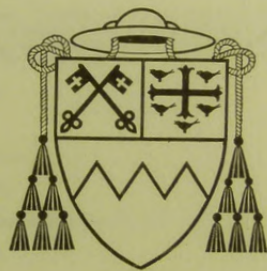


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THE AMPLEFORTH JOURNAL

Volume LXXII

February 1967

Part I

A TRAGEDY

READERS of the JOURNAL will have been as distressed and bewildered as the Community at the sad decision of Fr Charles Davis to reject the Church and to give up the exercise of his priesthood. Such things have happened before, but it is nonetheless a tragedy. Fr Davis had done much for the Church in this country; his ideas, expressed with a very English lucidity and simplicity, have both inspired and helped many. We cannot agree that he has done the right thing now, but we are grateful to him for all his help in the past; it is now up to us to help with our prayers this shepherd who has so sadly lost his way in the mist. We print in this issue one of his last articles; it expresses clearly an important truth. We pray earnestly that he who has so often shown us the way we must follow to bring Christ to others will himself come one day to see that it is only by returning to it himself that he will find true peace and happiness. Should he ever do so, he will find also waiting for him the love and respect of his brethren.

BASIL HUME, O.S.B.,

Abbot of Ampleforth.

THE CHURCH IN TRANSITION

It can hardly be maintained that the Vatican Council has led the Church into calm waters. What we are experiencing looks very much more like a storm, and it does not look as though the storm will be short lived. It seems opportune therefore to recall that calm was never promised to the Church by Christ, who founded it. On the contrary he promised his followers persecution and trial: "In the world you will have trouble, but be brave; I have conquered the world".

We must, however, attempt to understand what is happening; it is not enough simply to endure it. Not every Catholic has the same reaction to what is happening. Some feel that familiar things are slipping away and leaving them destitute; forms and ceremonies and assumptions about the structure of the Church, which seemed to them to be the very expression of her permanence and stability are changing. Others find the change too slow; they want to experiment beyond the scope of the Council's initiatives

NEW LADY STATUE

See page 96



and they speculate with disturbing zest on the future patterns of Christian life which they think they see emerging.

Both attitudes—the dislike of change and eagerness for change—have their justification and their dangers. The Church is a living thing and, as Newman said: "To live is to change, and to be perfect is to have changed often." Change and development are the manifestation of the very life of the Church. To those who have a sense of history there is nothing strange or disturbing about this fact. On the other hand there is an identity at the centre of all living things, the existence and reality of which is accentuated by every development; and this is pre-eminently true of the Church.

The question is where is this identity to be found in the Church. Certainly it does not exist in the juridical structure of the Church, which has changed in the past and will change again. Nor is it to be found in forms and ceremonies and the structure of the liturgy, which have changed often and will change again. The identity of the Church is to be found in her teaching office and sacramental life. Wherever she is found she will be found teaching with authority the revelation of Christ and ministering His grace to every age through the sacraments; and at the centre of her life will be the Mass. By these essentials she has always been recognisable and always will be. Here there is always calm in the Church—even if it is like the calm in the eye of a hurricane, 'the still centre of a turning world'.

A time of change and development like the present is always a testing time for individual Catholics for it tests their fundamental attitude to the Church. Those who look for and seek to impose their own pre-conceived ideas are not only in danger of falling away; they actually impede the development which has already begun. It is only those who have the courage and resolution to preserve their love of the Church, because in her they see Christ living in the world, who can withstand the perils of the time and contribute by their lives to that development which will preserve the Church renewed and strengthened to minister to the next age. The essential contribution which every Catholic, in whatever station, is called upon to make to the future of the Church is holiness of life. It was so in the beginning and that at least has not changed.

THE EDITOR.

THE AUTHORITY OF CONSCIENCE AND THE AUTHORITY OF THE CHURCH

As the essence of all religion is authority and obedience, so the distinction between natural religion and revealed lies in this, that the one has a subjective authority, and the other an objective. Revelation consists in the manifestation of the Invisible Divine Power, or in the substitution of the voice of the Lawgiver for the voice of conscience. The supremacy of conscience is the essence of natural religion; the supremacy of Apostle, or Pope, or Church, or Bishop, is the essence of revealed; and when such external

authority is taken away, the mind falls back again of necessity upon that inward guide which it possessed even before Revelation was vouchsafed. Thus, what conscience is in the system of nature, such is the voice of Scripture, or of the Church, or of the Holy See, as we may determine it in the system of Revelation. It may be objected, indeed, that conscience is not infallible; it is true, but still it is ever to be obeyed. And this is just the prerogative which controversialists assign to the See of St Peter; it is not in all cases infallible, it may err beyond its special province, but it has in all cases a claim on our obedience . . . And as obedience to conscience, even supposing conscience ill-informed, tends to the improvement of our moral nature, and ultimately of our knowledge, so obedience to our ecclesiastical superior may subserve our growth in illumination and sanctity, even though he should command what is extreme or inexpedient, or teach what is external to his legitimate province.

NEWMAN, *Development of Doctrine* II, 11.

HOPE

To give way to depression, to face the day's sorrow without hope is to have lost the battle before it begins; it is to betray our cause, to take it out of God's hands and surrender it to the welter of earthly chances. Hope is itself a victory because it is the soul's grasp of God.

George Congreve.

A HIDDEN GOD

THERE can be no doubt that the present movement of reform in the Church is the work of God. To fail to see the finger of the Spirit in the achievement of the Second Vatican Council would be spiritual blindness—blindness to the light of the Spirit. But God works through men. By their weakness and sins men introduce flaws into the effects of God's action. No movement within the Church is ever unmarked by human defect or free from the taint of man's wilfulness and failure to respond fully to God's grace. To point, then, to dangers in the present reform is not to doubt its divine origin, but simply to recall the need for purification and the duty of constant self-examination.

Much speaking in different places on themes of renewal has brought me into contact with many people seeking to revivify their faith. I have found a sense of emptiness, but together with it a deep yearning for God. There is an emptiness at the core of people's lives, an emptiness waiting to be filled. They are troubled about their faith; they find it slipping. I am not speaking of those who are worried about recent changes. These people are not. But they are looking for something more; they are looking for something to fill the void in their lives, and what they hear does not do that. The more perceptive know they are looking for God. He seems to have withdrawn from the world and from them. They come to talks by speakers like myself. They hear about the new liturgy, about the new understanding of the layman's role, about collegiality, about the Church and the world, about a thousand and one new and exciting ideas. They are duly impressed. But who will speak to them quite simply of God as of a person he intimately knows, and make the reality and presence of God come alive for them once more?

Before such need, how superficial, pathetically superficial, is much of the busyness with renewal. We reformers know so much about religion and about the Church and about theology, but we stand empty-handed and uncomfortable when confronted with sheer hunger for God. Holiness is less easily acquired than fluency in contemporary thinking. But people who, after listening to our enthusiastic discourses, quietly ask us to lead them to God are, though they do not know it, demanding holiness in us. I fear they may find everything else but that. The harnessing of modern publicity and know-how to reforming zeal is a potent cause of deception. Saints were required in the past to renew the Church. We suppose we can get by as spiritual operators.

It has long been recognized that religion may be used as a way of escaping God. People carry out their formal religious duties punctiliously, because this allows them to leave God out of the rest of their lives. They can live in peace without being troubled by His inexorable demand for holiness. They have given a sop to higher things so that they can remain in mediocrity. They have blunted God's call to a total love. That is why God often finds the honest sinner more open to His invitation.

Zeal for renewal may be used in the same way. The busier we are about liturgical matters, the lay apostolate, ecumenism, the biblical revival, reform of Church structures and all the rest, the more incessant our activity in the cause of the *aggiornamento*, the less need there is to confront the reality of God in our own lives. We are covering over the void in our own hearts. A fear prevents us from admitting the emptiness we should find there.

We must face that emptiness, because it is the presence of God calling us to Himself. God is in truth a hidden God. He comes to us under cover of darkness. It is when we have uncovered the void within ourselves, opened up the empty space of our need for God, that we can encounter God in sheer faith. He refuses confusion with our concepts and images, with our words and plans. He will not subject His action to our glib ordering. He tolerates patiently our attempts to arrange His work without Him. But He waits for those prepared at long last to meet Him in the silent and humbling darkness of faith and to surrender themselves unreservedly to His Love.

On those who do so, the solid work of renewal depends. People, without often saying it, suspect that holiness unfits a person for the struggle reform entails. For their own comfort they are confusing true sanctity with its semblance. But there is indeed a difference of depth and tone where holiness is at the centre. And the holy continue where others leave off, revealing to men the God who is present in His apparent absence.

CHARLES DAVIS.

[This article was published in the 29th January issue of *America*.—EDITOR.]

SCIENCE TRIUMPHANT

EXTINGUISHED theologians lie about the cradle of every science, as the strangled snakes beside that of Hercules.

T. HUXLEY.

COMMANDMENTS

MOST people believe that the Christian Commandments are intentionally a little too severe, like setting a clock half-an-hour ahead to make sure of not being late in the morning.

KIERKEGAARD.

TWO MEN: ONE LESSON

See, Brethren, how carefully you have to tread, not as fools but as wise men do, hoarding the opportunity that is given you in evil times like these. No, you cannot afford to be reckless; you must grasp what the Lord's will is for you.

I draw your attention to two men who succeeded in grasping what the Lord's will was for them. One was a big man about whom you already know much. The other was a little man about whom you know almost nothing. I call the first 'big' because his career was brilliantly successful. The other I call 'little' because he lived in complete obscurity, and cannot be said to have had a career at all. They differed from each other in most respects. Yet they taught the same lessons first taught by Christ, lessons which it is necessary for all men to learn.

First, it is the vocation of every Christian to be a saint. 'You are to be perfect, as your heavenly Father is perfect.' (Mt 5.48)

Secondly, to evade this is not merely to risk but actually to incur everlasting unhappiness. 'He who is not with me, is against me; he who does not gather his store with me, scatters it abroad.' (Mt 12.30)

Thirdly, it is the personal responsibility of each human being to achieve sanctity. Christ confronts every individual with the need to choose between setting his heart on God or on the things of this world. 'No man can serve two masters . . . you cannot serve God and money.' (Mt 6.24)

Lastly, in order to achieve sanctity it may be necessary for a man to abandon everything he holds precious, for God wants the whole of a man; He wants his heart. 'He that loves father or mother, son or daughter, more than me, is not worthy of me.' (Mt 10.34-7) 'Seek first the kingdom of God and all other things will be added to you.' (Mt 6.31-3) 'If any man will follow me, let him deny himself, and take up his cross and follow me.' (Mk 8.34)

This does not mean that all men must abandon the world. The two men that I refer to were very much men of the world. Yet they were ready, too, for the kingdom of God. They were unhampered and free from the world, totally ready. They had before them that crystal-clear demand of Christ—'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind' (Mt 22.37-40). Those who do this are saints.

The big man was Thomas More. As you know, he lived a full life. He had a large and happy household, including three daughters and a son. He had a lovely house at Chelsea, with a fine library, park, orchard. He had lots of pet animals—beavers, weasels, foxes; and a monkey, his favourite, which Erasmus admired so much. He had a brilliant career, ranging from Oxford scholar to Lord Chancellor of England. He was world-famous and corresponded regularly with the finest European scholars of the age.

The little man was Franz Jaggerstatter. He lived a very obscure life. He was an Austrian peasant, and his village in Upper Austria is hard to find on the map. Nobody ever heard of him. He was poor, yet able to support his wife and family to whom he was devoted. He was not a very good farmer. He never had much of an education. He was not much good at anything—except prayer.

What these two men had in common was deep faith and constant prayer. And when it came to the special test which God allowed for each, neither wavered. Thomas More was beheaded in 1535 on Tower Hill, London, for refusing to acknowledge Henry VIII as head of the Church in England. Franz Jaggerstatter was beheaded in 1943 in the Brandenburg prison, Berlin, for refusing to fight in Hitler's army because he believed that the Nazi movement was anti-Christian. Both men died alone.

Both had friends who tried to persuade them to see sense and who in the end accused them of being foolish, selfish, fanatical, suicidal, mad. Both could have lived had they chosen to compromise their consciences; and both were offered every inducement to do so on the scaffold. It was their faith that allowed them to see the real issues clearly; it was their prayer that gave them Christ's ability to suffer.

Whether or not you agree with the stand taken by More and Jaggerstatter is beside the point, which is this: what the state required them to do did not conform, in their opinion, to God's will; they therefore decided to reject the state's demand; and this inevitably led to their giving up everything, families, possessions, life itself. In short, they were obedient to the Lord's will even unto death.

It is unlikely that we shall have to witness to Christ in such a dramatic and heroic manner. But it is certain that we are faced, and always will be faced, with the problem of getting our priorities right. It is not necessary to catch the headlines in order to be holy; More and Jaggerstatter were holy long before they caught the headlines. It was what they were that mattered, not what they did.

And it is what we are that matters, not what we do. You are naturally occupied with working out the very important problem of your future career, what you are going to do when you leave school. Nevertheless, it is more important to work out what you want to be when you leave school. This is certain, you must be men of faith and men of prayer. Do not be lazy or forgetful about this. This is of crucial importance. Achieve what you will in later life. Have a startlingly successful career like Thomas More—or have a very ordinary and rather dull one like Jaggerstatter; it matters not, one way or the other, in the long run. What matters is that you should be like Christ, whatever you do.

And as you busy yourselves with plans for being head of this, president of that, chairman of the other, do remember what Christ said about careers: What does it profit a man if he gains the whole world yet suffers the loss of his own soul?

[The above is a sermon preached in Ampleforth Abbey on the twentieth Sunday after Pentecost, 16th October. A review of a biography of Franz Jaggerstatter will be found on page 69.]

POST-CONCILIAR PROBLEMS : 1870 and 1967

'THERE will be no more converts! The Church isn't infallible any more!' Such was the cry of despair, an Anglican friend recently told me, issuing from her brother, a "Roman convert" of long standing, irritated beyond endurance by the controversies and changes of the last few years. It was the last straw when he, who had built a church on his African estate, had to attend mass said in Swahili.

A friend of mine who left the Church when she left school in the thirties, not long ago remarked to me, between laughter and dismay: 'This isn't the Church I left!'

One had joined and the other had left an organisation which both had expected to be immune from the passing of time. And the same aspect had attracted one and repelled the other: the structure of authority and discipline. *Structure*, because no society can exist without some authority and discipline, but the ways in which they are exercised can differ extremely.

