to give golf lessons next summer at the school.

TENNIS

THIS has been a most successful season. Seven matches were played of which we won five. The 2nd VI played four and won three.

RESULTS

FIRST SIX

v. Roundhay	Won	5—4
v. Coatham	Won	9—0
v. Stonyhurst	Won	6—3
v. Leeds G.S.	Lost	4—5
v. York University	Won	5—4
v. Sedbergh	Won	7—2
v. Newcastle R.G.S.	Lost	6—3

SECOND SIX

v. Roundhay 2nd	Won	5—4
v. Leeds G.S. 2nd	Won	7½—1½
v. St Peter's 1st	Lost	3—6
v. Scarborough College 1st	Won	5—4

The School was represented by the same team for nearly all the matches. Baer and Walker J. S. provided an admirable first pair who lost only two rubbers throughout the entire season. Howard and de Chazal A. D. were second pair and Leonard and Hayes were third pair. Vaughan and Sherbrooke also appeared for the 1st VI.

The term began well with good wins over Roundhay, Coatham and Stonyhurst but in an extremely close match with Leeds G.S. we lost our unbeaten record. The match was in the balance right up to the last moment of the final set. Match points came and went, the tension was unbearable, and finally the game, the set and match were lost, not so much because we were outplayed but because we missed our opportunities. York University and Sedbergh were both beaten fairly comfortably and we looked forward to our last opponents, Newcastle R.G.S., with great hopes of victory. These hopes were soon dashed, however; at the end of the first round of the match the score was 3—0 to them. All three first round matches had been very close indeed, none closer than that between the first pairs. Despite a first set lead, with the score at 5—3 to Ampleforth, in the second, we lost what proved to be a very important rubber. However, the rubber was lost not through missed opportunities but because the opposing pair raised the standard of their game at the crucial point. The response from Baer and Walker was magnificent but not enough to win. Rarely has better tennis been seen at Ampleforth.

The 2nd VI were represented by Sherbrooke and Vaughan, first pair; Bussy and Samuels, second pair; Chapman, Mathias, Boys and Walker J. N. formed a small group from which the third pair was chosen. The season began with two

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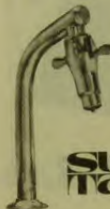
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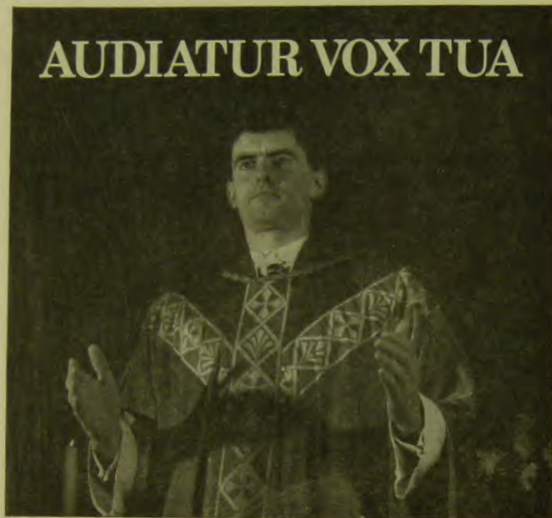
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victories over Roundhay and Leeds; the former a close match, the latter a run away win. The match against St Peter's 1st VI was lost in curious fashion. The opponent's first pair won all three of their rubbers and all the remaining rubbers were halved. The win against Scarborough College 1st VI was the highpoint of the season, Bussy and Samuels coming into their best form at just the right time.

Q. Baer, the Captain of tennis, awarded full colours to Walker J. S., Hon. Howard and de Chazal A. D. These four players will represent the School in the Youll Cup at Wimbledon in July.

TOURNAMENT RESULTS

First Year Open Singles

Lillis beat Horsley 5-7, 7-5, 6-4.

First Year Restricted Singles

Moroney beat Reichwald 7-9, 6-4, 6-1.

Under 16 Singles

Lillis beat Horsley 0-6, 6-3, 6-1.

Under 16 Doubles

Horsley and Kean beat Stone and Russell 6-1, 6-1.

Open Singles

Baer Q. beat de Chazal A. D. 6-1, 6-4.

Open Doubles

Baer and Walker beat Leonard and Hayes 6-2, 6-4.

HOUSE COMPETITION

- 1st St Oswald's
- 2nd St John's
- 3rd St Dunstan's
- St Edward's
- 5th St Wilfrid's

YOULL CUP

Preliminary Round v. Solihull. Won 2-1

1st Pair lost 4-6, 4-6.

2nd Pair won 4-6, 8-6, 7-5.

The deciding singles was won by Baer 6-2, 7-5.

1st Round v. Dauntsey's. Won 2-1

1st Pair won 6-3, 7-5.

2nd Pair lost 0-6, 2-6.

The deciding singles was won by Baer 6-1, 6-4.

2nd Round v. Bradfield. Lost 0-2

1st Pair lost 0-6, 4-6.

2nd Pair lost 3-6, 3-6.

The highlights of our appearance at Wimbledon this year were the magnificent recovery of our second pair, de Chazal and Howard, in the preliminary round, when they snatched the victory from one set and 5-3 down in the second; and the excellence of the singles' play of Baer which enabled us to win our first two matches.

THOMAS BOWL

Under 16 Doubles

1st Pair (Anderson and Herbert)

v. Wellington I. Lost 0-6, 1-6.

2nd Pair (Lillis and Murray)

v. Aldenham II. Won 2-6, 6-3, 6-3.

v. Mill Hill I. Won 4-6, 6-4, 8-6.

v. U.C.S. I. Lost 2-6, 0-6.

SWIMMING

TAKING into account the limitations, the swimming season was not entirely unsuccessful. With the exception of the captain, I. Russell, the team was young and inexperienced, and although there were no record-breaking times, the team improved throughout the season. A. Cape with the encouraging support of R. Barry was never outclassed in the school matches. M. Anthony proved a strong and competent swimmer in both the Breast Stroke and the Butterfly. D. Tilleard trained hard at Back Crawl and was rewarded by some good times. Perhaps the greatest surprise of the season was the immense improvement in P. Curzon's Dolphin, who eventually showed himself to be one of the best dolphin swimmers the School has had.

The results of the fixtures were as follows:

March 14th v. Stockton-Billingham Technical College. Lost 25—26.
May 21st. Northern Public Schools Relays. Seniors were 10th out of 13 in the Medley, and 7th out of 11 in the Squadron. Juniors were 8th out of 14 in the Medley, and 9th out of 13 in the Squadron. 15 schools took part in the meeting, which was held at Bootham.

May 25th v. Newcastle R.G.S. Seniors lost 22—47; Juniors lost 28—41.

June 11th v. Pocklington. Lost 28—41.

June 15th v. Bootham. Seniors lost 28—57; Juniors lost 24—50.

June 18th v. Sedbergh. Won 31—28.

All the matches were away except that against Pocklington.

The Championships were blessed with good weather this year, with the result that many more swam in the heats. A close struggle between St Oswald's and St Dunstan's for the Inter-House Cup was only decided on the last day when St Oswald's set up a new 18 x 1 record.

The results of the Inter-House Competition were as follows:

Points: St Oswald's 323½, St Dunstan's 263½, St Edwards' 207, St Aidan's 127½, St Hugh's 115, St Wilfrid's 93, St John's 61½, St Thomas's 34½, St Bede's 17½, St Cuthbert's 17.

<i>Relays</i>	Back-Breast	St Oswald's	3 mins 32.5 secs
	1, 2, 4, 1	St Dunstan's	3 mins 1.4 secs
	3 x 100	St Dunstan's	3 mins 38.2 secs
	6 x 2	St Oswald's	4 mins 30.2 secs
	18 x 1	St Oswald's	6 mins 25.6 secs (RECORD)

Individual Diving: D. Haigh (No Inter-House Diving).

Best All-Round Swimmer: I. C. Russell (aggregate time 3 mins 55.8 secs).