I think my friend did not reject the Church so much as her convent school, with which she unconsciously identified it, having no Catholics in her family circle. At school she came under suspicion for some misdeed, but she could never discover what it had been. No one asked her, no one even told her, what she had done wrong. Her guilt was presumed: there was no possible defence. She was in a position similar to a theologian whose book had been put on the Index without his being told what were the objections to it and without his being given a chance to explain himself. But she was only a young girl; she rejected the whole system behind such injustice and secrecy.

The Anglican convert, on the other hand, elected to become a Catholic because he was tired of the compromises and uncertainties of the Church of England. The Roman disciplinary structure, as he found it in action, appeared to him inseparable from the preservation of the orthodox faith; and orthodoxy was accepted in its post-Tridentine, anti-Modernist formulation as a completed and unalterable system, aptly sustained by a liturgy ritualised for centuries down to the last prescribed gesture and syllable. When the debates of the Council began to break up this intellectual and devotional pattern, he felt the Church itself was crumbling.

I know that a similar unease, less explosively expressed, haunts many Catholics, whether converts or those who have lived all their lives in the Church. New ways of describing doctrine make them feel that dogmatic teaching has lost its meaning. Change in the ritual makes them feel the mass itself has changed. They sympathise with the rebels of the west in 1549, who said of the English Prayer Book: 'It is but like a Christmas

game'. Like them they would prefer the old Latin mass, though not perhaps 'with the priest alone communicating'.

On the other hand there are those who have felt the ecclesiastical system bearing heavily upon them and who can be disorientated by the new freedom of discussion to the point of ceasing to see the need to belong to the existing Church. Although this attitude may appear quite opposite to the one outlined above, I think both gain most of their emotional force from the lack of a real historical understanding of the Church. A system in its local manifestations, local in time if not geographically, comes to be identified with the Church as a whole and clung to or rejected in its entirety without the necessary discrimination.

These post-conciliar emotional problems are not new. Councils always shake people up. In the early centuries they provoked schisms of whole Christian communities; some of these still endure. Modern Councils seem to start only individual secessions, perhaps partly because of the plural society in which we live. Until relatively recently religion was so much a part of cultural life that it was difficult for an individual to opt out of the beliefs of his community; even in the sixteenth century the reformed churches came into being mainly as national or regional groups, or as large minorities within nations. But Councils are always unsettling, because things come under discussion which some people have taken for granted.

Perhaps it could help us to get our own problems in perspective if we glance at those that followed the First Vatican Council, as they are reflected in Newman's correspondence round about 1870. There was just as much unease that essentials had been changed. After all, it was the first Council for three hundred years, an unprecedented interval to elapse between Councils. But owing to the popular interpretation of the definition of papal infallibility in 1870, many people thought there would be no more Councils after that: any points of doctrine or discipline could be settled by the Pope. And though subsequent Popes did consider calling another, it took the charismatic simplicity of John XXIII actually to bring it about. In our Council some of the controversies that came to the surface had origins far back beyond those of 1870, but the most acute concerned problems which provoked the so-called Modernist crisis at the beginning of this century. This is far too large a subject to deal with here; suffice it to say that its course and resolution would have been very different had not the Ultramontane party won the day in 1870. Fears of revolution and unbelief led these men to supernaturalise the function of the Pope almost to the point of turning him into an inspired oracle.

Newman's opposition to this 'insolent and aggressive faction' is well-known; nor did he regret it when his letter to Bishop Ullathorne, containing this famous phrase, got into the papers. He had wished to make a protest, but had not felt himself in a position to do so. He was indignant that a matter so complex should be turned into a politico-religious

campaign. He had expressed his view more calmly in a private note made on 20th September 1869. 'Why is it, if I believe in the Pope's infallibility, I do not wish it defined? Is not *truth* a gain? I answer, because it *can't* be so defined as not to raise more questions than it solves.'

That this forecast was true is proved by the fact that the Second Vatican Council has begun the process of putting the dogma of papal infallibility in clearer perspective by its theological decrees on the nature of the Church and the collegiality of the bishops' office. From his knowledge of early conciliar history Newman was sure that this would happen in the end; definitions are as much starting-points as finalities. But meanwhile the polemics of the extremists made it difficult for Catholics to understand what infallibility involved—or did not involve. Newman would not dignify their activities by the name of theology. 'You must not hate theologians,' he told Miss Holmes on 9th December 1871, 'but theologians.'

By that time the definition was made and accepted by all the bishops, even of the minority; in its final form it was more moderate than the minimisers had expected. But the theologians made the most of their victory and were still in full cry after the Council, so that for many it was a time of acute anxiety and unsettlement. The definition of *papal* infallibility shook their faith in the infallibility of the *Church*. How could the Church be preserved from error if a Council could make a decree which it was impossible for anyone with a knowledge of history to believe? For they accepted the interpretation given by those triumphant Ultramontanes whom Newman called theologians.

The famous remark of W. G. Ward, the editor of the *Dublin Review*, that he would like an infallible pronouncement from the Pope delivered at breakfast every morning with *The Times*, worried many people, and among them Lady Chatterton. To her Newman wrote on 6th August 1870 that he thought it 'an exaggerated foreboding to contemplate a definition daily with the morning post bag. He (Ward) only says he should enjoy it *himself*. He does not anticipate any such thing'. He continued calmly: 'If definitions should become as plenty as blackberries, certainly it would be equivalent to a new dispensation,' but as God had promised to continue the Church to the end of the world, 'therefore I have no fear at all of any state of things different from what has been, in spite of the Pope's private wishes, if they be in favour of a new dispensation—which it would be a strong thing to say.'

Newman was able to reassure people in this almost light-hearted way because he brought to his large historical knowledge a deeper faith and a more imaginative understanding than that of some scholars, whose learning was academically more intensive than his own. While he repudiated the oracular status accorded the Pope in popular interpretations of the decree, he had always believed the Pope's office to be unique in the Church, and recognised a legitimate development of doctrine, based on the Gospel passages concerning St Peter. He said to Mrs William Froude, whose

husband was a sceptic, 'Early Popes acted in a way which needed infallibility as its explanation'.

'I detest many things historically connected with the Popes as much as you can,' he wrote to an enquirer on 9th September 1870, but he went on to point out the practical necessity, for a universal church, of a central authority, and remarked that so far as breakaway Christian communities were not supported by states they had 'no consistency or permanence, but have been like bubbles on the face of society rising and breaking.'

'But in the next place, where you have power you will have the abuse of power—and the more absolute, the stronger, the more sacred the power, the greater and more certain will be its abuse. "The treasure," we know, "is in earthly vessels." While men are men, spiritual power will have terrible abuses. It is the price we pay for its benefits.

'As to the particular doctrine (papal infallibility) I am not at all sure it will increase the Pope's power—it may restrict it. Hitherto he has done what he would, because its limits were not defined—now he must act by rule. I can't prophesy how it will be. Again, if terrible times are coming, this increase in his spiritual authority may be necessary to keep things together. This does not justify the way it has been carried at Rome—but God overrules evil for good. A heavy retribution may still await the perpetrators of the act.'

Newman did in fact believe that 'the catastrophe which at once came down on that city of God seems to be retributive', as he wrote on 12th February 1871 to William Maskell, a convert Anglican clergyman. Yet at the same time he could say: 'The loss of the temporal power may be (if it is ratified by time) the first step towards an emancipation parallel, though unlike, to that which Hildebrand effected.' He had just compared the 'dreary' time they were living through in the Church with the different but equally dreary time before the reforms of the eleventh century. It is interesting that Newman should compare these two periods, since, in the struggle against predatory emperors and aristocrats, Hildebrand (Gregory VII) began that exaltation of the papal temporal power, supported by the growth and codification of Canon Law, which was coming to an end in Newman's day.

The fact that the unification of Italy took place in an anti-religious revolutionary manner was, in Newman's opinion, a retribution for clerical abuse of authority. As early as 10th January 1861 he could write to Miss Holmes, comparing Ireland and Italy: 'The same distance, why I know not, is between the clergy and the gentry in Italy—and that is at the root of all the mischief there. As far as I can make out, not instruction, but repression is the rule. I don't mean that they do not know their catechism, but their intellect is left to grow wild; in consequence it rebels; and it is not met with counter and stronger intellect, but with authority. Of course I can only conjecture, but this seems to be the case. Should the temporal power of the Pope fall, which is as yet far from clear, I shall be tempted

to conclude that it was impossible (without a miracle) to remedy the above deadlock without a revolution. If the vagaries of Protestantism and infidelity have free course in Italy, I shall not feel sure that fewer souls out of the whole nation go to heaven (putting aside infants) than went under the state of things which preceded these profanities.

It was not only in Italy, of course, that the intellect of Catholics was 'left to grow wild' and that 'repression was the rule'. Everyone knows how Newman's personal mission to 'meet it with counter and stronger intellect' was misunderstood and frustrated by those in authority. Yet for all his sympathy with those who were shocked by the abuse of power in the Church and whose minds rebelled against dogma rigidly maintained but not interpreted to men who no longer understood the terms in which it was systematised, Newman himself felt no temptation to leave the Church. He was suspected of it, because of his known opposition to the party which had campaigned for the infallibility decree. It was assumed that he did not believe the doctrine and, when he made no move, he was thought to be dishonest, or a coward. His friends were worried and urged him to defend himself, but he saw no occasion for it. He said to Lord Denbigh: 'It would surprise you if I told you the number of public professions of faith I have made in the last 25 years. Sometimes I think of publishing them all in a pamphlet.' He thought there was 'no reason for coming before the public, even "positively for the last time".'

This was apropos events in Germany, in April 1872, when Dr Döllinger left the Church. Newman was greatly grieved by this defection and hoped to the end that he would return. Döllinger would not consider the possibility that the definition could be accepted in a minimising sense; he saw the maximisers in the saddle and lost faith in the infallibility of the Church. Newman's attitude comes out clearly in a letter he drafted two years earlier, to Père Hyacinthe on 22nd November 1870. Père Hyacinthe (Charles Loyson), a famous French Carmelite preacher, who had a great admiration for Newman, announced in *The Times* that he was leaving the Church and went to stay with Arthur Stanley, the liberal Dean of Westminster.

Newman wrote to him: 'I know how generous your motives are, and how much provocation you, as well as others, have received in the ecclesiastical events which have been passing around us. But nothing which has taken place justifies separation from the one Church.

'Let us be patient; the turn of things may not take place in our time; but there will be surely, sooner or later, an energetic and a stern nemesis for imperious acts such as now afflict us.

'The Church is Mother of high and low—of the ruler as well as of the ruled. *Securus iudicat orbis terrarum*. If she declares by her various voices that the Pope is infallible in certain matters, then infallible he is. What Bishops and people say all over the earth, that is the truth; whatever complaint we may rightly have against certain ecclesiastical proceedings, let us not oppose ourselves to the universal voice. God bless you and keep you.'

Loyson did not join the Anglican communion. He married and started an 'old Catholic' church; later he became an apostle of an alliance between France and Islam, the Gospel and the Koran. He never returned to the Church.

Newman preserved his stability because for him the Church was a fact, not a theory. Before the definition was passed he had written to Robert Whitty, a Jesuit theologian in Rome for the Council, on 12th April 1870: 'The Church moves as a whole; it is not a mere philosophy; it is a communion; it not only discovers, but it teaches; it is bound to consult for charity as well as for faith'. He said this in protest against the speeding up of the processes of development of doctrine by the 'theologists', who advanced their views in popular newspapers and sermons, to a Catholic people unable to realise what was happening. But once the definition, in its final and moderate form, was passed and accepted, Newman's view of the Church enabled him to see how this dogma would be assimilated into the corpus of Christian truth.

The Church is a communion, and indefectibility is promised to it as a whole. The Spirit dwells in the whole Church, to bring truth to light in the collective mind; Councils are guided by the Spirit, not by direct inspiration but through the activity of human minds and wills. Definitions are not dropped from heaven but worked out by men and need to be interpreted by men before they are fully integrated into the thought and life of the Church. Time is essential to a true development. As Newman said to Maskell in his letter of 12th February 1871: 'We cannot force things. . . The voice of the whole Church will in time make itself heard, and Catholic instincts and ideas will assimilate and harmonise into the credenda of Christendom, the living tradition of the faithful, what at present many would impose upon us, and many are startled at, as a momentous addition to the faith'.

He himself did not think the doctrine, properly interpreted, was an addition. He told Lady Chatterton: 'For three centuries we have practically been under the operation of that dogma which so oppresses you—and, depend upon it, the Church will not go on so very different for the next 300 years, as far as additions of dogma is concerned'. He said similar things in many other letters, and finally his chance came to 'speak out' in answer to Gladstone's pamphlets against what he considered to be virtually a new religion—which he nicknamed Vaticanism. Newman, who disliked Vaticanism quite as much as Gladstone, was able to defend the Church, and Catholics' consciences, by his gentle but acute discrimination in the *Letter to the Duke of Norfolk*, published in January 1875. Thereby he took part in the wise minimising already begun by theologians.

Thus Newman, in private and in public, made it easier for troubled people to understand what can change and what cannot in the teaching of the Church; how doctrine is always in need of reinterpretation, as human knowledge increases, and yet the new formulation must never deny, must always include, the original truth. True theology works on

facts; it is only theologians who run theories to death. The Church is not a mere philosophy; it is a communion.

Is not this the clue to our own different kinds of uneasiness?

The Church is not a mere philosophy—not even a scholastic philosophy, though this is still useful within its terms of reference. Biblical and historical studies make new approaches to doctrinal formulation necessary. What about the new geometries? Einstein does not *invalidate* Euclid. The frame of reference is different, at once larger and smaller in scale. In theology we need to describe doctrine in terms which have meaning in reference to our larger ideas of the universe and our closer understanding of human nature, physical and psychological. Some interesting work has already been done on the ideas of original sin and evolution. A re-thinking on the subject of Heaven and Hell is urgently necessary. Rahner's Concise Theological Dictionary and McKenzie's Dictionary of the Bible give useful notes towards this, and on much else; but it all needs to come out at sermon level. If dogmatic teaching is presented in terms unrelated to the ordinary person's idea of the world it becomes imaginatively unreal and gradually ceases to command a real assent. People who are still happy with images based on an earlier cosmology must cultivate charity for those who are not; otherwise we shall never get humanists of goodwill to see the relevance of Christianity, and many younger Catholics will drop out of the Church as they grow up.

The Church is a communion—a communion of *people* with Christ, with each other in Christ. The importance of personal relationships and social commitment is much in our minds these days. The Catholic community in England is in a critical situation and the tensions are obvious. But enthusiasm, even quarrels, are signs of life. There are always people who tend to extremes. After long isolation from secular society, a total identification. After the emigration to the interior, a flight to the exterior. After church-centred devotions, a rush to say mass on kitchen tables. I think Newman would say of some of these exaggerated reactions what he said of the aggressive triumphalism of the infallibilists: 'Things will in time settle down and find their own level'. But the vagaries of enthusiasts should not blind us to the urgent necessity of humanising the relationships in the Church, between bishops and priests, clergy and laity. More communication, more co-operation must be achieved, and this will be difficult because in the Church we have carried on too long with a type of authority and discipline no longer in use in the institutions of a democratic society. I do not mean that the Church's affairs could be conducted by majority voting. But collegiality implies a more consultative exercise of authority, in every communal situation, parish, seminary, diocese, religious community. It cannot be done in a moment; it is something we have to learn as we go. But there is no time to lose in beginning. Otherwise, in people's minds, the communion will not be experienced as communion.

In any work of reform it is unfortunately easy to become so pre-occupied with what has to be done that we forget what it is all for.

Cardinal Suenens, in his address at the commemoration of the Malines Conversations, seems to me to have found a fine image for expressing what should be the Christian's directive, not only in his work for unity, but in all his life. It is one which would surely have appealed to Newman, whose deep sense of the historical was balanced by an equally intense awareness of the eternal. Suenens said we must look together at Christ, whose life was under a double directive; it was totally devoted to the Father and given without limit in the service of men.

MERIEL TREVOR.

[Note:—Quotations from Newman's letters are taken from my transcripts, made in 1959-62 from the Archives of the Birmingham Oratory, by kind permission of the Fathers.]

THE PRAYER OF ECONOMIC MAN

Oh Lord, Thou knowest that I have lately purchased an estate in fee simple in Essex. I beseech Thee to preserve the two counties of Middlesex and Essex from fire and earthquakes; and as I have also a mortgage at Hertfordshire, I beg of Thee also to have an eye of compassion on that county, and for the rest of the counties, Thou may deal with them as Thou art pleased. Oh Lord, enable the bank to answer all their bills and make my debtors good men, give a prosperous voyage and safe return to the Mermaid sloop, because I have not insured it, and because Thou hast said, 'The days of the wicked are but short', I trust in Thee that Thou wilt not forget Thy promise, as I have an estate in reversion, which will be mine on the death of the profligate young man Sir J.L.

Keep my friends from sinking, preserve me from thieves and house-breakers, and make all my servants so honest and faithful that they may always attend to my interest and never cheat me out of my property night or day.

JOHN WARD, once M.P. for Weymouth.

TAIZE AND THE CATHOLIC CHURCH

By God's disposition and by various human circumstances, although a Roman Catholic and a friar minor of the order of St. Francis, I have already lived for some months not only with, but in some ways within, the Protestant community of Taizé. The community of Taizé is, as it were, a part of my life as a religious of the Catholic Church.

I was asked by the Brothers to tell you what their community represents in the eyes of the Catholic Church. I have no intention of making an official statement about the attitude of the Roman Church to Taizé: first of all, because such an official attitude does not exist and, secondly, because I have no special mission to speak in the name of my Church, I simply want to tell you what Taizé can mean to a Roman Catholic who knows it rather well through a living experience, who at the same time remains faithfully within the communion of his own Church, and whose reactions are based upon his Roman commitment.

What does Taizé contribute to the faith, the theological outlook, the concrete Christian life, the ecumenical hope of such a person? And what questions does it put to him? I will try to answer these questions and show what enrichment and stimulus such a spiritual event as Taizé can bring to a Catholic, especially on the spiritual, theological and ecumenical levels.

TAIZE AS A SPIRITUAL EVENT

Even if we believe that God acts everywhere and that the signs of his presence and action can be discerned all over the world, we have to acknowledge with thanksgiving a special manifestation of the power of the Spirit in some particular events. I believe—and I am not the only one to believe it—that the community of Taizé is such a manifestation.

In some ways it is a simple, indeed almost a common event. It consists of a group of men, who for the sake of Jesus, the Gospel and the Kingdom, live together in a community of love. They consecrate their lives to God and to men through celibacy, share all that they possess with the community, accept the authority of the prior, and lead a life spent in daily prayer and work, seeking the Kingdom of God and awaiting the Coming of the Lord.

What I have just said could be said, of course, of any religious community inside the Christian Churches. The originality of Taizé, however, resides in the fact that such a life, already existing for centuries elsewhere and considered by many in its death-throes, should so suddenly and so vigorously flourish in our present day and in the midst of a Church that certainly, to say the least, has not usually encouraged experiments in this direction.

But there is yet another aspect worthy of our attention. Taizé is a very young community; young because only started so recently (some 26 years ago) and young because the average age of its members is in the thirties. The men who live there are the people of today, familiar with the modern world, its mentality, its problems, its tendencies. This is true at all levels: cultural, political, social, economic and so on. Nor are all these fields known by the brothers only in the abstract; even as a community they are often deeply involved in certain particular activities. And this world of today, which we suspect or reject sometimes as closed or foreign to the values of the Gospel, has come to them, strange as it may seem. The majority of the people who come to Taizé (about 200,000 every year) are young, men more than women, and are not limited to one class or nation. For this world of the young, the future world, the life at Taizé represents a centre of attraction.

We see, then, how a community, still relatively small, established in a small village in Burgundy, has a very large 'rayonnement'. The reason for this influence is not to be traced to any special work, intellectual or social, rather to Taizé's real witness to God and to men. As a witness to God before men, the life of prayer, of celibacy, of silent work, is a sign of the world to come, of the reality of the Resurrection already inaugurated in Christ, of the rupture which the world must undergo before its final transformation. But at the same time, though turned towards God and witnessing to His transcendence, the community is widely opened to the world, our world, which the Lord has loved and for which He died. It cannot be said that the consecration, the rupture, have cut the bond between the Brothers of Taizé and the world. They are truly present to the world's real life.

Such a 'rayonnement' of a small community (small in comparison with many Catholic abbeys or with 45,000 Franciscans or 35,000 Jesuits) is a real question for the Catholic Church, especially for the Catholic religious orders. Catholic religious number about one million. We are aware of their great importance and the magnificent witness they give. But it does not seem—at least many think so—that the role they play in the life of the Church and of the world is worthy of their number. As far as religious life is concerned, there is no group in the Catholic Church, with exception perhaps of the Little Brothers of Jesus, whose significance could be compared with that of Taizé.

Of course, many distinctions could be made. Taizé is a Protestant community, a new group with a special style of life, and this is why it presents such an interest to so many. But even if we take these factors into account, the deepest meaning of the phenomenon is still not explained. We have to recognise that something great, something special is happening at Taizé. It is probably because Taizé, in the greatest simplicity and without pretention, has rediscovered the basic foundations of the consecrated life. Because these foundations are lived in the greatest freedom but still with radical authenticity, they have been seen in their original freshness at Taizé. Consequently, the religious life has become meaningful again, not

only for many Catholics (including priests) who thought it dead, but even for Protestants who were opposed to it in the name of doctrinal positions.

As a Catholic religious, I have to ask myself: what has happened to us? has the salt lost its flavour (or saltiness)? what must we do to become meaningful again to the Church and to the world? Taizé, therefore, is both a question which we have to answer and an incentive to the renewal of religious life inside the Catholic Church.

TAIZÉ AND THEOLOGY

The community of Taizé is not a theological school and we cannot say that there is a monolithic unanimity in the doctrinal views of its members. But there is a theology worked out at Taizé; its most important representative is Brother Max Thurian. This theology, its content, its elaboration, its results, have certainly a real relationship with the community itself on the one hand, and, on the other, an important place in contemporary ecumenical theology.

It is not my intention to enter into the themes of this theology, its particular orientations. I prefer to shed some light on its links with the life of the community. The theology of Taizé is 'une théologie engagée', a 'committed theology', in as much as it has its source in the concrete life and commitment of the Brothers. Life or experience came first and then reflection followed. At first there was the discovery of the liturgy, of celibacy, of confession; the theological elaboration, grounded on this vital basis, came afterwards. But this was not an *a posteriori* justification because both the life and the reflection were based on the Biblical ground which always remains the first and most fundamental norm of all Christians. What is again very significant is the fact that the whole theological development which Taizé represents is in continuity with the theology of the Reformers themselves. On many points the theologians of Taizé have shown historically that the doctrine of Luther or Calvin, for instance, was wider and in a sense more Catholic than some contemporary Protestant positions. An example, among others, is the doctrine of Mary. In most of the Protestant Churches, there almost exists a sort of nihilism on this subject. The positions of the Reformers—Luther, Calvin, Bucer, Zwingli—were, if not closer to ours, at least more faithful to the Bible and the tradition of the undivided Church. Thus the theology developed at Taizé, even if it comes near to Catholic views on certain points, claims nonetheless to remain faithful to the original insights of the Reformation.

This theology is, moreover, always worked out in close contact with the theological thought of the different Christian Churches and their traditions: it is not a confessional theology developed in isolation; eastern and western as well as Catholic and Protestant currents are taken into account.

The result of such a reflection is the rediscovery in a fresh light of many traditional and so-called 'Catholic' values as, for example, the

importance of the sacraments (especially the Eucharist and Penance), the communion of the saints, the monastic life. For this reason Taizé has sometimes been called 'catholisant' or crypto-catholic. In fact, however, the theological evolution of Taizé has not been accomplished in dependence upon Catholic theology; it intends to remain and does remain faithful to its own traditions; rediscovering only that which is the common heritage of all Christians. It must also be noted that the values which this theology expounds are not a simple return to the Catholic position: they are seen in a somewhat different light that obliges the Catholic theologian to rethink his own theology.

In short, the theological thought which comes from Taizé is in some ways an indication of the direction that should be taken by any theology that wants to be 'ecumenical': and this is because of its openness to the universal tradition, its fidelity to its own roots, and its link with a concrete life committed to the Gospel and unity.

THE ECUMENICAL DIMENSION

Yes, Christian unity is the major preoccupation of Taizé: it is a sort of general mentality that pervades the entire life and action of the community. More than a simple mental attitude, however, it is an effective and actual commitment. To speak or to theologize about unity, even constantly to pray for it, is not enough. Why not try to do and to live right now what is already possible? Taizé wants to be, on a concrete level, a sort of figure of the unity to come.

This ecumenical experience is lived, first of all, within the community. All the three reformed traditions, Anglican, Lutheran and Calvinist, have their representatives inside the community of the Brothers. In spite of the differences existing between these traditions and even inside these traditions—think of High Church and Low Church, ritualist and evangelical, and so on—they try to live, and I think they succeed, in unity of thought, prayer and action.

Another aspect of this ecumenical intention is the experience realised presently at Taizé with the Catholic—and soon the Orthodox—religious. Being myself a member of the group, I can witness to the importance of this event. We not only live near the community, we are practically a part of it, with constant human and spiritual exchanges, common prayer and work, community of goods. We try to live together everything that is possible at the present time. If we did not have the separate Eucharist—the great sign of unity which still reminds us of our separation—there would be almost no difference between us.

But the ministry of the community in the field of unity goes far beyond the limits of its own life. It extends to all the Christian Churches. It would take me too long to enumerate all the contacts of the Brothers in this domain, past and present. It is sufficient to mention the important work they accomplished at the Vatican Council, their contacts with

Orthodoxy, their work in the Commissions of Faith and Order. But the most striking phenomenon is the enormous number of people from different Churches and different nations who come to Taizé and who testify, by their coming, to the ecumenical event that is so simply and naturally lived there. Another fact worthy of mention is 'the ecumenical bias'—if we may call it so—that is adopted as a basic attitude by the community. We all know that we are divided, we know what we cannot accept in the other Church; but should we do nothing but keep on repeating that this is so? The Brothers believe that first of all we have to live out as fully as possible what we have in common already, that we have truly to insist on this point, and that we have to begin by looking at the other in a positive manner. I must confess that sometimes we are more critical and impatient with our Roman Church than the Brothers are. They try to understand, not rejecting or condemning anybody too quickly. And this is an invitation to us to react in similar manner vis-à-vis the Churches.

Perhaps everything that I have said sounds like unconditional praise, uncritical and naive. I am aware that Taizé is not the only event in the ecumenical happenings of today and, like every human accomplishment, it has its limitations and its weak sides. But in the fact of Taizé I have tried to read the signs of the times, to grasp what God wants to say by this event to the Roman Catholic Church of today. The Lord speaks to the Church and we who have ears to hear must listen to his voice.

FRÈRE THADÉE MATURA, O.F.M.

SELF-GOVERNMENT IN ENGLAND

And what is the governing principle, the so-called self-government of this country? It is not the triumph of any one principle, or the predominance of any one class. It is not the voice of a majority, or the hand of one great man. It is not the power of wealth, or the force of numbers, or the just influence of commanding talents and philosophic theories. It is not the oneness of sentiment by which a great orator may bind together the hearts of thousands. It is not the voice of the preacher as he argues sublime precepts on sacred authority. It is no one thing. It is the conclusion men arrive at as they look at one another face to face, and with the fullest possible knowledge of one another's characters, and circumstances, and opinions interchange arguments on matters of practical import. Wherever this is found there is English life, whether in the halls of Westminster or in the humblest vestry-room. The boast of England, and certainly its wisdom and its strength, are free utterance; that is, the free utterance of men who dare to look one another in the face, to meet eye to eye, and tongue with tongue.

From *The Times*, 25.9.1866.

MONKS AND BORSTAL*

I HAD been wondering how early to disclose my identity as monk as opposed to student. In the event, somebody asked me within half an hour of our arrival at Pollington what I was, so I told him. Once he knew his initial bewilderment gave place to a spate of questions—Does that mean you're not allowed to go with girls? What made you become a monk? What's life like in a monastery? What do monks do? Give us an idea of your average day, etc., etc. It seems that the general reluctance which is felt by a monk—particularly by one in unlikely clothes or unlikely situations—to disclose his identity as monk for fear of giving scandal is nowadays unnecessary and may easily lead to a failure to make use of an opportunity of communicating the simplicity of Christian belief which is involved in the mere description of what a monk is. I found to my surprise that the news that I was a monk was never greeted either with derision or hostility but rather with at least seemingly genuine interest.

It is difficult not to sound egocentric and self-important, self-conscious or proud in the following brief account of what I experienced and what I learnt during these couple of weeks. I merely want to state as bluntly and precisely as possible what happened—at least what struck me most forcibly—and since it was me that it struck I hope the reader will not be too disconcerted, not to say nauseated, by the repetition of the personal pronoun. In the essay that follows experiences will be, in general, interwoven with conclusions but the presentation may not be as logically ordered as one might desire. The effect may therefore be somewhat impressionistic. It should be understood, however, that when conclusions are drawn it was particular events, remarks or conversations that gave rise to them even if these are not always explicitly referred to or quoted.