<i>Individuals</i>	<i>Senior Freestyle</i>	A. Cape	66.5 secs
	<i>Senior Breast Stroke</i>	I. Russell	81.8 secs
	<i>Senior Back Stroke</i>	D. Tilleard	80.4 secs
	<i>Junior Freestyle</i>	A. Coker	73.8 secs
	<i>Junior Breast Stroke</i>	A. Macfie	90.8 secs
	<i>Junior Back Stroke</i>	J. Cape	86.7 secs

School Colours were awarded to D. M. Tilleard, M. G. Anthony, A. T. J. Cape and P. G. Curzon.

I.C.R.

Two things remain. The first is to record our gratitude to the weather, which though damp was never cold, so that on only two days between 29th May and the end of term was official swimming not in the outdoor bath.

Secondly, Fr Julian Rochford was away this year. This is the first time he has missed any swimming for seventeen years. Fr Julian has been in charge of swimming

since 1954, and it can safely be said that any success which swimming has had has been due almost wholly to his efforts and hard work. Ampleforth owes him a great deal. Fr Anselm Cramer is at present in charge.

THE ROVERS

THE Rovers have been very efficiently led during the past term by I. C. Russell, and this in spite of many other demands made on his time by other activities.

Visits to Alne and Claypenny were maintained throughout the term. Our association with Hatfield was again resumed after last term's lapse, and reciprocal visits were fitted in, including a weekend combined camp of a week's duration at the Lake.

Special mention must be made of the visit made here by 110 invalids on 2nd June, which is noted elsewhere in the JOURNAL, but the Rovers who sponsored the visit were responsible for its organisation, and to them is due a large portion of its success.

THE BEAGLES

THE Puppy Show was held a week later than usual this year owing to the Sinnington Point-to-Point coinciding with our normal date. The result was a very good attendance and, with fine weather, a very good show. The Masters of the Old Berkeley and the Bleasdale Beagles, Mr M. Attenborough and Mr J. Leigh, were the judges, and their awards were as follows:

Dogs 1st.—Dipper (walked by Mr Smith of Boon Woods).
2nd.—Drifter (Mr Teasdale of High Farm, Beadlam).
3rd.—Ambrose (Mr Hodgson, Fair Head, Gosmont).

Bitches 1st.—Dora (Lady Peto, Balbeg, Ayrshire).
2nd.—Hester (Mr Hutton, Gosmont).
3rd.—Duty (Lady Peto).

Couples 1st.—Dora and Duty.
2nd.—Drifter and Duchess.

After an excellent speech by the Master, S. G. Hull, in which he came as near as can be to achieving the impossible of thanking adequately those who let us hunt on their land, and also of course the walkers and the judges, there was a parade of the pack followed by tea.

Next came the Great Yorkshire and Peterborough Shows. At Harrogate our successes were limited to Hester and Dora being placed first and second respectively in the Unentered Bitch Class, Hester going on to be put Reserve Champion. This was on the whole disappointing.

Peterborough provided quite a different story. After an unsuccessful morning with our small entry of dog hounds, in the afternoon with the bitches the Master and Jack Fox were in the ring till the end of every class. In fact this was one of our most satisfactory days at this Show. Hazel was second in the Unentered class, Antic was an easy winner of the very large class for entered hounds, and Antic and Hester second in the couples.

The Championship class at the end of the Show was considered by most of those present the best for years. Very soon it was clear that the judges were undecided between only two hounds, Antic and Bolebroke Hapless. Though they admitted

to being unable to fault either hound, the Cup was given to Hapless as the older hound, Antic having the greater chance to win another time. This left everyone satisfied and it was very pleasing to have our opinion of Antic, an outstanding hound, confirmed in this way. Finally, thanks are due to the Master and Jack Fox for much hard work and what must have been a day of great strain in the ring. We must also record our gratitude to Lord and Lady Gainsborough for again putting us up for the night at Exton, hounds and all.

SEA SCOUTS

'65-'66 will be recorded as the year when every major sea scout event took place in rain or gale or both. The Isle of Wight camp was no exception. It was the most vigorous, wettest, windiest camp Fr Thomas remembers and certainly the troop leader (J. Dalglish)—after a fine Chinese gybe in the middle of Cowes—will not forget the high winds quickly. *Elmina*, our year-old wineglass, came down with us on a trailer we had hurriedly produced in oak the week before, and proved a first-class sea boat. The trailer was of great value down there allowing us easy access back from Bembridge or to the Ferry Boat Inn on the Medina. Warm thanks are due to the Dorrien Smiths for what we now take only too much for granted, to their neighbours, the Faulconers, for the loan of their *Solo* (sprightly, susceptible to batten breaking, easily capsized, sadly holed, but very great fun) and to the Whiteheads who lent us a tub (a nice tub) who live on a houseboat half-way up to Wootton, who run puppet shows round the island in the summer and who carved the figurehead for *Sir Winston Churchill* (S.T.A. schooner).

Initiative tests this term were completely achieved, on the whole. And a senior expedition, canoeing down the Rye from Nunnington, was a fairly gentle, rather too long, and, for those incapable of ducking below a mere piece of wire across the river, an upturned, introduction to canoeing. Needless to say, both this and the initiative tests finished up in steady torrents of rain and wind.

At the lake (and we have trout there now—refugees from Fr Prior's middle lake stock) we have taken 700 watts off the hydro-electric plant, all but completed our new building and done many other jobs from clearing scrub for planting trees near the boathouse to fibreglassing a pulling boat.

Our annual inspection was a simple and straightforward event. The visiting officer appreciated especially the new activities we have undertaken during the year. After the inspection Fr Jerome blessed our new building, a happy event at the end of two years building work.

We do of course appreciate the rapid approach of old age and the stiffening of the bones but were nevertheless saddened by the sea scout old boys chickening out of a challenge race. But we sailed nearly the whole competition and can perhaps complete it next term.

One of the most memorable moments of the term was ten matrons perched like sparrows round a large fire gossiping, devouring chunks of scout toast and the rain cascading down all round. We all thoroughly enjoyed it and them.

As this goes to press we have just completed a two-day canoe-camp with four boys from Welburn Hall; the first of many, we hope. To see Patrick, with no legs and the paddle strapped to his handless right arm, canoeing his way up and down the Derwent was wonderful. This sport obviously has great promise for such boys; we hope we can help.

Finally, we want to thank, sincerely, Dalglish and his patrol leaders for all they have done and the spirit they have instilled. Their successors are to be led, next year, by N. Boulton and G. Hatfield.

THE COMBINED CADET FORCE

CORPS days were often wet which reduced their usefulness to that part of the Contingent practising the ceremonial drill for the Annual Inspection. The Inspecting Officer was Air Commodore B. P. Young, C.B.E., D.F.C., R.A.F., Air Officer Commanding Central Reconnaissance. He was received by the Guard of Honour under the Command of F.-Officer J. Davies, R.A.F.V.R. (T.). After lunch he attended the usual ceremonial parade consisting of about half of the Contingent and spent the rest of the afternoon seeing a variety of activities done by the remainder.

Members of the Naval Section were rescued from a sinking raft in Gilling lakes by means of a Jack Stay. Most arrived on shore quite dry, though when the Inspecting Officer had passed on the temptation was too great and some were given a compulsory, though welcome, dip! The Primary Glider hopped most successfully and the obstacles of the Assault course were attacked with an ease of movement by the competing sections which indicated the amount of work done in preparation and the value of such an exercise to those taking part.

A demonstration of the role of the armed forces in 'keeping the peace' was particularly well executed and gave full scope to a willing mob.

The Inspecting Officer addressed the Contingent and kindly presented the 'Nulli Secundus' Cup and shooting prizes as follows:

Nulli Secundus.—Under-Officer R. T. Atern (Naval Section).

Eden Cup.—Under-Officer I. C. Russell (R.A.F. Section).

Stewart Cup .22.—Sgt S. H. Wadling.

Anderson Cup .303.—Sgt S. H. Wadling.