How does the role of monk declare Christianity and why is it particularly suited to making a Christian statement to boys like those at Pollington? It seems that to many religion in general and Christianity in particular has been presented, if at all, in a cloudy, distorted or unacceptable form. Someone asked, 'Is religion a good thing if God does not exist?' Such a question illustrates the confusion. How many people nowadays think of religion as something useful or useless quite apart from the truth or falsity of the basic proposition on which it rests! How many people consider religion, sometimes half-consciously, to be belief in a set of theories rather than a set of facts! Pollington was no exception. Some of the reasons for this soon became clear.

Many parents, to judge from remarks, send their children to church on Sunday without going themselves, or to Sunday school without being themselves practising Christians. This from the start makes religion seem

*The following impressions and reflections were written after taking part in the Pollington-Pembroke College Camp, July, 1966—one week at Spennithorne, four days at Pollington. They are, therefore, more an exercise in thinking out loud than the fruit of any prolonged or scientific study.

like a set of beliefs, perhaps like belief in fairies and Santa Claus, useful as an appendage to childhood, shielding a child from the stark and hopeless prose of materialistic reality—as a person grows up he may discard his Christianity when he leaves school, leaving it with his cast-off clothes for his younger brothers. Christianity, it would seem, is not based on belief in certain facts relevant here and now to all men, but is a useful antidote to naughtiness, a world of myth, theory, fraud and superstition, or in other words something which has long since been 'disproved' by science.

Besides the natural tendency of children to follow, in some respects, the example of their parents this attitude must lead to more than just a neutral tolerance of religion for a certain period of life. It seems almost bound to lead to an objective disbelief in God and to a treatment of religion as something quite separate from the question whether God, in fact, exists or not, as has already been indicated by the question referred to above. What may be idleness plus vague belief on the part of parents will produce in children a disbelief that regards all religious teaching as hypocrisy on the ground that it is not based on a firm belief in the existence—objective, factual existence—of God.

This situation can be further aggravated when the boys arrive in Borstal. Here, the house officers (Screws), many of whom are known to the boys as non-believers, are responsible for herding them to church services on Sunday. An impression of 'indoctrination' must result. Perhaps Christian doctrine will be a helpful way of keeping these wayward kids on the straight and narrow. Again it is religion as a *means*, a socially useful appendage to life, something quite separate from objective facts, e.g., the fact that I believe God exists and made me to find happiness in loving him and all men. Both the above situations make for confusion in many of the boys' minds about what Christianity is.

Quite apart from this there is the factor of compromise which waters down the black and white objective simplicity of a Christian's belief wherever the boy looks. He hears material riches deplored or denounced in the few words of the Gospel he may remember—Blessed are the poor . . . It is easier for a camel . . . Lay up for yourselves treasure in heaven . . . He looks again and he sees the local vicar or R.C. parish priest or Bishop with expensive houses, furnishings, cars or what have you, he sees the Pope with his vast entourage, his regal splendour, perhaps even the Vatican with all its priceless treasures are reviewed on television, he looks, is confused and asks where in this lot can he find the simplicity of Jesus the Carpenter of Nazareth. I tried to enumerate a few of the factors—some explanatory, others reassuring—involved in this very complex situation—how men loved ceremonial, how there were many historical reasons for the setup, that the Pope probably loathed the pomp and pageantry, that people gave him gifts of luxury cars and things and he had to accept. At this point the boy who had found this a difficulty butted in. 'No!' he said firmly, 'he MUST say no to every donation which will confuse the message or make the message harder for people to accept.' He stated his point bluntly—he said he was a straightforward person who wanted to

see people acting according to what they believed if they really believed it. He seemed an excellent example of the typical man in the street whose loyalty and confidence the Church today seems largely to have lost, and on this point what he said seemed, in principle, sound sense. Where a gift from some patron, however friendly or high standing, is not required and could by its luxury character 'confuse the message' for one who looks on, it must be rejected even if this may involve hurting the feelings of the would-be donor. We are Christ's tools, Christ's microphones. Our mission, our job, is to convey his message to as many as possible. All obstacles to its acceptance that are movable must be removed if we are not to be guilty of distorting or obscuring it. We must, in this respect especially, get our priorities right. 'Woe to the world for the hurt done to consciences . . .'

But to get back to the questions that came up about what monks are. I tried to give a brief description of what a monk's life comprises, what he is and what he does. The vow of poverty, the daily office, the surrendering of the direct use of sex so as to be undistracted in the service of God and so as to be able to devote oneself without reserve to loving all men—this life of love, again, being protected and guided by the vow of obedience, a pledge to do the will of the Other, a pledge to do not what I want but what the one I love wants irrespective of my immediate feelings—all these are elements in a monk's life—all of them bear witness to an uncompromising belief in the existence of God and the reality of spiritual as opposed to (or rather as distinct from) material values. Quite apart from whether he lives up to his vows—and being human he will frequently fall below his ideal—the monk by embracing this way of life makes a blunt, powerful and direct statement of what a Christian believes. It has been mentioned how compromise can obscure the objective character of Christian belief; frequently it can seem to the straightforward man in the street that the priest or married vicar has the best of both worlds and this can lead him to deny—whether culpably or not need not concern us here—the reality of that Kingdom of Heaven in which the Christian claims to believe 'blessed are the poor . . .' It seemed to some at Pollington that as a monk the only thing a person could, so to speak, get out of religion, having given up money and sex, was the happiness that only the reality of God could give, i.e., if a monk was happy it was not because of what he had in any material sense. In this way the mere description of a monk's life provided a brief statement of belief in Christianity as something objective, based on facts, unconfused by the possible influence on motive of material considerations. One of them perhaps reflected this when he said: 'You must have a very strong belief in God to become a monk.' I think I said I hadn't noticed it particularly.

Other questions and remarks brought up the whole question of sex. 'Will you NEVER get married? What if you fall in love? What if you have an affair with someone?' Some saw every girl as a potential producer of sexual satisfaction; others distinguished 'tarts' from 'the sort of bird I'd marry'. In this area Christian statement has often in the past been confused whether by prudery or by inadequate articulation. Quite apart

from this, however, it would appear that the kind of personal discipline required of a practising Christian seems to demand little short of heroism from people of this background and environment. The sex-centredness of the great mass of entertainment current, the profusion of erotic and pornographic literature, the absence of Christian teaching, the prevalence of un-Christian practice—divorce, desertion, abortion, promiscuity—all make the Christian ideal of reserving intercourse for marriage seem a practical impossibility. The only hope of restoring the respect and reverence due to the sexual act is through the blunt statement of Christian root-beliefs. A Christian believes that all men are sons of God; that all are made to have God living in them and must be respected as *having* God in them. He believes further that it is in the sexual act that man is given by God the *tremendous* privilege of sharing in creating a human being who will live forever, a person for whom Christ died, a person who will, if he does not refuse his love, live for all eternity with God after his life on earth is over. From these few facts of Christian belief may be derived an attitude to sexual matters that has at the same time openness, reverence, respect and simplicity. It leaves no room for prudery. Only when this factual basis has been established in a person's mind and heart at the level of belief can his attitude to sex and especially to the sexual act be changed from one of shameless delight in a 'hi-fi' pleasure where the partner may sometimes be seen merely as an instrument, more or less efficient, for providing him with satisfaction to one of reverence for the highest expression of love that can obtain between two persons, children of God, who have pledged themselves to each other without qualification of time or circumstances and who have protected this pledge by drawing up a contract in public for all to see. It is only in this context that sexual immorality, whether it be promiscuity or mocking obscenity, can truly be seen as wrong—action out of harmony with believed facts, actions irreverent in the sense that they do not treat facts as facts, or things that are believed to be important as important. They are a mockery of something sacred because it concerns intimately the creation of an individual in whom God will dwell for ever. These are the real reasons. Others are inadequate and the urge is strong. So if I ask someone to be pure for reasons of politeness, manners or social custom I must not be surprised if he tells me bluntly that he does not think it worth the effort.

At times questions would come thick and fast—"What made you become a monk?—Have you ever been with a girl?—Have you said your prayers yet this evening?—Will you remember us in them when you do?" I tried to answer all questions as simply as I could without covering up any difficulties and without sidestepping issues. Their natural openness and directness is refreshing and compares favourably with our extreme sensitivity to appearing ignorant—this sensitivity, I suppose, being the occupational risk of all those whose lives are even mildly academic. One of them said, when I commented on this, 'Well, you see, we've already been found out, so we've got nothing to hide'. It is this trait that makes them lap up straightforwardness, spot hypocrisy a mile off and long for

simple answers to questions which they see as simple but which are frequently extremely complicated.

When the problem of evil came up one of them went to the heart of the difficulty. He believed in the existence of minds but not of God. We all possess minds which run our bodies rather like a man drives a car. At death the car stops and the mind get out and walks. He did not believe that God existed, 'If he *does* exist and is all-powerful, then he would not allow hatred to exist'. I tried to explain how I saw the matter—the usual approach and perhaps the least unsatisfactory—that freedom is necessary if a person is to be capable of love and God has made us to love. He saw this and agreed immediately but thought that this did not prevent God from creating a being who was free, not interfering when this being decided to love but interfering and preventing when it decided to hate. This remains the core of the problem. Later I thought of a possible answer to this objection (in terms of freedom necessarily involving non-interference of an absolute rather than a conditional kind) but at the time I agreed with him that it was definitely mysterious—I said that the best we could do was to go beyond this point and see what God had done about our hatred—how he had sent his Son who died in agony that somehow we might be given back the power to love.

The most unpleasant thing about the place was the atmosphere that existed between people who were not friends. It is only a small exaggeration to say that a kind of 'state of war' exists between one man and the rest except for his circle of mates. The loud, raucous, vivid obscenities that were cast for the slightest reason on the head of the person alongside (him not being a mate) loaded with hatred (probably superficial) were what saddened me most. I could bear the constant swearing easily enough because this would often be merely adjectival frustration of a more or less acute form but when words were flung like poison or heaped like dung upon another at the slightest provocation it was rather sickening. During the hike from Spennithorne we were thirsty and dropped into a farm to see if we could get some water and buy some fresh fruit. The lady who met us had no fruit but gave us the water. When I came out with it I said, 'She hasn't got any fresh fruit'. X said, 'The rotten bastard!' I swung the jug so that a douch of water went over him. He jumped to his feet and let me have the rest. I went back to get some more and bought a tin of apricots. When I got back, Y said, 'X didn't mean YOU when he said "The rotten bastard".' I said something like 'Hell's teeth, hadn't she been kind enough to give us the water and in thanks we say "rotten bastard"?' The matter ended there. We went on. The day was hot and we were not in particularly good humours anyway so this may not be a fair example. It is easy to exaggerate the significance of a spontaneous reaction to sharp disappointment and label it ingratitude—and in any case, where ingratitude is concerned, which of us can cast the first stone? Still, I mention it because it does illustrate what I think is typical—the WE (me-and-my-mates), THEY (all-else-especially-those-don't-give-me-

what-I-want) relationship. This is the most evil thing I came across in borstal and the most basically un-Christian.

It would be wrong to end on a note like this. The two weeks were an eye-opener. They were, on the whole, extremely likeable and friendly people. I received the vivid impression that many of them, given different backgrounds, would have been not merely average man-in-the-street citizens but powerful leaders for good. I was aware frequently of a humility and openness that had in some been turned by circumstances into bitterness and pride but which needed only love, trust, confidence and responsibility to make it thrive again. There was also a noticeable contrast between the normalness, cheerfulness, graciousness and kindness of the individual on the one hand, with the fear, rancour, spite or hatred of the group—numbering two and upwards—on the other. The good hides alone in the individual, fighting silently against the twin fears—'What will people think?—What will people say?'—a seed longing for the encouragement that will bring it growth but fearing annihilation; evil works in the many out loud, breeding group pride, hardness, ruthlessness; leaving in its wake loneliness and unhappiness. How clearly the 'grace of situation' is reflected by all this—all that comes to one as a gift from God and which is so easily taken for granted—parents, home, religion, education. 'There, but for the grace of God, go I' must be the permanent refrain. How can we help to bring more 'situation grace' into their lives?

To sum up. It seems to me good that monks should periodically go and spend a few days in borstal because, for one reason, a mere description of the life they have chosen is a direct, simple, powerful statement of Christian belief in the kind of stark, objective, black and white form which most of the boys will probably not have come across before. Merely by being there and attempting (never very satisfactorily but always simply and honestly) to answer all questions, they can open up a complete new vision of Christianity. A monk's vision, in spite of his own personal weakness, has a clarity and coherence that is made obvious by the facts of his way of life. His prayer, his poverty, his celibacy simply described and simply practised are uncompromising and bear witness to a belief in God as a being who is not so much a THEORY or accidental feature of 'Religion' which some people find a comfortable and interesting hobby, but rather a FACT, a real Person who exists, who made and loves all men and with whom all men will—unless they refuse—one day be happy for ever.

RALPH WRIGHT, O.S.B.

GENTLE READER

A BOOK is like a looking-glass; if an ape looks in, it will not be an apostle that looks out.

LICHTENBURG.

LETTER TO A NEPHEW

MEDITATIONS ON AN EDITORIAL

DEAR BERNARD,

Thank you for showing me the editorial in the AMPLEFORTH JOURNAL. It was certainly quite stirring stuff, but as you guessed, it *does* worry me. You seemed interested in any thoughts I might have had about Ampleforth in the light of the editorial. I am assuming in what follows (1) that the JOURNAL does not exist merely to give us the results of football matches, but to provide a responsible forum in which Catholic lay people may be helped to discover ways in which they can be the Church in the modern world. (Two examples of just how this can be done are Fr Francis' excellent 'Faith is Reason' and Fr Patrick's point about the threefold crisis.) (2) that I can only say something worthwhile by referring to my own experience of Ampleforth and its products. Manifestoes and 'Theories of the Public School' are not much use to us.

I would start by asking what we imply when we declare that a Catholic Public School is essential for the life of the Church in this country. At the time when Ampleforth, etc., were founded one could see the point easily enough. The conversion of England was prayed for and thought about in militaristic terms, and if a frontal assault was not envisaged then at very least we had to train an officer elite for a guerilla operation. These officers would be equal in all things to those from Eton or Winchester but they would be Catholic (one thinks of the Beaumont-Eton cricket story). Now has this conception changed at all? There are questions here which deserve more serious consideration than a curt dismissal under the boo-heading of 'witless murk'. Those with even legitimate vested interests have a special obligation to check that they are not suffering from 'false consciousness', and that they really are approaching the problem in a rational manner. I would be interested to learn, for example, what it is that Ampleforth Benedictines do that Wimbledon Jesuits cannot do. (One wonders if there were not some ideological considerations behind the closure of Beaumont which are worth thinking about.) But I do not propose to touch here on the stormy debate about the place the Public School should have in the sort of society we are trying to create (or 'allowing to evolve' if that avoids implications of social engineering—another boo-term, I gather). However, I have always believed that a Catholic Public School could only be justified in Catholic terms. Obviously not in any triumphalist or 'Catholic Herald Survey' sense, but rather in terms of its success in helping the Church to be the sort of Bride that Christ wants her to be here and now. It gives me no pleasure to have to admit that far too many Amplefordians are happy to take the advantages of a Public School education (whether it be small classes, expert and interested tuition, social contacts, or anything else), while feeling precious little obligation to give in return.