Stourton Cup for best performance at Bisley.—Sgt S. H. Watling.

Johnson Ferguson for the best .22 shot in the Recruits.—T. M. Fitzalan Howard.

Best Performance under 16 years at Bisley.—Cdt E. J. Greenless.

Hardy Cup Inter-House .22.—St Oswald's House.

Pitel Cup Inter-House classification.—St Oswald's House.

Inter-House .303.—St Aidan's House.

Colonel D. I. MacA. Finlayson, Lt.-Col. E. A. Tremlett and Capt. P. Sayer after an interesting and comprehensive examination judged Lt.-Seaman R. T. Atern to be the best of the fifteen entrants for the 'Nulli Secundus' Cup, representing the best N.C.O. of the year. He was later promoted Under-Officer and commanded the Ceremonial Parade during the Annual Inspection. We are very grateful to these officers for such a thorough test, and for the ready assistance from the Royal Navy at Linton-on-Ouse, from Major A. Sherratt of the Yorkshire Brigade, and the Royal Air Force, Catterick.

The following promotions were made during the term:

ARMY SECTION

To be C.S.M.: S. J. Mitchell.

To be C.Q.M.S.: R. L. Nairac, P. J. Hardcastle.

To be Sergeant: Benson A. F., Cooke-Hurle R. E., Loring N. C., Wadling S. H.

To be Corporal: Bates J. C., Collins C. M., Grabowski M. B., Hansen P.,

Hunter A. B., Mills N. J., Peacock K., Rayfield A. B., Robinson M. J.

To be Lance-Corporal: Anthony M. G., Barrett R. M., Blake M. C., Boyes P. J.,

Cape A. T., Carroll C. P., Chapman F. D., Dalglish J. T., Darnton J. H., Dufort J. F.,

Everall M. A., Fuller N. J., Haigh D. A., Harris R. F., Hay J. A., Le Fanu J. R.,

Mathias D. C., Norman J. G., Penno P. C., Peto R. J., Powell N. M., Reichwald A. E.,

Reid B. A. L., Rogerson A. J., Ryan M. T., Satterthwaite D. E., Shaw A. C., Sicut

A. A., Slater J. P., Tilleard D. M., Young D. R.

ROYAL NAVAL SECTION

To be Under-Officer: L.S. Ferrier I. A.

ROYAL AIR FORCE SECTION

To be Under-Officer: Buxton T. L.

To be W.O.: Cox S. G., Ryan G. P.

To be Flt-Sgt: Lewen S. R., Murphy R. J.

To be Sgt: Biggs P. A. D., Clive D. C., Kennedy D. W., Poloniecki P. B.

To be Cpl: Forbes M. T., Trapp G.

To be J.C.: Townsend C. P.

Signals Classification Tests

At the Signals Classification Tests held on 23rd May the following were successful:

Cadet Assistant Instructor Test: McGing J., Taylor M. F.

Signals Classification Test: Bannister R. M., Owen M., Richmond S. W., Satterthwaite R., Watling S., Weld C.

ARMY SECTION

TRAINING this term was arranged to prepare the Section for the Inspection. Half the Section was to take part in the ceremonial parade and they spent a considerable time improving their drill under Major Trafford and C.S.M. Baxter. They were drilled also by C.S.M. Saywell, Sgt Wilson and Sgt Quail, whom Major Sherratt sent over each Monday from Strensall. This made a great difference and we offer them our thanks.

The other half of the Section carried out field training. Capt. Gilman conducted Assault Course practice, Capt. Haigh trained the tactics sections, and Lieut. Corbould introduced an idea from the Swiss Army—a Course d'Orientation—which consists of a map and compass race in Alpine forests. Capt. Everest managed the Signals and was fortunate to have the help of Lieut. John Hunter, Royal Signals, who not so long ago was a member of No. 2 Company.

The Section provided half the Guard of Honour. The steadiness on parade was remarked upon by many of the visiting officers and the Guard was well up to the usual high standard. The Ceremonial Parade was good, in spite of the dress rehearsal being cancelled because of rain, and it was especially gratifying to see that the standard of turn-out was much higher than last year. The inspecting officer saw part of the Course d'Orientation—without a helicopter he could not have seen all of it, for it was carried out in the jungle country around the lakes. He watched a race over the assault course. This was made to look almost easy by the skill of those taking part and it was suggested that an untrained section should have been put over the course first to show the problems—but there would probably have been casualties if this had been done. The Tactics Course carried out an inter-section concealment and camouflage competition which involved large numbers becoming invisible in open ground at short notice. Finally, there was a demonstration, prepared by those who had been on the ceremonial parade, of the role of the military in assisting the Civil Power. The demonstration was presented and commentary given by U.O. Lord Ramsay. The I.S. Platoon was commanded by U.O. Brockhurst-Leacock and earned high praise for its steadiness under heavy fire from tins of various kinds flung by an alarming mob of Arabs. Cdt Lord Campden was the ringleader of the Arabs and paid the inevitable penalty. He had in fact less to fear from the Platoon's bullets than from their inept carrying of his 'corpse' on a stretcher. The undoubted

success of this demonstration and its popularity with a large gallery of spectators was largely due to Lieut. Patrick Jordan, G.H., who trained the I.S. Platoon and provided a 3-ton truck, loudspeakers, S.L.Rs and bayonets, barbed wire and many other things, to lend realism to the demonstration.

ARMY SECTION CAMP, GERMANY

Thanks to the kindness of Col. F. A. Jefferson, the Lieutenant-Colonel of the Regiment, and Lt-Col. A. N. Breitmeyer, the Commanding Officer of the 2nd Battalion, thirty-four cadets, under Fr Peter, Fr George and Fr Simon, were able to spend a week with the 2nd Bn Grenadier Guards in Germany. The journey was made by ship, from Hull to Rotterdam, with a coach at each end. We reached the Grenadiers, who were under canvas in the Sennelager Training Area, through a sea of mud in pouring rain. Happily the weather cleared and our stay was mostly sunny.

Second-Lieut. Julian Judd and L.-Sgt Cummings were put in charge of the cadets and arranged a most interesting and enterprising programme for them. There was instruction and live firing of S.L.R., G.P.M.G., Sterling S.M.G., Energia, throwing No. 36 Grenades. The cadets saw the Wombat and the Mobat fired, had training on A.P.Cs, assault boats, did tactical training with live ammunition, and a night patrol. Finally, D.-Sgt Thomas took them for a drill parade—an experience not to be forgotten. We are most grateful to Col. Breitmeyer and his battalion for their generosity and kindness which made our time with the Grenadiers enjoyable and valuable.

As a variation from purely military training the whole party visited Berlin at the week-end, flying in from Hanover to Templehof. We were the guests of 1st Bn Royal Greenjackets who ensured that we saw as much as possible during our stay. Lt-Col. Brook initiated us into the political situation in an excellent introductory lecture. We were then taken for a trip in a launch up the Havel Lake along the border of the Russian zone, shadowed by a patrol boat on the other side of the border-line. On the following day we spent four hours touring Berlin accompanied by 2nd-Lt. Atwater, who proved a most knowledgeable guide. We saw all the main places of interest in West Berlin and passed through 'Check Point Charlie' for a short tour of the eastern part of the city. Altogether we were in Berlin a little more than twenty-four hours but it proved to be a unique experience, educationally and politically. In addition to Lt-Col. Brook and 2nd-Lt. Atwater, our warmest thanks are due to Major Leask who undertook all the administrative arrangements for our stay.

ROYAL NAVY SECTION

The main work of the term was in preparation for the inspection. As usual there was an evolution at the Lake and a Ceremonial Party but this year, in addition, we entered an Assault Course Team for an Inter-Service Competition. The latter party trained very hard under the direction of Leading Seamen Tibbatts and Curran and were rewarded on the day of the Inspection by putting up the fastest time around the Assault Course.