But there is a more important point. If I refer to the term 'aggiornamento' I trust that you will take this as a convenient shorthand term for an idea that is clear enough (although one wonders after seeing it astonishingly linked with Southbank Christianity in the introduction to that silly article by Lejeune). It would be reasonable to expect that Amplefordians would be at the forefront of the aggiornamento in this country. They would be welcoming the documents of the Council and hastening to help us all to put them into effect. Is this what we have found? Can we really take pride in the fact that an O.A. is a senior officer of the Latin Mass Society? Is this really the way that those who have had the benefit of the best Catholic education in the land can help to make known the magnificent *Constitution on the Liturgy*?

For the most part the aggiornamento seems to mean for Catholic Public Schoolboys a rather distasteful sneering at their clergy's less adequate education and a wail that 'they' (who? The 'Church' presumably) should 'do' something. And for all David Goodall's well-intentioned oil-pouring, we must face it that the present struggle in the Church is not a political 'conservative v. progressive' one (terms which only confuse the issue). It is not the case that truth or virtue necessarily stand in the middle. We are not faced with a pleasant game. If we cannot get angry about this we are not human (how many of the people who are tonight quietly 'explaining' Charles Davis' action have got the guts to face the problem he faced?). The issue is a profoundly theological one. We are faced with a challenge from God and the nature of our response to that challenge. We are faced with a call for renewal. For real change as the term is generally understood. There is a need for conversion. 'Send forth thy Spirit and they shall be re-created. And thou shalt renew the face of the earth.' One cannot be born again, or face up to the challenge of the Council by a few comforting platitudes or modernising gimmicks. Childbirth is a painful, if worthwhile, experience.

Let us turn to some of the virtues or middle class values which, it is alleged, Ampleforth inculcates.

(1) 'Respect for the law and its officers.' I think of at least one eminent Old Boy who took the view that it was 'bad luck' that the law had arrested him for being drunk in charge of a motor-car. Was it really bad luck? I would prefer to call it criminal irresponsibility. And was he so unrepresentative? It is not pleasant to read in each issue of the JOURNAL that another two (on average) of one's contemporaries have been killed in what we euphemistically call car 'accidents'. I have not got a sufficient grasp of middle class values to believe that it is *always* the other man's fault.

(2) 'Refinement of speech.' We do not need to read our Shaw to appreciate the distinction between 'correct' or pleasant pronunciation and enunciation and some of the excruciating or comical melodies we have to endure. By all means claim that the bourgeois values you cherish are 'in principle open to all', but is it really just to take one incorrect form

of speech and make it 'acceptable' simply because it happens to be *your* form of speech? In this field, at least, President Kennedy can hardly be produced as an advocate of British bourgeois values.¹

(3) 'Good manners.' If these are to be the mark of the gentleman and not of the snob or opportunist then they must be for all. I have been sickened on visiting Ampleforth to observe the 'selective manners' of the type of boy who will be beautifully behaved towards his Housemaster or a distinguished visitor, but will speak to, or of, the domestic staff (or others who devote their lives to the service of the School) in terms which are neither Christian nor gentlemanly. I recall, too, the sort of unfunny 'hospitality' laid on for a former Cabinet Minister when he came to address the Debating Society.

(4) 'Breadth of interest.' Again this is admirable in theory but this is perhaps the place to mention the appalling superficiality that is possible—the often noted 'vener' of the Public Schoolboy. I think of two contemporaries in my House. One was the 'best' sort of boy—enthusiastic, colours for several sports, head of House, able to discourse eloquently on the happiness of the African in Kenya, full of 'spirit', could give jaws on responsibility, maturity, leadership, etc. Within a year he had become a lazy, long-haired and indisciplined lout. The other was a thoroughly 'bad' character trusted neither by Housemaster nor by monitors. Each term ended with a warning that next term would be his last unless he changed his ways (which always remained unspecified). His main fault was that he was intelligent and unwisely honest. If something was clearly silly or hypocritical he tended to say that this was the case—thus displeasing those with an unquestioning faith in 'the system' (a tendency that has been seen at more than one level in the Church!). Within a few years of leaving I saw him happily married, devoted to his wife and young daughter and behaving in a responsible and Christian way—without feeling that he had to tell everybody where he went to School. In addition to the large amount of work that he had to do in a solicitor's office he regularly helped refugees and other poor or victimised people through the intricacies of the English legal system—free of charge.

(5) 'Leadership.' I would not know whether the leader-led position as we have known it in traditional societies is an immutable part of the human condition, but for the sake of argument we can take it as a fact of present life that there will be a need of leadership rather than mere 'fashionable drift'. But if, as the editorial suggests, this can no longer be seen in Kipling terms, then we need to think a bit more about this question. (It is, of course, part of a much bigger question of the meaning of authority for the Christian.) It is at least obvious that anyone with any vestige of the Kipling mentality would be bold to claim for himself the position of lieutenant to the one we salute as 'Kurios'. Again, I can only argue from my own experience of P.S. boys. Generally they possessed a charm and

¹ At this point I am goaded to protest. Whatever gave the impression that I equated 'refinement of speech' with 'the correct accent' or the U-vocabulary?—Edron.

ease of manner, which, however superficial, easily earned them the friendship of those who could profit from their friendship. But there was little evidence of a sense of 'noblesse oblige', of service, or even of taking their share of the less exciting chores of daily life. My impression of many parishes is that the P.S. boys are prepared to serve (or lead—which is the same thing in this context) but only on their own terms. 'If I the Lord and Master have washed your feet. . .?' I do not, of course, suggest that one be quietly content with being allowed to take the collection. It may be necessary for one to have sufficient humility to initiate dialogue—to help the clergy to see what your responsibility, and theirs, really is.

Let me take another example closer to my own experience. I have been told, and I hope that it is not true, that my University will receive no more Ampleforth boys until there is an adequate Chaplaincy. Now if this is true is it really a sign of responsibility, of leadership? Of course we want adequate Chaplaincy facilities. Some people have been trying for years to get the right sort of solution—with precious little support from those who at that time could send their boys to Oxbridge as a matter of course. But what happens in the meantime, before we get adequate facilities? Those who claim to have had the best Catholic education in the country, those who claim to be our leaders, what do they do? They leave the Catholics at this University, who have had none of their advantages, save that of a strong home background, to flounder on as best they can, while the 'leaders' go off to lead in safer pastures. Would that we had an Ezekiel to comment on such shepherds!

In short, then, this editorial worries me. The points made may well be valid—we cannot tell until the innuendoes about these leftist bounders are turned into specific charges (curious how Catholics from Pope to pastoral letter writers love this technique). But the real damage done by this sort of editorial is that it is a sop to the complacent; people are longing to hear that all is well, that 'nothing has changed'. Preach security, not the Gospel, and you have a ready audience these days. This is the great danger, and I think that David Goodall, the *Universe*, most of our Bishops, and even, dare I say it, Mumpsimus, miss this point. What the Pope says about caution (if we are to regard it any more as important or interesting) has got to be seen in a very wide context. We have to guard so much against trivialisation of the Council. Look at that letter from Mr Cave in the last *JOURNAL*. Has he really lived through the same Council as the rest of us? Fr Boniface was making a small but serious point—as anyone who has bothered to learn anything about our brethren in other Christian traditions will testify (for example, Desmond Seward). Can David Goodall and the other peacemakers really be surprised when attitudes like those of Mr Cave cause us to ask with some feeling 'What in God's name do you think Christianity is all about?'

Or take another example: a few months ago I spoke to a parish meeting on the significance of the Council. I was followed by a Jesuit who honestly believed that the lesson of the Council was that we should

resolve to be more regular in our attendance at Legion meetings. 'How long, O Lord, how long?' Is it any wonder that ecumenists divide Romans into two parts—'conservative Evangelicals' or fundamentalists and Catholics? We can say in a notional way that the two parts have 'the Faith' in common but what does that *mean*?

What I try always to impress upon people is that the Council could still be a failure; its decrees could be ignored or be implemented too late. Doubtless Mumpsimus could give us some terrifying lessons from history. Lessons which, I suspect, rather undermine his position. (It is interesting that the Editor of the *Clergy Review* accepted that article for the December 1966 issue. There seems to me to be some evidence that the whole of that issue can be regarded as a devastating and tragic 'last will and testament' of a great and courageous Christian.) Ultimately, I know that the gates of Hell cannot prevail, that the Spirit is guiding us (if we allow Him to) and that we are on the 'winning side'. 'Fear not, I have overcome the world.' But we still have to live in a state of tension—so clearly seen in St Paul. And until the parousia there can be a terrible amount of missing of the point, of returning to square one, of being in every sense the New Israel—witness the rubrical pantomime which passes in England for implementation of the Constitution on the Liturgy. What fools we were to hope! Still the obsession with fulfilling legal forms, still the complete insensitivity to what is beautiful and fitting in the worship of God's holy People.

I am sorry to have written at such length but I am so worried that the nouvelle vague *JOURNAL* which I had so welcomed is going to be diverted from its true course. It is fine for the intellectuals and learned monks to point out 'dangers' and this will always be valuable, but so many *JOURNAL* readers need something far less sophisticated. They are not aware of their need for theology—not as an academic discipline but in the sense outlined by Herbert McCabe in *Theology and the University*. Far from needing instruction about the dangers of some answers they need to be shown some of the questions to be faced in a *real* rather than notional way (again Charles Davis is to the point). Most feel that they should not think for themselves, almost all would prefer not. I have met at least one Old Boy honest enough to admit that his questions were never answered in R.I. and now he finds it much safer just to accept without thinking. Sancta simplicitas! Or was it? There was another O.A. who assured me that he was 'not frightfully good at this religious stuff'—his friends thought it was a very witty thing to say.

I have become more and more convinced that what so many cradle Catholics need is a 'conversion'. A priest friend of mine caused some consternation by saying in a sermon 'Only converts go to heaven', but I would have thought it was obvious enough. (This links up with Fr Patrick's threefold crisis point and, incidentally, accounts for the great success of Evangelicals in the Universities.) However one is going to describe this process, this 'metanoia', this turning upside down and inside

out of the whole person, I am convinced that we are wasting our time until it has been produced. Until the Catechetical renewal has filtered down to the primary level—for that is where the damage is done—so many Catholics are going to continue to have the 'Insurance Company' view of the Church and of 'getting to heaven'. Many Catholics have this idea that you pay your premiums (Sunday Mass, Friday fish, and leading a decent sort of life) and somehow you should 'get through'—like Cert. A, Part II. And the Public School sense of loyalty and duty, admirable though it is, only makes the matter worse. Of the many sermons I heard at School one is for ever imprinted on my memory. The preacher gave three reasons for having a devotion to Mary. It was manly since a man who was rude to his mother was a cad, it was English since before the Reformation England was Mary's dowry and people went on pilgrimage to Walsingham and it was Amplefordian since before the Abbey Church was demolished there was an excellent custom of boys paying a visit to Our Lady's statue. The whole thing was beautiful and irrefutable and, of course, one knows what he meant, but I have to ask: was it really an adequate basis for the Mariology of the future leaders of the Church?

What is quite obvious about the Insurance Co. view of the Church is that the thing is essentially *uninteresting*, though it may be sensible to do it—like vaccinating the cat—and one may even gain a real affection for it over the years (and so resent any interference with *your* understanding of it.) Now to persuade one reared on this view to hear the Good News, to accept it as Truth and Judgment, to have a personal commitment to Christ (how Protestant!) is a difficult thing to do, but could anything be more worthwhile? I only hope that the JOURNAL will contribute enthusiastically to the task. If it did I suspect that arguments about bourgeois values might appear less important for we would begin to build up a body of people deeply conscious of their mission of service and love and on fire with the conviction and enthusiasm of Paul that nothing can ever come between us and the love of God—unless we put it there.

Let me know if there are any developments.

Your affectionate uncle,

JOHN.

FREEDOM

FREEDOM is the first wish of our heart; freedom is the first blessing of our nature; and, unless we bind ourselves with the voluntary chains of interest or passion, we advance in freedom as we advance in years.

Edward Gibbon, *Memoirs of My Life*.

ON GROWING UP IN THE FAITH

THE problems of growing up in the faith are quite different from those of the approach to faith from a state of unbelief with which the Fundamental Theologian is primarily concerned. There may be a relation between them but they are different. The arguments of credibility are no more real to a man who already has the faith than the problems of mountaineering are to a man surveying a mountain from aerial photographs.

The problem of growing up in the faith is the problem of the emergence of real self-conscious adult faith from what might be called the embryonic faith of a child. The first point I want to make about it is that this growth is itself an effect of divine grace. It can be thwarted or fostered by human means, but the growth of faith cannot be actually achieved by teaching methods or any act of man; it is a supernatural effect of supernatural grace. Whatever means are used to encourage or clarify faith it must always be recognised that the actual work is done without intermediary by the Spirit in the soul. Faith is a gift in its beginning and a gift in every facet of its growth and development.

My second point follows on from that. The development of the faith of childhood into the faith of adulthood is not a simple movement from immaturity to maturity; the process does not stop dead at twenty-one. The crisis of faith which is to be expected in adolescence is indeed an important one, but it is not unique. It is the forerunner of other periods of tension in which a man goes forward under the impulse of grace or falls back because he will not submit to grace.

What is happening at these periods of tension? In order to explain I must first of all discuss what is meant by the growth or development of faith.

There is one sense and a very important one in which faith cannot grow. It either exists or it does not exist. I either believe or I do not believe. Newman puts it clearly: "I may love by halves, I may obey by halves; I cannot believe by halves; either I have faith or I have not." In this sense there can be no development in faith. Either the statement 'I believe in God' is true or it is untrue. "A person," writes Newman, "who says 'I believe just at this moment but perhaps I am excited without knowing it and I cannot answer for myself that I shall believe to-morrow', does not believe. A man who says, 'Perhaps I am in a kind of delusion, which will one day pass away from me, and leave me as I was before'; or 'I believe as far as I can tell, but there may be arguments in the background which will change my view', such a man has not faith at all."¹ In this sense faith cannot grow.