The evolution at the Lake consisted of taking off from an Assault Craft anchored in the centre of the Lake a number of boys by means of a Jack Stay Transfer. The many technical problems which this presented were discussed, sorted out and solved on long Monday afternoons at the Lake by the Advanced Proficiency Class and Leading Seamen Ferrier, Craig and Zawidowski. The whole ambitious scheme was devised by S.-Lt. S. C. Brooks, who refused to be convinced of its obvious impossibility, despite the snags which presented themselves on successive Mondays. The actual performance on the day of the Inspection was so very efficiently executed, with an interval of five minutes between the swimmer leaving the shore to get the

Jack Stay to the Assault Craft and the first boy taken off some sixty yards to the shore, that those of us who had doubted and questioned were finally convinced.

Leading Seaman Ferrier who has run the Section this term has done so with unworried efficiency and the skill and knowledge that he acquired mainly at Loch Ewe and the Royal Naval College, Dartmouth during Annual Training. He has always been a most loyal member of the section and we shall miss him.

All the Ceremonial Party, particularly L.S. Ahern, who as winner of the 'Nulli Secundus' Competition took the Parade, are to be congratulated on the standard of their appearance and drill.

With the Inspection behind us we look forward to the Annual Training. This year parties are going to Loch Ewe for Arduous Training and to the Royal Naval College at Dartmouth and in addition Lt. E. C. Boulton and S.-Lt. S. C. Brooks are taking a Motor Fishing Vessel and twelve cadets cruising in the Clyde area. A smaller party is going in H.M.S. *Eastbourne*, the leader of 17th Frigate Squadron, to the Western Isles for a week of exercises.

Our parent establishment, Linton-on-Ouse, have continued their unflinching support. Lieutenant M. H. Freeman, R.N., has been particularly generous with his time and assistance and C.P.O. Rogerson is always willing to do anything at all that is requested of him. We are indebted to them both.



ROYAL AIR FORCE SECTION

In the Summer Term, ten corps days were effectively used, most of them being taken up in training for the Annual Inspection at the end of June. At the beginning of term, however, an Air Proficiency Course under Flight-Lieutenant Jones of R.A.F. Topcliffe was held. The training for the inspection involved Glider training, Survival training and rehearsals for the actual parade and the Guard of Honour.

The Glider training was of a very high standard under the guidance of Sgt Kennedy, and many practice launches, both along the ground and in the air, were made. The Survival training, involving the making of bivouacs and tents out of parachutes, and the instruction on how to survive in limited conditions, was excellently organised and instructed by Flt-Sgt Leven and Sgt Poloniecki.

In the rehearsals for the Annual Inspection, the section did not seem, at first, very successful in the drill—but with the help and encouragement that we received from the R.A.F. Regiment, Catterick, the parade turned out to be more than satisfactory.

In the 'Nulli Secundus' Competition, Under-Officer Russell won the Eden Cup for the best N.C.O. in the R.A.F. Section. Flying Scholarships were won by W.O. Cox, Sgt Kennedy and Cpl Grzybowski, and Cdt Smith attained Gliding Proficiency during the Easter holidays.

The Annual Camp was held at the Royal Air Force Regiment Depot, Catterick. Fourteen cadets, under Captain M. R. Everest, seconded from the Army Section for the duration of the camp, spent a most useful week with a training programme of unusual variety. The Detachment lived in tents on the edge of the airfield, but were able to enjoy the use of all the training and social facilities of the camp. Three nights were spent out in tactical and survival training, while the remainder of the programme included training in Fire Fighting and Crash Rescue, Orienteering, Life Saving, Canoeing, Shooting, .303 and L.M.G. and Gliding.

We are very much indebted to the Commandant of the Depot, Group Captain D. G. Roberts, M.B.E., M.M., R.A.F., and his staff, for their hospitality. In particular our thanks are due to our liaison officers, Flt-Lt. A. Caswell, R.A.F., and Flt-Lt. E. Butler, R.A.F., who did so much to make our stay so profitable.

SHOOTING

The Ashburton Meeting in 1966 will remain in the memories of many for years to come. Conditions were described by the range superintendent as the worst in his experience over the past fifty years.

Rain fell continuously throughout the morning as we shot from 200 yards and a score of 243 was reasonable enough. In the afternoon thunderstorms and driving rain made shooting extremely difficult and only those who kept water out of their magazine and telescope stood any chance of success. Regrettably we failed and no less than six outers, all up at twelve o'clock, were recorded with the inevitable loss of a possible eighteen points. Little wonder our score at 500 yards was no more than 219 and a total of 462 placed us forty-seventh and just in the upper half of the final table of results. The Public Schools Snapshooting and Marling competitions which should have followed were cancelled.

Prior to the above meeting the team had shown good form and in the Northern Public Schools meeting at Altcar won two of the matches and were positioned second in one and third in two of the other events.

INTRA-SCHOOL COMPETITIONS

Johnson-Ferguson Cup (.22) won by T. M. Fitzalan-Howard.
Stourton Cup (.303, Bisley) won by T. M. Fitzalan-Howard.
Under Sixteen Cup (.303, Bisley) won by T. M. Fitzalan-Howard.
Anderson Cup (.303) won by S. H. Watling.
Inter-House Cup (.303) won by St Aidan's House.

THE JUNIOR HOUSE

At the beginning of the term we welcomed back Mrs Simkins as Matron after a term's absence in the Channel Islands. P. Redmond was appointed Captain of Cricket and N. G. J. Gaynor, Vice-Captain.

The weather provided its almost customary indifferent start to the term and the athletic programme was immediately put under way. The results of the running events gave the Blue team a very long lead on points, particularly as N. G. J. Gaynor, winner of both the 100 and 440 Yards races, belonged to that side. D. P. McKenna carried off the final of the half-mile in style, reminiscent of his running success in the long distance events of the previous term. The relay was not run for some weeks after the official training had ceased and then the Red team managed to win with a handsome lead over their rivals.

The High Jump competition was not well supported this year in spite of the large numbers who began training some weeks before the event. On the day, not a single boy in the first year competed for the Cup, although one entry had to withdraw because of injury. D. P. McKenna won the competition with a jump of 4 ft 2 ins. N. G. J. Gaynor, who had earlier jumped 4 ft 5 ins, was the runner-up.

The weather was sufficiently good to enable swimming to take place on most days throughout June and July. As a result of the favourable temperatures the swimming events were well supported and revealed some considerable talent. The Hall race for free style swimming

was won by C. G. M. Meares with F. A. Cape as a close second. M. T. Ritchie won the diving competition although N. R. Cape was also very impressive. In the back stroke race, B. A. McGrath came first and M. T. Ritchie achieved his second success by winning the final of the breast stroke.

GOREMIRE day was held on Tuesday, 10th May. It was decided that this year the House would select a new venue for the traditional picnic and a site several hundred yards down the road towards the Sutton Bank Gliding Club was chosen. Here a break in the plantations provided shelter from the wind and seclusion from the now considerable traffic along the main road. The day was almost perfect from every point of view and the occasion was a great success.

The Exhibition was marked on the Saturday by a cricket match against a team of parents and friends in which the House managed to draw after losing 9 wickets for 82 runs in an attempt to reach a total of 157. On the Sunday the Junior House provided a particularly impressive display of all the arts. Not only was the Cinema Room full of exhibits of the highest order from the woodwork, art and calligraphy departments, but at the Prize Giving in the theatre a performance of the *Pirates of Penzance* was presented with such professional flair that the audience was lost in its admiration for the production. Our thanks go to the producers, Mrs Houghton and Fr Henry Wansbrough, for this very magnificent performance. The play was later produced for a wider audience and a full review of this performance is to be found below.