¹ Discourses to Mixed Congregations, "Faith and Doubt".

But the concept of faith is not confined to the judgment of faith. Because the response of faith is a personal response to God involving not just an intellectual judgment but also a movement of the will to God, it also includes the idea of confidence in God (*fiducia*); and this confidence can be greater or less. In fact it is possible to believe and also fear, so that there is almost no trace of confidence in the act; on the other hand confidence can be so great that fear is extinguished as it was in many martyrs. In this sense faith can grow and develop.

In another sense it can develop also. I may say that I believe in God and in the Catholic Church and my belief may be supported by emotion, by the feeling that I am onto a good thing, by self-interest, by prejudice, by historical associations, by liturgy, by music, by anything. In so far as it is supported by these things it is lacking in purity. In so far as it becomes independent of these supports it becomes pure and perfect. Utter faith is faith in God alone without any support or incentive coming from without the soul.

It is in these two respects then that faith can develop. It can develop in the degree of confidence in God it implies and it can develop in its purity, its freedom from lesser motivation—from supports other than naked reliance on God alone.

The moments or occasions of such development are the times when a man experiences the deprivation of lesser supports or when his confidence in God is challenged. The psychological dependence (which he may not even have noticed) on other things which are not God is to a greater or lesser degree destroyed; he is left with nothing but God. If he responds to this situation—and he can only respond to this situation in prayer—then his faith develops in the sense I have outlined. His faith becomes more solely centred in God—the *Prima Veritas*; it becomes more intense, but also more tranquil and more pure. Even if they are restored the other supports of faith mean much less to him and he has less need of them.

The occasions of such development are times when he experiences deprivation or a challenge to his reliance on God; but the development itself is solely the work of the Holy Spirit in the soul and the nature of that work is that the will goes out with more complete abandon to God. The judgment 'I believe' remains the same; arguments in support or against it mean less, but the personal response involved in that judgment is deeper and more real, so that ultimately it becomes the one complete reality of his life. Each movement towards this goal is a preparation for death in which there is nothing but God.

Another way of saying the same thing is to say that the development of faith is centred in the will—in the response of the will to God—in love. Therefore in so far as a deeper appreciation of the content of faith occurs it is to be found not in intellectual analysis but in the knowledge of connaturality—that instinctive, immediate, unreflective understanding arising from affinity to and sympathy with another person.

This process of the development of faith—the work of the Holy Spirit in the soul on the occasion of periods of tension—is not a prerogative of mystics; it is a perfectly normal phenomenon of perfectly normal spiritual lives and I suspect that much unnecessary distress is experienced—especially among the laity—through failure to recognise this. But then how often are they given any help towards understanding their predicament? They find that they don't feel the same enthusiasm about religion; they don't experience the same emotional richness in the practice of religion and they don't get the same consolation from it. They conclude that they have lost their faith or that their faith is weakening and they search about for ways of lashing up again or reinstating those psychological or intellectual supports which the love of God is trying to persuade them to do without. The very moment of opportunity in which they should learn what turning to God really means becomes a moment of disillusionment in which they think they are losing Him.

That is a fascinating problem, but my immediate point is that the crisis of faith in adolescence is not a single hurdle to be surmounted. Nor is it exactly a hurdle; it is a step and the first of many steps leading up towards the final and complete surrender to God to which the New Testament invites us.

The crisis of adolescence may not even be the most critical step in this progression. Every life is different; decisions are often cumulative; the moment of critical decision may be early or late. But whatever its ultimate significance in each individual life the crisis of adolescence is certainly of immense importance. In the course of it prejudices and presuppositions may be acquired which are difficult to dislodge and which may colour later experiences. If emotional experience is over-emphasised, if loyalty to a tradition—the example of elders—the disparagement of alternative ways of life—loom too large, if the faith is depersonalised and presented as an arid catalogue of propositions; if duty is insisted upon and love is forgotten; if the unique responsibility of personal decision is under-rated and loyalty or conformity to type allowed to dominate; if prayer is forgotten and argument made supreme; if the impression is given that the intelligent and mature can see through all problems and that the problems themselves are symptoms of immaturity like gangling limbs and lack of self-confidence; if any of these attitudes is allowed to predominate and impress itself on a young mind, then at best the problem is distorted, at worst the right response is made virtually impossible. It is true that the response of faith is the work of grace, but it is also true that we are in a very real sense the ministers of grace to each other and this is most true when we are dealing with the young.

Quite apart from all this the crisis of faith in adolescence is a delicate and supremely important moment, because in it a young person is faced with the necessity of making his first deliberate decision. Up to now the habits of faith have been accepted; they have been part of him; they have been an element in his life which have been given to him and have been

more or less accepted. He is faced—not in a moment but over a period—with decision about the faith itself, which except in exceptional cases will hardly have been deliberately made before. He has to decide whether his habitual acceptance is to change into a conscious and deliberate assent or into rejection. As in other things he will try out all sorts of attitudes; he will experiment in this as in all other things and it is important not to be too quick to see a final decision where it has not been made. It is important to realise that he will test the world of religion as he tests the adult world in every other way to see if it will stand up. He will test it by kicking it. The statement 'I don't believe in God' is probably not more significant or final than the statement 'I don't believe in money'. Both are challenges thrown out to test the fabric of the adult world. On the other hand the statement 'I believe in God' may not be so consoling as it may seem. Only in so far as it is the expression of a decision involving a personal response to God can it be regarded as a fully significant remark.

In order to clarify the issue I would like to suggest that three elements are of supreme importance in this crisis of adolescence.

The first of these concerns the intellectual significance of faith. In making the act of faith we are invited to submit our intellect to God. The created intellect is invited to recognise that it is created and to submit to the creating mind. The limited is invited to submit to the limitless. The natural impulse of the mind is to submit all things to itself; the impulse of faith is to lead the mind to submit itself to that which is all things. In this sense there is a conflict with nature. It is true that the submission to uncreated truth ultimately liberates the mind and whole personality, and leads it to a fulfilment which is beyond any fulfilment opened by the natural activity of man. Nevertheless the problem is acute:

"Truth has two attributes—beauty and power, and while Useful Knowledge is the possession of truth as powerful, Liberal Knowledge is the apprehension of it as beautiful. Pursue it, either as beauty or as power, to its furthest extent and its true limit, and you are led by either road to the Eternal and Infinite, to the intimations of conscience and the announcements of the Church. Satisfy yourself with what is only visibly or intelligibly excellent, as you are likely to do, and you will make present utility and natural beauty the practical test of truth, and the sufficient object of intellect. It is not that you will at once reject Catholicism, but you will measure and proportion it by an earthly standard. You will throw its highest and most momentous disclosures into the background, you will deny its principles, explain away its doctrines, re-arrange its precepts, and make light of its practices, even while you profess it. Knowledge viewed as Knowledge, exerts a subtle influence in throwing us back on ourselves and making us our own centre and our minds the measure of all things." *Newman, Idea of a University.*

This problem is particularly acute for the young who are intellectually awake. The pursuit of knowledge is exciting; it ministers to that development of individuality which is in itself essential for the true development

of faith; they have not the experience of disillusionment which drove Malcolm Muggeridge¹ to God. If therefore they are to appreciate faith and see that its demands are not negative and stultifying, they need to be in contact with minds which are not afraid of knowledge and are not afraid of faith in God. The faith must be valued by those whom they value; otherwise it is inaccessible and alien. It is for this reason that the Church's presence in the world of education is an apostolic necessity. The point here is that they must see the faith living in others and they must see that it is not stultifying if they are to value it sufficiently to assess their own response truthfully.

The second point is even more important. Faith is a personal response; it involves a genuine and deep movement of the will towards God as creator, saviour and end of man; it can be achieved in reality only in prayer—in the intimate and deep self-surrender in the depths of the soul which is genuine prayer. And here there are two problems: first of all it is not possible for a man to produce this personal response to God if he is so absorbed in self that he has never understood what it is to respond to other people. It is sometimes necessary to say 'You must first of all learn to believe in other men, then you may learn to believe in God. You must first of all learn to love other men, then you may learn to love God.' Secondly it is necessary to learn what prayer is and especially what it is not. We talk of prayer and optimistically imagine that everyone understands what we mean. We talk of formulas and forms of prayer, but do we talk enough about the reality? And what is the reality?

"The most perfectly celebrated Mass is that in which faith, hope, love, heartfelt gratitude, adoration of God from the innermost core of one's being and receptiveness to his pardoning grace are most fully realised. It follows from this that all our training in liturgy and everything that we arrange in this field must always be judged by the test of whether it really and honestly serves that interior actualisation. If we organise something splendid in the way of liturgy because otherwise the young folk will get bored with Mass and won't know what to do with themselves, we are only dodging the difficulty and our real task; which is to introduce them so deeply into the mysteries which take place within man—prayer, awe in the presence of God—that they simply will not be bored at Mass even if it be a silent Mass with nothing happening."²

This is not to disparage liturgy or any form of prayer, but merely to make the point that unless we educate the young in the inner response of self-surrender in prayer we cannot teach them the meaning of faith.

My third point is that faith calls for courage and generosity in a very high degree. We should never represent faith as a safe and easy and obvious road, because it is not.

¹ See *Ampleforth Journal*, October 1966, 'Is there a God?'

² *Rahner: Mission & Grace, I, The Sacrifice of the Mass.*

"A Christian's faith is constantly threatened from without. Christianity receives no support or very little from institutional morality, custom, civil law, public opinion, normal conformism. Each individual has to achieve it afresh for himself. It is no longer simply a heritage from our fathers. Each individual must be won to it afresh, and such a recruitment can appeal only to a personal decision—to that which is independent and individual in man, not to that in him which makes him a homogeneous part of the masses, the product of his situation, of public opinion and of his background. Christianity ceases to be a religion of growth and becomes a religion of choice."¹

In this passage Rahner is looking to the Christianity of the future. Even if you do not agree with so stark a picture in all its detail you must surely accept the central point that faith is a personal decision; that it calls for individual courage. It follows that courage and generosity in the young are called for in a high degree if they are to respond to the demands of faith. On the whole I think that this fact tends to make it more attractive to them.

These three issues, then, are central to the problem of growing up in the faith: the apparent conflict between faith and knowledge, the need for a personal response to God and the need for courage and generosity. They are all facets of a single problem—the problem of self-surrender. They are different ways of posing the question; is it to be self or God? And that is the question.

The ideal setting for development in faith would be a home and a school in which these three issues are fully appreciated and in which a child learns from those whose living and responsible faith betrays this fact. Ideals, however, are never fully achieved. Not only are such conditions hardly to be found; there are positive obstacles and difficulties to be found in most schools and homes. Apart from broken and unhappy homes, there are homes which are more or less irreligious (though nominally Catholic). In schools it is fatally easy for religion to seem remote and impersonal—not a way of life inviting free and responsible engagement but a system to be loyally supported. Even if the assumptions of schoolmasters are right and their insight into young minds all that could be desired (and how seldom are these two conditions fulfilled), individual needs can scarcely be catered for in the individual ways they increasingly demand.

It is encouraging therefore to note that nothing can institutionalise divine grace. It works secretly and often through the most unlikely channels. Those who have experience of the problems of education in the faith can testify that from the most unlikely backgrounds and in spite of the most appalling, though often well-intentioned, mishandling the finest flowering of faith can sometimes be observed. This does not relieve us of our responsibility. To deprive the young of the guidance, encouragement and example which they need and to which they have a right would be a

¹ Rahner: *Mission & Grace, I, Christians in the Modern World.*

course of action for which adults would have to render a heavy account. There are some who argue that they should be left to fend for themselves, to find their own feet, to be freed from any influence except, of course, the eddying and treacherous currents of a world without faith. Such theorists betray no deeper insight nor more delicate sympathy than those who think that children are best taught to swim by throwing them in at the deep end.

In the most unfavourable circumstances grace can work marvels; even in the most favoured it cannot be expected to work miracles. Not only should we not be alarmed at finding problems; we should expect and even welcome them. The emergence of real self-awareness and the first tentative steps towards responsible personal decision are normally marked by a revolt and a reaction. The conceptual expression of this reaction is usually much less important in itself than is often supposed. The impression that a boy is losing his faith should be assessed with the very greatest caution. It is more probably true that he is just finding out what faith really is. What is usually true is this: he is in revolt against the demands which faith make on him—the demands which God makes on him. He may be in the throes of the crisis not of loss but of discovery; this crisis may be complicated by moral difficulties of sex or laziness and the general attractions of self-indulgence; he may be in the testing mood—trying to knock down the conventions to see if they are real, and in this he will have plenty of exemplars even among theologians and Catholic writers; he will gladly join in the game. Whatever is involved in his attitude it should not be too readily assumed that he has lost the faith, since it is far more probable that he is discovering something which was always important and is increasingly important in the modern world; he is discovering that faith is not a meek submission to a conditioning process expressed in the automatic repetition of consoling formulas. This being so, it is of the greatest importance that he should also find that the people he is dealing with are real—at the personal level; that they treat him as a real person, that they respect him, that they welcome the emergence of his individual powers of self-direction, but also that they are not taken in by statements with which he does not even take himself in. It is only experience and inspired guesswork which make it possible to understand what a young person means when he says 'I don't believe in God'. He may mean that he finds God very inconvenient, or that he is looking for an escape from the problem or simply that he wants to test your reactions. It is only in rare cases that he means what he says.

Speaking of the problem in general and on the severely practical side I conclude as follows: that the greatest obstacles to the development of faith are apathy, idleness, boredom, laziness and selfishness; that any activity which can be encouraged to diminish these—however remote these may seem from religion—is a blow struck for the faith; that no opportunity of fostering courage, and responsible decision in the face of difficulty should be missed; that it is not the purpose of formal classes in Religious Instruction to produce faith; that such classes are a forum in which issues should be

clarified and knowledge imparted, but that they are also a forum in which boys try out their own most outrageous theories without feeling committed to them; that what they say in class is often the opposite to what they say in private and that they don't yet really know what they really think; that the help they need to discover the meaning of their experiences and to discover themselves is not normally given in formal classes; that, since this help must be on a personal level, it is only to be found in informal relationships in small groups or in private; that the development of personal response is the groundwork of faith and that therefore every way of encouraging the responses of compassion, gratitude and interest in others, involvement in the needs of others and concern for others is a way of pre-disposing to faith in God; finally I conclude that there is nothing so necessary for them as an appreciation of the true meaning of prayer.

In a recent article published in *THE JOURNAL*, Malcolm Muggeridge said: "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." That is a profoundly theological statement. "You did not choose me, but I chose you."¹ "In this is love, not that we loved God but that he loved us."² When all is said, education in the faith depends on our ability at home and school to convey this truth. Many things make it easier or more difficult to achieve this end, but there is one golden key by which the young may find the way to the response of faith, and that is prayer. How prayer can be learnt is a question on its own. Suffice to say here that it is not a repetition of formulas; it is a response which may accompany formulas or not; it is a surrender to the presence of the source of all goodness and a submission to His action in us. It is on this intimate and personal level that faith is ultimately found or lost.

PATRICK BARRY, O.S.B.

¹ *Jn XV, 16.*

² *Jn IV, 10.*

CHRISTIAN FRIENDSHIP

So, beginning with that worthy love which is the bond of friendship, and rising to that love which is union with Christ, a man may joyously experience the effects of spiritual friendship with an open heart, while expecting the plenitude of all that has been promised to come; when all these anxieties and solitudes we now undergo on each other's behalf will fall away; when all these trials we now endure for each other will be shrugged off; when the spectre of death and even death itself, with its power to separate, will be eclipsed. Then shall sorrow and commiseration be turned to boundless joy, as friendship breaks all bounds . . . since God will be All in all.

St Aelred of Rievaulx in *De Spirituali Amicitia*.

CARDINAL NEWMAN (IV)

THE CHURCH AND NON-CHRISTIAN RELIGIONS

Now, the phenomenon, admitted on all hands, is this; that great portions of what is generally received as Christian truth is in its rudiments or in its separate parts to be found in heathen philosophies and religions. For instance, the doctrine of a Trinity is found both in the East and the West; so is the ceremony of washing; so is the rite of sacrifice. The doctrine of the Divine Word is Platonic; the doctrine of the Incarnation is Indian; of a divine kingdom is Judaic; of Angels and demons is Magian; the connection of sin with the body is Gnostic; celibacy is known to Bonze and Talepoin; a sacerdotal order is Egyptian; the idea of a new birth is Chinese and Eleusinian; belief in sacramental virtue is Pythagorean; and honours to the dead a polytheism. Such is the general nature of the fact before us; Mr. Milman argues for it—"These things are in heathenism, therefore they are not Christian": we, on the contrary, prefer to say, 'These things are in Christianity, therefore they are not heathen'. That is, we prefer to say, and we think that Scripture bears us out in saying, that from the beginning the Moral Governor of the world has scattered the seeds of truth far and wide over its extent; that these have variously taken root, and grown up as in the wilderness, wild plants, indeed, but living; and hence that, as the inferior animals have token of an immaterial principle in them, yet have not souls, so the philosophies and religions of men have their life in certain true ideas, though they are not directly divine. What man is amid the brute creation, such is the Church among the schools of the world; and as Adam gave names to the animals about him, so has the Church from the first looked round upon the earth, noting and visiting the doctrines she found there. She began in Chaldea, and then sojourned among the Canaanites, and went down into Egypt, and thence passed into Arabia, till she rested in her own land. Next she encountered the merchants of Tyre, and the wisdom of the East country, and the luxury of Sheba. Then she was carried away to Babylon, wandered to the schools of Greece. And wherever she went, in trouble or in triumph, still she was a living spirit, the mind and voice of the Most High; 'sitting in the midst of the doctors, both hearing them and asking them questions'; claiming to herself what they said rightly, correcting their errors, supplying their defects, completing their beginnings, expanding their surmises, and then gradually by means of them enlarging the range and refining the sense of her own teaching. So far then from her creed being of doubtful credit because it resembles foreign theologies, we even hold that one special way in which Providence has imparted divine knowledge to us has been by enabling her to draw and collect it together out of the world, and, in this sense, as in others, to 'suck the milk of the Gentiles and to suck the breast of kings'.

How far, in fact, this process has gone is a question of history; and we believe it has before now been grossly exaggerated and misrepresented

by those who, like Mr. Milman, have thought that its existence told against Catholic doctrine; but so little antecedent difficulty have we in the matter, that we could readily grant, unless it were a question of fact not of theory, that Balaam was an Eastern sage, or a Sybil was inspired, or Solomon learnt of the sons of Mahol, or Moses was a scholar of the Egyptian hierophants. We are not distressed to be told that the doctrine of the angelic host came from Babylon, while we know that they did sing at the Nativity; nor that the vision of a Mediator is in Philo, if in very deed He died for us on Calvary. Nor are we afraid to allow, that, even after His coming, the Church has been a treasure-house, giving forth things old and new, casting the gold of fresh tributaries into her refiner's fire, or stamping upon her own, as time required it, a deeper impress of her Master's image.

The distinction between these two theories is broad and obvious. The advocates of the one imply that Revelation was a single, entire, solitary act, or nearly so, introducing a certain message; whereas we, who maintain the other, consider that Divine teaching has been in fact what the analogy of nature would lead us to expect, 'at sundry times and in divers manners', various, complex, progressive, and supplemental of itself. We consider the Christian doctrine, when analysed, to appear, like the human frame, 'fearfully and wonderfully made'; but they think it some one tenet or certain principles given out at one time in their fulness, without gradual accretion before Christ's coming or elucidation afterwards. They cast off all that they also find in Pharisee or heathen; we conceive that the Church, like Aaron's rod, devours the serpents of the magicians; they are ever hunting for a fabulous primitive simplicity; we repose in Catholic fulness.

Essays Critical and Historical, XI: Milman's View of Christianity (1871, Vol. II, pp. 131-3).

THE HEART'S HORIZON

THE heart of man is small, it is egoistic. It has no room except for himself and a handful of others—his family, his caste; even when, after long, noble and wearisome effort, he arrives at some understanding of his own nation and social class, he is still searching for barriers and confines within which to take measure and refuge.

Terence: c. 170 BC.

RECOMMENDED BOOKS

LITURGY

I. INTRODUCTORY WORKS.

SECOND VATICAN COUNCIL: *Constitution on the Sacred Liturgy*. C.T.S.; 1s.

Gives the general lines of liturgical reform as envisaged by the Council, together with a concentrated statement of the underlying theology and doctrine.

J. D. CRICHTON (Editor): *The Liturgy and the Future*. Fowler Wright; 18s., 173 pp. 1966.

A collection of lectures given to explain to lay people the teaching of the Constitution on the Liturgy.

PIUS PARSCHE: *The Liturgy of the Mass*. Herder; 25s., 338 pp. 1957.

A readable detailed commentary on the Mass by a great pioneer of liturgical teaching in the German speaking countries.

C. HOVELL S.J.: *The Work of Our Redemption*. Catholic Social Guild; 5s., 185 pp. 1953.

A lively treatment of the meaning of worship, and particularly of the Mass, in relation to Christ's work.

J. JUNGSMANN S.J.: *Public Worship*. Challoner; 30s., 238 pp. 1957.

An excellent book covering the whole field of Liturgy; probably the best work for the average reader by this renowned author.

I. H. DALMAIS O.P.: *Introduction to the Liturgy*. Chapman; 12s. 6d., 197 pp. 1961.

A very good general introduction. The first part deals with the theology of the Liturgy; the second with the development of liturgical forms.

PRIESTS OF ST SEVERIN: *Christians around the Altar*. Chapman; 6s. 6d., 158 pp. 1961.

What is the Liturgical Movement? Faith and Fact; 9s. 6d., 137 pp.

These two books are pre-council, but do not lose all their value. They are products of the practical wisdom and experience of priests working in one of Paris's most forward-looking parishes.

H. A. REINHOLD: *Bringing the Mass to the People*. Burns and Oates; 21s., 114 pp. 1960.

A book which forecasts many of the liturgical changes since implemented by the Council. It still has a usefulness, since it outlines their purpose in a mostly lively way and deals with other reforms which are still future possibilities.

C. DAVIS: *Liturgy and Doctrine*. Sheed and Ward; 4s. 6d., 100 pp. 1960.

An excellent introduction to the theology of the Liturgy: perhaps the clearest and briefest available, though its brevity should not be allowed to mislead one: it is very concentrated and calls for patient and careful reading.

II. FURTHER READING.

J. JUNGSMANN S.J.: *The Mass of the Roman Rite*. Burns and Oates; 7s., 552 pp. 1959.

A monumental work. A detailed commentary on the Mass, more for reference than for continuous reading, though anyone with the courage to face the latter will not go unrewarded. (This edition is slightly abridged; the full edition with footnotes is available from Benziger at 8 guineas.)

J. JUNGSMANN S.J.: *The Eucharistic Prayer*. Challoner; 5s., 55 pp. 1956. *The Liturgy of the Word*. Burns and Oates; 8s. 6d., 82 pp. 1966.

Two excellent little books on complementary aspects of the Liturgy.

J. JUNGSMANN S.J.: *The Early Liturgy*. Darton, Longman and Todd; 17s. 6d., 307 pp. 1959.

An excellent historical account which well justifies the author's hope "that it will serve to deepen the reader's understanding of his own worship".

L. BOUYER: *Life and Liturgy*. Sheed and Ward; 10s. 6d., 281 pp. 1956.

Its reading takes some patience, particularly as the print is small, but it makes some profound contributions to liturgical thought.

J. DANÉLOU S.J.: *The Bible and the Liturgy*. Darton, Longman and Todd; 19s. 6d., 347 pp. 1956.

An excellent book showing the depth of spiritual meaning that exists in the Scriptures used in the Liturgy.

There is such a wealth of reading available on the Liturgy, that it has been possible to include only a small selection here. It has been very difficult to decide what to include and what to leave out. Two whole types of literature ought at least to have their omission noted: (1) Historical and spiritual commentaries on the Liturgy which belong to an earlier phase of the liturgical movement; (2) Books on the Eastern Liturgies, without which no understanding of Christian worship can be complete. Further details about books in these categories or about books on particular aspects of the Liturgy will willingly be supplied on request.

The Book List in the next JOURNAL will be on the Sacraments. Suggestions and comments will be gratefully received.

ALBAN CROSSLEY, O.S.B.

CORRESPONDENCE

'CATHOLIC' AND 'ROMAN CATHOLIC'

SIR,

In this matter—and it is a matter of importance—Mr. Cave is right; but not entirely so. I once asked Father Paul what was his opinion, and he replied that while *Catholic* was normal and proper usage, he had no objection to being described as a *Roman Catholic*. Subsequently, I discovered that Father Paul, as usual, was right.

The normal English usage has always been to call us 'Catholics'. Queen Elizabeth I, if I remember rightly, did so. Hume, in his *History of England*, does so: "the Catholic religion restored by Mary", "the Catholics enjoyed greater freedom", Titus Oates "became a convert to the Catholics", laws are "enacted both against Dissenters and Catholics", and so on. In the same way one talks of Catholic Emancipation and Sydney Smith in the *Letters of Peter Plymley* defends the Catholics and their claims. J. R. Green in his *Short History of the English People* (1814) speaks generally of the Catholics, and Charles II is described as wishing "to die reconciled to the Catholic Church".

What, then, of Roman Catholic? The term comes into frequent use among Englishmen at the beginning of the seventeenth century, as a term of courtesy, derived, I take it, from the *Sancta Catholica et Apostolica Romana Ecclesia* of Pius IV's Creed, which every convert has the honour to recite before he is reconciled to that Church. Its emphasis is conciliatory, as against Papist, Popish, Romanist, Romish. This is how Clarendon uses the term, 'the Roman-Catholics'. In precisely the same tradition Shorthouse in his *John Inglesant* will write of 'a Roman Catholic gentleman' and 'the King and the Catholic gentry' in 1881.

That the English Catholics accepted this convention may be sufficiently illustrated by the title of that excellent little book, published in 1715, *Fifty Reasons or Motives why the Roman Catholic Apostolick Religion ought to be preferred to all the Sects this day in Christendom*. Or, again, by John Gother's pamphlet, *Roman Catholic Principles in Reference to God and the King* (1685). Earlier still you have the famous paper in Charles II's handwriting, subsequently published by James II, which begins: "The Discourse we had the other Day, I hope satisfied you in the main, that Christ can have but one Church here upon Earth, and I believe that it is as visible as that the Scripture is in Print, that none can be that Church but that which is called the Roman Catholic Church."

The conclusion would, therefore, appear to be that he must be a very queasy Englishman, protestant or atheist, who sticks at speaking, with Queen Elizabeth, David Hume, Sydney Smith and J. R. Green, of 'the Catholics'; and that he must be a mistaken Catholic who supposes that

'Roman Catholic' is discourteous, or that for himself to use the term, on occasions, is necessarily inconsistent with his Catholicity.

I am, Sir,

Your obedient servant,

T. CHARLES EDWARDS.

WHERE IS THE CHURCH GOING?

DEAR SIR,

Many of us realised some years ago that the Church needed to re-examine her position in the world. Ideally, a major reappraisal, such as this, should be a continuing process leading to evolution rather than a sudden lurch forward, leaving us a little uncertain as to where we stand.

That the Ecumenical Council should have been set up in the 1960's is no accident, for throughout the 1950's the whole world, reacting to the opportunities offered by improved communications, entered a phase of introspection. Clearly the Church could not have escaped this movement even if she had wanted to. However, one result of the Council's deliberations appears to have taken the Church by surprise. A vast new range of subjects which hitherto have been beyond discussion are being shewn the light of day. It is not the laity who are making the running but the clerics, often with reckless abandon. Indeed only recently, His Holiness found it necessary to draw attention publicly to a number of excesses.

Ours is a religion of discipline and obedience. In any properly run organisation there are the correct channels of communication. We would all do well to remember this, particularly our clergy whose responsibility it is to lead and guide us, not to confuse us by openly calling in question important issues. For herein lies a very real danger. Quite unwittingly the Church may be playing into the hands of Communism.

Sir, I am not one who seeks to find a Communist under the bed, but I am acutely aware of the conditions in which Communism thrives. Communists have long since realised and now openly preach, that once confronted by an entrenched society, their starting point is to promote, under the guise of being modern, progressive and 'with it', a reappraisal of that society's values. They generally start by calling in question a number of minor traditions which have little real significance but which are often highly prized. With increasing subtlety their probe goes much deeper, seeking to drive a hole in here and a wedge in there, until finally they can begin to shake the very foundations upon which the society stands. At the present time, the Church appears to be doing much of the Communists' work for them. They, for their part, are no doubt looking on with some satisfaction. Given a little luck, they may expect, with little effort on their part, to see the various national Hierarchies of the Church openly arguing (and certainly being misrepresented by the Press) such questions as the infallibility of the Pope, the Resurrection of Christ, the Virginity of Our Blessed Lady and perhaps, in time, even the validity of the Gospels

or the Divine Presence in Holy Communion. Who knows where it will end?