THE PIRATES OF PENZANCE

or

THE SLAVE OF DUTY

by

W. S. GILBERT AND A. SULLIVAN

Major-Gen. Stanley D. J. R. Houghton
The Pirate King M. C. A. Lorigan
 Samuel (his lieutenant) M. S. L. Waide
 Frederic (the pirate apprentice)

P. C. S. M. Seilern-Aspang
Sergeants of Police A. E. Lewis

C. B. C. Dalglish

Mabel } General
 Edith } Stanley's
 } daughters
 Ruth (a pirate maid of all work)

P. B. Newsom
Chorus of Pirates M. D. Birtwistle,
 J. D. Dowling, B. A. McGrath,
 D. P. McKenna

Chorus of Police S. P. Barton,
 I. D. Bowie, N. D. Blane,
 C. A. Campbell, F. A. Cape,
 S. A. P. Maclaren, S. C. Ryder

Chorus of Daughters P. J. Ford, D. J. Kerr,
 R. F. C. Magill, C. J. V. Ryan
Electricians F. G. McEwen, J. S. Burford

C. R. Lochrane (Mabel) and M. C. A. Lorigan (the Pirate King) must also receive credit for outstanding performances. Yet these four only formed part of a first-class cast which sang its jolly way through a long and polished production without a hitch. If four get a special mention, this is in no way to detract from the choruses of Pirates, Police and Daughters. As the Head Master afterwards pointed out, it was impossible to award a single drama prize when only a couple of dozen could have done justice.

The producers were Mrs Rosemary Houghton and Fr Henry. Whilst the one designed an exquisite and colourful spectacle which drew spontaneous applause from the audience, the other groomed the choruses to perfection and conducted the finished product with kindness and confident sympathy. They are to be congratulated for producing such a delightful fantasy. The musical accompaniment, which contributed so much to the success, was the work of Mr Dore and his colleagues who formed a well balanced and highly skilful octet.

S.C.B.

THE PIRATES OF PENZANCE

It is believed that the last opera to be performed at Exhibition was during the 1890's; but there is no doubt that one of the highlights of the 1966 Exhibition was Gilbert and Sullivan's *The Pirates of Penzance* performed by the Junior House. This was a gem of a production, rapturously received not only by parents and boys of the Junior House but also by those of the Upper School who were lucky enough to attend. What a joy it was to hear some fine singing and witness acting just as fine.

The star of the show was D. J. R. Houghton, who played Major-General Stanley with almost professional élan. His firm, clear voice was pleasing; his acting ability undoubted. There was an excellent Pirate Apprentice in P. C. S. M. Seilern-Aspang; he too has a good voice and an abundance of acting talent.

In his speech the Headmaster congratulated the winners of Scholarships to the Upper School. Our congratulations go to S. L. Cassidy, P. J. Ford and S. C. Ryder on their success and also to P. B. Newsom who was awarded the first of the Elizabeth Wansbrough Scholarships for music. Fr Abbot later presented the prizes for academic work.

PRIZES

LOWER IV

Latin	S. L. Cassidy
Greek	P. B. Newsom
French	P. C. S. M. Seilern-Aspang
English	P. B. Newsom
History	S. P. Barton
Geography	C. B. C. Dalglish
Mathematics	S. L. Cassidy
Gen. Science	C. B. C. Dalglish

UPPER IIIA

Latin . . .	J. D. Dowling
French . . .	J. D. Dowling
English . . .	T. A. Doyle
History . . .	B. N. Loftus
Geography . . .	S. A. P. Maclaren
Mathematics . . .	B. N. Loftus

UPPER IIIB AND IIIC

Latin . . .	M. P. T. Hubbard
Greek . . .	N. R. Cape
French . . .	G. R. Gretton
English . . .	M. H. Ryan
History . . .	R. D. Dalglish
Geography . . .	C. V. Barker-Benfield
Mathematics . . .	P. G. Westmacott

LOWER III

Form Prizes 1. . .	T. A. Glaister
2. . .	C. G. M. Meares

RELIGIOUS INSTRUCTION

1. . .	P. J. Ford
2. . .	N. R. Cape
3. . .	J. C. Mounsey

SPECIAL PRIZES

Music	
Piano . . .	F. A. Cape
Strings . . .	P. B. Newsom
Woodwind . . .	C. B. C. Dalglish
Art 1. . .	F. N. Gilbey
2. . .	M. B. Sherley-Dale
Handwriting . . .	P. J. Ford
Head Master's	
Literary Prize . . .	P. J. Ford
Head Master's	
Special Prizes . . .	P. J. Ford
(Formal Lettering) . . .	D. W. R. Spence

CALLIGRAPHIC activity has continued with considerable success. Prizes were won in both the National Handwriting Competitions for which the House entered. P. J. Ford won a camera and C. V. Barker-Benfield a pen in the 'Look and Learn' Competition; P. C. S. M. Seilern-Aspang won a pen in the 'Platinum' Competition. Ford won the Junior House prize with A. M. Ryan as runner-up; these two have shown what a vast improvement can be achieved by anyone who practises.

At the Exhibition a distinguished display of writing was on view in the Cinema Room. The formal lettering of Ford and D. Spence was in a class of its own and the work done by them during their time at the Junior House has been excellent in quality and variety. Among the exhibits by first year boys those of P. O'K. Craven, A. M. Ryan, T. C. Bidie and S. L. Newton showed promise and we hope that they may fill the gap left by the departure of Ford and Spence next term. The display of ordinary writing—mainly italic—was good though there are still too many whose writing consists of a row of spikes. In all it may be said that Junior House writing is beginning to be something of which we may be proud.

ART

ART classes are held each week for an hour and half in the Upper School Art Room. The disadvantages of the Junior House not having its own art room are probably balanced by advantage of seeing work in progress in the Upper School and viewing the visiting exhibitions which are on display there. This year's work was not perhaps as diverse and rich in talent as last year but F. N. Gilbey who won the Art Prize showed as much promise and ability as one could wish, and M. B. Sherley-Dale who took second prize ably held his own. Both deserved their awards.

THE Junior House Gazette was published during the Exhibition with a title page featuring Captain Pugwash, drawn especially for this edition by John Ryan. The Editors, N. D. Blane and N. R. B. Sykes, are to be congratulated on their production.

CRICKET

ABOUT 100 woodwork jobs were completed by eighty-nine boys in the Junior House; eighty-three of these projects appeared in the Exhibition of 4th and 5th June. The most popular items were coffee tables, hanging shelves and book-cases, benches, stools, bowls and dishes, record cabinets, and tea-trolleys. The following were awarded prizes for exceptionally good work: Brennan C. M., Bowie I. D., Coghlan P. C., McKenna D. P., McEwen F. G., Ratcliffe C. M. B., Barton S. P., Dalglish C. B. C., Prendiville J. T., Doyle T. A., and Clayton J. P. The standard of work has continued to be of a very high order.

THE annual Punch took place on Sunday, 17th July. The Head Master was the principal guest and there were many of the teaching staff also present. The Head Monitor, P. Redmond, gave a short but spirited speech welcoming the guests and telling of the more notable achievements of the House during the past year. At the end of the evening the Head Master presented prizes for the sporting events and woodwork.

PRIZES

Lord St Audries Cup . . .	P. Redmond
Special Prize . . .	P. B. Newsom
100 Yards . . .	N. G. J. Gaynor
440 Yards . . .	N. G. J. Gaynor
880 Yards . . .	D. P. McKenna
High Jump . . .	D. P. McKenna
Cross Country . . .	D. P. McKenna
Point-to-Point . . .	R. A. Fitzalan-Howard
Boxing . . .	A. M. Ryan
Runner-up . . .	M. H. Ryan
Gosling Cup . . .	C. G. Leonard
Hall Cup . . .	C. G. M. Meares
Breast Stroke . . .	M. T. Ritchie
Back Stroke . . .	B. A. McGrath
Diving . . .	M. T. Ritchie
Biggest Splash . . .	C. B. C. Dalglish

ALTOGETHER eleven matches were played against other schools and of these games seven were won, one was drawn and three were lost. One game against Bramcote School had to be cancelled because of illness. The performance during the Cricket Week in July was particularly encouraging, for all the matches were won with the exception of the drawn game against the Old Boys.

This record would have surprised the team at the beginning of the season when they were not in good form. The side had no really outstanding players to begin with and it took a month or so of games and practice for the nucleus of competent cricketers to emerge with confidence in their play. Redmond and Gaynor provided a strong lead in all the games and their skills gave encouragement to the others who were later to gain such good results, notably Spence, Forsythe and Judd.

As can be seen from the record many of the scores in the early part of the season were meagre to say the least and did not provide sufficient support to the bowling. Barnard Castle provided some exceptional pace bowling which was difficult to play early in the term. In all the other games, except the match away with St Olaves, the attack was competently dealt with and a good score attained, frequently due to a well consolidated innings by one of the many successful batsmen in the team. The bowling complement was almost an embarrassment to the captain for he had a large number of good bowlers capable of a variety of delivery. Gaynor, Redmond, Spence and Forsythe were especially successful in this department of the game and all of them owed some of their success to the fielding of Judd at the wicket.

The following were awarded their Colours this term: N. G. J. Gaynor, D. C. Judd, D. W. R. Spence and M. T. Forsythe. Apart from the above players and the captain, P. Redmond, twelve others represented the House:

M. C. A. Lorigan, C. A. Campbell, C. M. R. Hardy, D. J. G. Lees-Millais, R. P. C. Hooke, T. E. Lintin, M. S. L. Waide, N. S. McCraith, S. A. P. Maclaren, P. B. Duguid, J. D. Dowling, and N. R. Cape.

At the end of term the Head Master awarded the following prizes for cricket:

All-rounder	P. Redmond
Batting	N. G. J. Gaynor
Bowling	D. W. R. Spence
Fielding	D. C. Judd
Improvement	C. A. Campbell

RESULTS

- v. BARNARD CASTLE. Away. Lost.
J.H. 24.
Barnard C. 104 (Redmond 4 for 24).
- v. AYSGARTh. Away. Won.
J.H. 89 for 9 dec. (Forsythe 32).
Aysgarth 59 (Gaynor 5 for 14, Spence 3 for 6).
- v. ST OLAVES. Away. Lost.
J.H. 30.
St Olaves 31 for 2.
- v. POKCLINGTON. Away. Won.
J.H. 141 for 8 dec. (Gaynor 49, Redmond 25, Waide 29 n.o.).
Pocklington 44 (Gaynor 5 for 11, Forsythe 3 for 3).
- v. BARNARD CASTLE. Home. Lost.
J.H. 33.
Barnard C. 49 (Forsythe 5 for 12).
- v. ST OLAVES. Home. Won.
J.H. 127 (Judd 49, Spence 21).
St Olaves 59 (Gaynor 5 for 13, Redmond 3 for 10).
- v. AYSGARTh. Home. Won.
J.H. 121 for 8 dec. (Spence 54).
Aysgarth 77 (Forsythe 5 for 14).
- v. OLD BOYS. Home. Drawn.
J.H. 77 for 6 (Gaynor 24, Redmond 19).
Old Boys 113 for 8 dec. (Gaynor 4 for 24).
- v. BRAMCOTE. Home. Won.
J.H. 128 for 7 dec. (Campbell 34, Gaynor 29, Redmond 22).
Bramcote 50.

- v. LEEDS G.S. Home. Won.
J.H. 128 (Redmond 32, Gaynor 31).
Leeds 72 (Spence 7 for 12).
- v. POKCLINGTON. Home. Won.
J.H. 115 for 9 dec. (Redmond 47).
Pocklington 103 (Spence 3 for 12).

SCOUTS

THE Scout Troop has had another very active term, culminating in a week's camp on the North Devon coast. Forty-four of the troop's sixty members attended the camp and enjoyed extraordinarily fine weather in a most attractive camp site overlooking Bideford Bay. The beach provided the daily attraction of bathing and surfing, and some members of the troop found it rich in prawns, which added delicacy to the camp menu. Driftwood from the beach also made possible some ambitious camp site gadgets, such as tables and benches. Successful camp fires were held on most evenings; the vigour and enthusiasm of the singing at camp fires was well matched, if not surpassed, by the singing at Mass, which was celebrated for the whole troop on the first day of camp and on the Sunday, and for individual patrols on other days.

Training for badges during the term and at camp resulted in the award of fifteen First Class badges, rather more Second Class badges and a number of Special Proficiency badges.

The troop was divided into the same seven patrols for the camp as throughout the year, but as the 'Eagles' Patrol Leader, N. S. McCraith, was unable to be present, he was replaced by T. P. Gadd. J. P. Clayton was appointed Troop Leader at the end of June; he and the other Patrol Leaders are to be congratulated on the way in which they have guided their patrols successfully through the year's activities.

THE PREPARATORY SCHOOL

THE Officials for the term were:

Head Captain: N. B. Herdon.

Captain of Cricket: C. H. Ainscough.

Captains: A. F. Loring, S. M. Clayton, R. F. Hornyold-Strickland, I. A. Campbell, J. A. Durkin, P. S. Gaynor.

Secretaries: A. J. Hope, J. H. Deedes, J. C. Gosling, S. C. G. Murphy.

Sacrists: E. J. Young, N. J. Leeming, N. O. Fresson, R. M. Lewis.

Anteroom: M. A. Lloyd.

Bookmen: C. C. Franklin, J. A. A. Potez, J. K. Glaister, F. Seilern, D. J. G. Loftus.

Art Room: J. P. Guiver, R. J. Nelson, B. P. Rambaut, C. A. Ratcliffe, J. G. McDonnell, S. F. S. New.

Librarian: P. N. Nelson.

Carpentry: B. Peacock, M. C. Liddell, E. P. S. Graves, J. A. Stilliard.

Office-Man: A. P. H. Kerr.

staff for all the wonderful meals they have organised for whole holidays and outings, and to Mr Jack Leng and his assistants for the enormous number of strawberries they have produced for us this year. We also congratulate the gardeners on the beautiful flowers they have produced this term, and the ladies who have arranged them so beautifully in the Chapel and the Hall.

The Speech Day Concert this term was sadly marred by the absence of Fr William and Fr Hilary, both in hospital. Fr Gervase paid tribute to them, and also thanked all of the staff for all that they have done for Gilling. Fr Patrick told us that a large number of the Third Form had done well in the Junior House Entrance Examination, and several of them very well, and he awarded £30 scholarships to A. F. Loring and N. B. Herdon. We offer them our congratulations. Fr Abbot reassured us that Gilling is not going to be closed down, but that in about 1974 it will be keeping boys to the age of thirteen-plus. We had tea in the Garden, and in the Art Room we found an excellent art exhibition which gave proof of the excellent tuition of Miss Porter, Miss Metcalfe and Mr Bunting.

We are sorry that Mr Vincent Brennan is leaving us, and we wish him the best of luck. We are most grateful to him for all his help during the two terms that he has been with us.

PRIZES

FIRST FORM B

R.K.	C. E. Lees-Millais
Form Prize I	C. E. Lees-Millais
Form Prize II	J. P. Orrell

FIRST FORM A

R.K.	C. A. Graves
Form Prize I	A. J. Craig
Form Prize II	N. J. McDonnell

ON 6th July, Mrs Gordon Foster very kindly welcomed us to Sleightholmedale again. The weather was perfect, and we had a most enjoyable day. We are most grateful to her for her hospitality. We are also most grateful to Matron and her

FORM IIB		SPECIAL PRIZES	
R.K.	P. B. Ryan	SCIENCE	
Latin	A. J. A. Tate	S. C. G. Murphy	
Mathematics	A. J. A. Tate	ART	
English	P. B. Ryan	Third Form	N. B. Herdon
French	J. E. Tomkins	Second Form	S. R. Tracy Forster
Geography	The Hon. J. J. Stourton	First Form	J. V. R. Gosling
History	The Hon. J. J. Stourton	MUSIC	
Carpentry	J. J. Hornyold-Strickland	Third Form	J. P. Guiver
		Second Form	M. B. Spencer
		First Form	A. J. Craig
		HANDWRITING	
		Third Form	N. O. Fresson
		Second Form	P. J. Sommer
		First Form	R. J. G. Raynar
		PHYSICAL TRAINING	
		Third Form	S. C. G. Murphy
		Second Form	J. M. T. O'Connor
		First Form	M. D. Leonard
		THE P.T. CUP . . . Trojans	
		THE ATHLETICS CUP	
		R. F. Hornyold-Strickland	
		CRICKET	
		1st XI	C. H. Ainscough
		2nd Set	B. Peacock
		3rd Set	P. J. Brady
		4th Set	S. N. Lintin
		5th Set	N. T. Peers
		SWIMMING	
		Crawl Cup	J. A. Durkin
		Diving	J. P. Pickin
		BOXING	
		Senior Cup	P. S. Gaynor
		Best Loser	P. J. Ryan
		Junior Cup	J. M. T. O'Connor
		Best Loser	C. M. Durkin
		SHOOTING	
		Cup	S. M. Clayton
		CHESS	
		Senior	N. B. Herdon
		Junior	S. D. Mahony
		J. J. Hornyold-Strickland	

SPEECH DAY CONCERT

19TH JULY 1966

GOD SAVE THE QUEEN

Orchestra
Minuet *Wranitzky*
Allegro *Müller*
Minuet *Mozart*

Solos

Allegro Vivace *Kuhlau*

W. Marsden

Allegro *Mozart*

M. Heath

Duet *Trev*

Guiver, Fresson

Trio: Prize Song *Wagner*

T. Dowling, Guiver, Fresson

Harmonic Verse

Road Song of the Bandar-Log

Rudyard Kipling

Les Saucissons

Part Songs

The Handsome Butcher

(Hungarian Folk Song) *Seiber*Let Down the Bars, O Death *Barber*

Trois Chansonnettes:

Au Cabaret

Le Bourds et la Clochette

Je te l'Avais Bien Dit

Unison Songs

Hark! the Echoing Choir *Purcell*

Have you seen but a white lily grow?

*Anonymous*May *Britten*

ORCHESTRA

1st Violin: T. Dowling

2nd Violin: F. Seilern

'Cellos: J. P. Guiver, N. O. Fresson

Recorders: B. Peacock, J. P. Townsend,

J. C. Gosling, R. J. Nelson

LAST year was a vintage year for string players at Gilling, this year it was strawberries. But if Mr Leng had his prize plants uprooted and transferred across the valley, it might be a different

story. The resolute small band of surviving string players and recorders, led by T. Dowling, gave a valiant performance of three items, two minuets and a Papagenoish Allegro by Muller. There were two solos; W. Marsden played a Kuhlau Allegro with great solidity at the pianoforte, M. Heath gave a most artistic performance on his recorder of a movement by Mozart. The witty realisation of the accompaniment was by Mr Greenfield. A duet for two unaccompanied 'cellos played by Guiver and Fresson achieved a curious transformation of the instrument described by Tovey as 'taking an unfair advantage of one's emotions'. In those innocent hands it had all the lumbering solemnity of Paul Nash's two stones taking a walk in the afternoon. Wagner's Prize song, Hitler's favourite, played as an accompanied trio by Dowling, Guiver and Fresson, also 'suffered a change into something rich and strange'. This classic outburst of a robust Teutonic tenor was subdued to decorum and the prize reduced from the massive proportions of a Wagnerian heroine to those of a cricket bat. Two samples of Harmonic Verse were performed under the command of Mr Brown with almost military precision. The French piece, accompanied by suitably Gallic gestures, reduced a two-year-old behind me to almost hysterical appreciation. Do French schoolboys, one wonders, give similar imitations of John Bull's shopkeepers?

The choir singing at Gilling is always a delight. All three part-songs were well done—an ambitious Barber reminiscent of Gibbons' 'O Lord, Increase Our Faith' made one hope for a chance of hearing the boys, with the admirable assistance of the staff and Community, in some of the great English madrigals. The unison songs included the touching 'Have you seen but a white lily grow' and Britten's 'May', not quite as good as Morley's. The crown of the afternoon was Purcell's 'Hark! the echoing Air' (surely not CHORUS). The words 'pleased cupids clap their wings' sung by those fresh

fearless voices suddenly brought an expectation of wings spurting through the neat grey shoulders and a soaring through the window to regroup on the Vanbrugh façade. Finally may one beg for a short ceremony at which a few juniors suitably clad and quoting the last line of Act III, Scene i of *A Midsummer Night's Dream*, might come forward and stifle Mr Lorigan's (inspired) groans.

M.R.

ART

Third Form

THE year began with some careful drawing in pencil. Then subsequently some still life groups were drawn and coloured. With the summer months the classes were beginning to look outside the Art Room at vehicles and surrounding buildings, always with the intention of accurate drawing and careful observation. Needless to say, not always with accurate results. But the classes have been enthusiastic and industrious. It is an insidious task to single out names for mention, but Herdon, Glaister and Ratcliffe, show promise of differing but interesting abilities. They should be worth watching. There were two expeditions, one to the Art Room at the College to see the Summer Exhibition of Drawings and Paintings; and the other to Helmsley Castle to see an Exhibition of Sculpture, Painting and Pottery which was sponsored by the Ryedale Festival Committee.

J.B.

Second Form

The Second Form has worked enthusiastically at a variety of subjects, and their paintings cover two walls of the Art Room. Tracy Forster has illustrated scenes from the *Thunderbird* TV programme, while J. M. O'Connor has shown more interest in trees and landscapes. Mahony, Clarke, Marsden W. and Dowling H. have many attractive exhibits. Good work has also been done

by Marsden A., Heath M., Foll C., Smith, Wright, Ryan P. B., Stourton, Hornyold-Strickland J., Durkin C., Pickin J. and Sandeman.

L. PORTER.

First Form

The First Form have spent the term happily painting. Some of them show a lively imagination and they have made a jolly collection of face masks. The most outstanding boys are Gosling J. V. R., Raynar, and Craig A. J.

The Handwork also has been quite successful. Clay has again played a prominent part. Toby jugs proved a popular subject also totem poles and figurines.

W.M.

SWIMMING

HAVING used the swimming bath last autumn especially for the instruction of the weaker swimmers it was possible to modify the swimming time table this term so that every boy could have a bathe at least five days a week, and the best swimmers could be coached every mid-morning break. The new badges for swimming colours had arrived, and it was not long before they were being worn by those who practised hard and showed a good mastery of all four strokes.

The Swimming Competition was held late in June, and we were most grateful to Fr Anselm for judging the events, and to Curzon, Tilleard, A. Cape, M. Anthony and McCann, who rounded off the afternoon with an impressive demonstration of the various racing strokes which was most instructive and inspiring.

J. Durkin won the Crawl Cup, followed by P. S. Gaynor, Murphy and Herdon. J. P. Pickin won the Diving Competition, with T. O. Dowling second; Murphy and Potez were joint winners of the Dolphin, and J. Glaister won both the Back Crawl and the Breast Stroke. The Freestyle Relay was

won by the Spartans (A. Tate, P. Gaynor and Murphy) from the Trojans (May, J. Durkin and Potez) and third came the Romans (Pickin, J. O'Connor and Herdon).

The remainder of the term was spent on time trials leading up to the Swimming Finals, and Clayton and J. Glaister went on to reach a good standard at life saving. The highlight of the time trials was Murphy's 50 Yards Freestyle in 34 seconds, four seconds less than the previous record. In the First Form Finals, J. V. R. Gosling and Moore were the winners. In the Second Form the honours were shared between J. O'Connor, C. Sandeman and A. H. Foll, and the Third Form winners were J. Durkin, Herdon and Murphy.

Swimming Colours were awarded to Murphy, Herdon, P. S. Gaynor, J. Glaister, Potez, Clayton and J. Durkin. All had a good mastery of all four strokes, and there were ten others in the Third Form who were awarded badges for good style at Crawl or Breast Stroke. Which of them will reach the School team and perhaps return to give us a demonstration in years to come will of course depend on themselves: on their own wholehearted determination to make full use of all opportunities.

CRICKET

1ST XI RESULTS

- v. BRAMCOTE 'A' XI. Away. Lost.
Gilling 30.
Bramcote 34 for 5 (Ainscough 4 for 19)
- v. BRAMCOTE 'A' XI. Home. Drawn.
Bramcote 91 for 7 dec. (Liddell 4 for 30).
Gilling 90 for 8 (Murphy 36, Potez 25).
- v. A JUNIOR HOUSE XI. Home. Won.
Gilling 99 (Campbell 27, Lewis 15).
J.H. XI 30 (Ainscough 6 for 15, Murphy 3 for 13).

- v. THE GRYPHONS. Home. Drawn.
Gilling 95 for 6 dec. (Potez 49, Murphy 20).
Gryphons 94 for 6.
- v. ST OLAVE'S. Home. Drawn.
Gilling 67 for 7 dec. (Liddell 32, Ainscough 19).
St Olave's 54 for 8 (Ainscough 3 for 19).
- v. GLENHAW 'A' XI. Away. Won.
Gilling 121 (Ainscough 42 n.o., Liddell 27).
Glenhew 75 (Ainscough 5 for 49).
- v. MALIS HALL 'A' XI. Home. Lost.
Malis 81 (Ainscough 7 for 39).
Gilling 56.
- v. ST OLAVE'S. Away. Won.
Gilling 77 (Liddell 18, Ainscough 16).
St Olave's 22 (Ainscough 5 for 15, Liddell 2 for 7).

2ND XI RESULTS

- v. GLENHAW 'B' XI. Away. Won.
Gilling 99 (Marsden 30, F. Howard 20).
Glenhew 19 (Spencer 4 for 5, Fresson 2 for 4).
- v. MALIS HALL 'B' XI. Home. Won.
Gilling 88 (Clayton 40, Peacock 15).
Malis 40 (Wright 3 for 4, Campbell M. 3 for 4).

If it is true to say that you can't have a good fielding side without a good wicket-keeper, it is equally true to say that you won't have a good batting side if you haven't got good bowlers. Fortunately, the opening bowlers of last year's XI were available again this season, so there was every prospect of the team being able to play attractive cricket and win a few matches. And so it turned out. Three of them were won, two were lost and, of the three drawn matches, all were exciting and two of them rather in our favour.

Ainscough and Liddell shared most of the bowling honours, with Murphy and Connolly at hand to give valuable support when the occasion arose. Most of the runs were scored by Ainscough, Liddell, Murphy and Potez, but Campbell, Lewis, Hornyold-Strickland and Glaister also made their contributions and, except in the first match, there was never any suggestion of a collapse if the opening batsmen failed to make a good start.

In the first match, against Bramcote, lack of practice, inexperience and a rain-soaked pitch accounted for the traditional low score. But from then onwards confidence grew quickly, and with it a sound batting technique and a determination to stay in and score runs. The fielding, though not brilliant, was adequate. Running between the wickets was poor until we were taught a valuable lesson by the Malsis Hall XI. Thereafter, quick singles were taken whenever the opportunity arose and the score was pushed along at a very satisfactory rate.

C. H. Ainscough captained the side admirably, and his enthusiasm and determination soon spread to every member of it.

Highlights of the season were: the tireless bowling of the Captain—in most of the matches he bowled more than 15 overs—and a fine 42 not out of his against a fast and aggressive Glenhow bowler; a very sound innings played by Liddell on the same occasion; accurate throwing by Murphy from fine-leg and a most valuable innings of 36 by the same player in the return match against Bramcote—probably the best match of the season; the excellent backing-up and fast running of Hornyold-Strickland and Sutherland.

1st XI Colours were awarded to Liddell, Murphy and Potez.

The following represented the School at various times:

1st XI: Ainscough (*Capt.*), Liddell, Murphy, Potez, R. Hornyold-Strickland, I. A. Campbell, Lewis, Glaister, P. S. Gaynor, Clayton, Connolly, Herdon, Sutherland, Peacock, S. E. Wright.

2nd XI: Clayton (*Capt.*), J. A. Durkin, Peacock, Wright, M. B. Spencer, A. P. Marsden, H. Fitzalan Howard, Hooke, O'Connor, M. A. Campbell, J. Hornyold-Strickland, McDonnell, Fresson.



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During the last few months he may have felt some bodily weakening. Certainly his thoughts often turned towards death. He faced it as we should all hope to face it: with ready resignation and relying on the mercy of God as our sole but sufficient ground of hope.

The mercy of God has taken him. We shall restore his body to earth, pray for his soul and remember him with admiration and affection, so human, so monastic, so priestly. May God give rest to him.



LIEUT-COMMANDER A. M. PALAIRET

Lieut-Commander Anthony Palairêt died on 7th January, aged forty-five, in St Thomas' Hospital. He was at school at Gilling Castle, the Junior House and St Cuthbert's, and often revisited Ampleforth in later years.

On leaving he went into the Navy and had finished his training and received his Commission only just before the outbreak of war, while he was on leave in Athens where his father, Sir Michael Palairêt, was British Minister. He left at once to join his ship in the Mediterranean, and was on active service there, in northern waters, off West Africa and in other parts of the world, and later in destroyers in the Korean war from 1951 to 1953.

In the following year Anthony was invalided out of the Navy, but was able to renew his contact with it to some extent when he worked at the United Services Staff College at Latimer.

During his last years he suffered intensely, but uncomplainingly, from what was eventually diagnosed as a tumour on the brain. He could walk only with difficulty, but in spite of everything he carried on his work, and in 1964, just a year before going into hospital, he and his wife joined the Ampleforth pilgrimage to Lourdes, missing nothing of the strenuous routine.

Anthony died in the hospital after four months during which he was often in great pain. His wife and his mother were with him daily, and he was constantly visited by Father Flood and other priests of Southwark Cathedral. Father Flood said the Requiem Mass, and spoke of his courage and patience and his influence for good in others in the hospital. He was buried by Fr Raphael Williams beside his father at Wells in Somerset.

To his wife and his six children, to his mother and his sister we offer our sincerest sympathy.

OLIVER BORLAND

1902—1966

IN MEMORIAM

τί δ' οἶχει λαθῶν; πόθος γὰρ πόθος
vale supremum dicere.

ἀλλ' οὐ φροῦδος ἦμιν ἐκ καρδιῶν,
conviva iucundissime.

Ἰλάσθητι καὶ ποτ' αὐτῶ, Θεός,
da sempiterna gaudia.

B.V.

Leonard Borland (the name Oliver which he invariably used arose, he said, from a Dickensian occurrence at the dinner-table during his school-days) died suddenly and peacefully at Ampleforth on 27th January. He was born in 1902, the son of a distinguished musician, attended the City of London School, and went up to Oxford as a scholar of St John's College, where he read *Literae Humaniores*. There followed a number of years with an oil company in India, the source in later life of a rich store of 'period' anecdotes. It was at this time also that he married, and, though he died a widower, he is survived by a daughter and three grandchildren.

Oliver Borland first visited Ampleforth in 1932, when he applied for the post vacated by Bernard Nash. He was interviewed by Fr Herbert Byrne, then head of the Classical department, but was not appointed. He did, however, spend the next few years teaching, both privately and at Sebright School. Early in the war he enlisted as a private soldier and was stationed at Thirsk, whence, becoming interested in the Catholic Church, he renewed his acquaintance with Ampleforth, and made regular visits here to receive instruction from Fr William Price. He was later posted to the South and was finally received into the Church at Farm Street, maintaining until the day of his death a very faithful observance of his religious duties.

After the war he spent some time lecturing for the British Council, and in January 1954, a few days before the death of Fr Paul Nevill, again arrived at Ampleforth as a member of the Classical staff. After a period in lodgings in the village (his immense bulk persuaded him, characteristically, to arrive each morning in a taxi) he suffered a serious illness, and moved to a room on the Old Music Gallery. His majestic gait and his commanding figure, only half-heartedly reduced by medical regimen, soon became a familiar sight in the corridors of Ampleforth.