Some of the effects of the present situation are already discernible. One can detect, amongst Catholics, a feeling of uneasiness and uncertainty, a certain lack of confidence and security, and a distinct inability to argue their case in a straightforward manner. We appear to be hedged in by ifs and buts and by an unwillingness to proclaim that our religion is different. This diffidence may be based on an apparent determination by our own Hierarchy to emphasise only those areas where there is agreement with the Church of England. Presumably they hope, thereby, to make our point of view more acceptable. But experience shows that this sort of attitude does very little good, in the long run, and can do great harm to one's own supporters in the short run—sometimes with disastrous effects. Furthermore, in my limited experience nothing dries enquiries faster than the promoter who appears to apologise for his point of view or in any other ways appears to argue from weakness. The facts seem to bear out this idea for, I believe, that official records show that there has been a marked falling off in enquiries by non-Catholics and the rate of conversions is now causing some concern.

Many of us consider that the Church is failing to give a clear lead to its flock. What is worse, she may even attempt, under the guise of 'freedom of conscience', to off-load on to us her responsibility to declare what is right and wrong. It is commonly accepted that few people enjoy making decisions, even trivial ones. Often they do nothing, sinking into a state of complete apathy or, conversely, drifting towards some neurosis wondering whether they are right or wrong. At worst, this condition leads to despair. One of the attractions of the Catholic Church has been the forthright way in which she has declared her convictions. It is from this that we derive our sense of security and spiritual serenity. We look as if we are about to lose some of this.

I may, Sir, have painted a sombre picture, but it is undeniable that the Church has lost a degree of control over her members, which if allowed to go on unchecked could become serious. I urge the Hierarchy to consider:

- (a) Putting a brake on open discussion of important issues. There are proper channels for this.
- (b) Where the Church is going; What is the real aim of the Council?
- (c) Setting forth, as a reminder and reassurance to her flock those precepts which are not negotiable and upon which there is no compromise.

We might then, perhaps, know where we stand in this ever-changing world.

Yours, etc.

RICHARD FREEMAN WALLACE
(St. Bede's, 1941-46).

The Ministry of Defence,
Whitehall,
London, S.W.1.

FAITH IS REASON

25th December, 1966.

DEAR EDITOR,

Your article on Faith and Reason has proved a great unravelling, a great drawing out into the explicit of what many of us have known very well implicitly for a long time, but have been unable to express—at least with that clarity which you have shown. As Churchill wrote of Rupert Brooke, "a voice had become audible, a note had been struck, more true, more thrilling, more able to do justice to the nobility . . ." of the theme in hand. But it was a difficult theme, with its own built-in dangers. The very nature of the title and ground of discussion overbalanced the argument in the direction of Pelagian human self-reliance. May I endeavour to throw some ballast into the other quarter by making three observations.

Though faith is a working out of thought through the reason and beyond it, supra-rational rather than contra-rational, it is essentially an activity of God in us, and not an activity of ourselves moving to God. "Without Me you can do nothing." "It is Paul who plants, Apollo waters, but it is God who giveth growth." Pursuing this thought, we may well turn to the Epistle from the Mass of our own patron, S. Lawrence, where to our unutterable consolation we are told that it is God who puts the seed into the hand of the sower, supplying us with seed and multiplying it and enriching us with the harvest of our justice. What we have, we receive; what we do, we do in that we are done by (or rather done through), "for it is God who of his good pleasure works in us, both as to what we will and what we accomplish." This is perhaps best expressed in the age old prayer of the Church, *actiones nostras*: "Let our actions, we beg thee Lord, be prompted by thy inspiration and performed by thy support; so that all our praying and labouring may ever begin from thee, and through thee find fulfilment" (the Latin is more subtle than any possible translation).

Secondly, you have been too quick to condemn what does not fall into the purview of the rational, as irrational and immoral. Your distinctions need to be widened to take in a third possibility. In logical thought, there is the fact and the contrary, and the contradictory. So a thing may be moral, or amoral or immoral (as positive, neutral, negative): so a thing may be rational or non-rational or irrational; and there are fields of faith and communion with God, which escape the category of rational, but must never be condemned as irrational (which is an intrinsic evil). The rational has for its seat the intellect, whereas the whole experience of the mystics and indeed man-at-prayer more generically has for its seat the will. To love God is not an act of intellect, and far less is it an act of emotion: it is in the most naked sense of the word, an act of the will. It is the supreme (and at most times for most people the most painful) act of the will; it is costing, as von Hügel would say. But it is at the highest level what God made us to do: man is at his most perfect in that act.

Thirdly, I believe that a distinction of kinds of faith should be drawn. That faith which is most near to reason, is the taking-on-authority, which

is a prudential judgment of a sort that all of us make in some fashion in every field of our affairs daily. We are Jacks of some trade and masters of none, so we must take much on faith in every department of our existence and activity. But there is another kind of faith which is fiducial; it is that trust which we put in a person or cause or ideal, into which we are willing to sink our whole prosperity; our aspirations, our last ounce of sweat and hope. Sometimes it drives us to our own destruction, or worse still it drives us to destroy others, or destroy their livelihood: but sometimes it exalts our efforts far beyond our wildest dreams. This faith is the stuff of human grandeur: but, transposed to the higher and proper level, it is the stuff of our sanctification. It moves out into waters quite uncharted by our limited reason—which is as conscience, able to show us the way, and sometimes act as checkpoints en route. Soon enough faith must leave reason far behind, for it is faith that is the *argumentum non aperientium*.

Your fond companion,

THE REVIEW EDITOR.

Ampleforth Abbey,
York.

'IS THERE A GOD?'

December, 1966.

SIR,

Despite the title of Malcolm Muggeridge's article in your last issue, it is clear, I think, that he has travelled his road to Damascus and seen indeed his vision of God.

The massive challenge which he and millions like him hurl at us to-day, is to show him the vision of a Church. A Church that is not, as he puts it, 'a refuge for fugitives from God', but something which is a reflection on earth of the presence of God himself.

How right Muggeridge is to deride our feeble and fallible efforts in the history of 'organised religion'! How appalling it is that for two thousand years our proudest boast is that Religion has managed to survive!

What then can we offer? Not, I think, Councils and Bishops, Commandments and Organisations—necessary though we may think all these things may be. Let us instead offer him and all those who believe—or struggle to believe—just one idea; that in all his helplessness each man is in some way created in the image and likeness of God; that all our pathetic and ever failing attempts to preach, to unite and to pray even as we fly down the nights and days of our lives, can—by one continuing act of faith and charity—become part of a Great Prayer which will bring us in the end to the eternal contemplation of God and God alone.

Yours, etc.,

JOHN NEW.

12 Heath Villas,
Vale of Health,
London, N.W.3.

[I wonder if it would be fair for a representative of organised religion to comment on Mr. New's letter that it is not clear on whose authority and with what guarantee of truth this one idea can be offered when we have scrapped the Bishops and the visible Church, both of which Our Lord thought necessary. And not every Christian would agree that mere survival is Christianity's proudest boast.—THE EDITOR.]

RELIGION IS NOT ABOUT SOCIAL JUSTICE

12th September, 1966.

DEAR SIR,

The view put forward by Mr. Anthony Lejeune is none other than the general predicament intrinsic in the Christian message as regards that degree of temporality which should or can be tolerated by a Christian church. As I understand Mr. Lejeune, the Church should employ itself solely with things spiritual and those 'eternal truths' which allow the 'Status Quo' to remain forever in favour of those with a comfortable income or life. This is clearly a romantic if not Utopian misinterpretation of Christ's ideas. Why?

To answer this fully would take too long; however, a little analysis would do little harm. In the first place it must be conceded that the Church is an organised institution as well as being the collected people of God on earth. Unlike most institutions its basis is temporal but its aims and tasks are spiritual. This, then, is the knife edge the Church encounters. Is it possible merely to devote everything towards spiritual ends without depending on temporal action? Or again, where do you draw the line between things spiritual and those of a social nature?—naturally there cannot be such a line since for a thinking Catholic religious themes move through his or her entire life. As Hegel showed in his *Study of History* that human societies change continually and since institutions exhibit, *par excellence*, the Welt- or Zeitgeist, then it must follow that the Church both changes in an unseen way as well as by conscious and premeditated means. Beliefs most of their nature wear out since we are told all things of this earth are transitory, but on the other hand they need not be thrown out, merely reinterpreted to fit the needs and thinking of the Age.

The Church must lead its flock, both clerical and lay, but it must do this in a way that is comprehensible and acceptable to its followers; otherwise it will merely find itself out on a limb or, worse still, pulling along a large number of frightened and non-thinking Christians. It must then receive and work in the 'Spirit of the Age', employing those parts or themes that don't corrupt, weaken or hinder its task, which is to bring Man to God. To say that the Churches should not interest themselves in social justice is quite contrary to Scripture as well as to Christian tradition. Yet once again in this secular age Christian organisations do find it hard

to employ the best means owing to a number of factors such as Church-State relations, moving into sectarian squabbles or merely losing face; yet the Churches must prove that the love of and for Christ is worth having; not as an opiate but as positive help for an active life in a secular world.

I remain, yours sincerely,

Hoghton Towers,
Preston, Lancs.

BERNARD DE HOGHTON.

5th December, 1966.

SIR,

May I plead, in respectful contradiction to your correspondent Father Fabian Cowper, that such articles as the one by Anthony Lejeune should be 'preserved' for inclusion in THE JOURNAL. I just cannot understand that I am now expected to be 'disloyal' to myself, as I was formed, at home and for many years at Ampleforth. I and others pray for the day when the Holy Ghost will further slow the so-called progress or renewal in the Church and indeed guide it into reverse if that be His will. Father Fabian affects me with dismay, Anthony Lejeune gives me cause for hope.

One would like to think that the Church is safe in the hands of its clergy, but in the past no little of its preservation has been due to the laity. Must it be mentioned that, with notable exceptions, our priests and monks did not always 'shine with the armour of light' at the Reformation? Some of the laity truly did, and it is because of this that Ampleforth came into being. It was the laity who bred and inspired, fed and clothed, sheltered and protected their priests all through the penal days, and at no low cost to themselves and their loved priestly sons.

So often 'Social Justice' is born of bitterness, rarely of the true charity. Seldom does this bitterness emanate from those with a right to be bitter, but rather from their so-called champions who do not sell what they possess and give . . . but who are strangely ready to embrace compulsion if, in accordance with their views, it is applied to all. What a mockery of charity. No wonder true charity is at such an ebb and that contented faces are at times a memory.

Whither goes the Church? Onward with a decaying civilisation where sex and drugs supersede bread and circuses? 'With it' in a social renewal which 'glories in its shame' and 'minds earthly things'? I say with Lejeune 'Heaven before houses'. Social Justice is a false god; for a period it will give to many material wellbeing—Heavenwards it will help none—neither those who grab as a right nor those who give by compulsion.

It would be easy to write on but out of charity to the other half, be it big or small, I forbear!

Yours faithfully,

O. M. SCOTT.

Ladycroft,
Edith Weston,
Oakham, Rutland.

1st January 1967.

DEAR SIR,

Allow me to comment on a tendency, and I believe a danger, that has been present in many letters that you have printed in the JOURNAL: a suggestion that the post-conciliar Church alone has the light. One letter says that the vernacular has allowed the Mass to become the driving force in the lives of the boys. Put like this it suggests that it was not the driving force for earlier generations. What are the facts? The present generation of Ampleforth boys goes to Mass less than any earlier generation. It would be a very rash person who was sure that he knew the reason: the spirit of the age, the vernacular? I do not know; the fact is certain: they go less.

I write in sympathy not in criticism for there is a danger that this sort of emphasis makes older people suspicious of so much that is good in the new attitudes and approaches; they tend to delay the good work that can be done for Christ. Another example would be Fr Cowper's letter in which he attacks Anthony Lejeune's article *Religion is not about Social Justice*. Every point that Fr Cowper makes is correct but to me it seems that the writer of this letter never saw what the excellent article was getting at—the urgent plea for the supernatural went un-noticed; but that was the point and that is the thing that matters.

I would like to illustrate the harm that this kind of attitude can do by taking as an example a mistake that I made when I was asked to give a series of some twenty lectures on Modern Catechetics. A group of school-teachers set out to listen to all the tapes of Fr Hoffinger but this soon proved too much and I was asked to give them a condensed form of these excellent lectures. I had attended the course of lectures that he gave at Birmingham but I listened to all the tapes again before giving the lectures. From the beginning I set out to reassure the teachers that there was no change in the teaching of the Church but there was a difference of emphasis, etc. When we came to the lecture on the Paschal mystery I explained that the Crucifixion and the Resurrection were all part of the same saving act of Christ. At the end of this lecture an excellent school-teacher came to me and said: 'Father, thank you very much for what you have done but I will not be coming any more'. I thanked her for coming and then asked her if she would mind telling me why she would not come again. She said: 'Oh yes, Father, I am quite clear why I do not wish to come any more: I find it too upsetting. What you say is so clearly right that it upsets me to think of the generations of Catholics who have been mis-taught by me'. Here was the very pitfall that I had tried to avoid, here was just the failing that would prevent the good in modern catechetics being used. I asked her if she would come to one more lecture. I spent a very worried period before the next lecture because it was essential for me to show that she had not been misteaching and that there was no new doctrine. I think that I was able to make good some of the harm that I had done by showing that she had, in fact, always prayed about the

Resurrection and the Crucifixion but she, like the rest of us, had not noticed it. It has always been there in the great prayer of Tenebrae *Christus Factus est pro nobis . . . propter quod Deus exaltavit illum*. This passage from the Phillipians is also the epistle for Palm Sunday. The first prayer on the Palm Sunday liturgy is about the Resurrection, and the prayer on Easter Sunday itself is about the Cross and Resurrection. She, like the rest of us, had always prayed the Paschal mystery but we did not always advert to the full meaning. At present there is emphasis on the Resurrection but the limited mind of man is only capable of keeping in focus a limited part of God's revelation, and so it is that the emphasis in piety changes from age to age. In this age there is a lack of emphasis on personal prayer—alarming for the very foundation and necessary condition of any growth in sanctity is personal prayer—there is no substitute.

I hope that this failure of mine may warn others from making this sort of mistake.

JOHN MACAULEY, O.S.B.

The Priory,
Workington,
Cumberland.

22nd December 1966.

DEAR SIR,

I feel that the latest divisions in the Church should act as a lesson to many Catholics, especially to those who are in authority. Having seen Father Charles Davis on television and heard him talking about his decision to leave the Church, I was in agreement with much of what he said. It is perhaps a fair criticism of the Catholic Church today to argue that it is out of date, and out of sympathy with the problems that face people in the modern age. Some would argue that the Church, and religion in general, is always alien to the popular sentiment. This is part of the persecution complex inherited from the days of Elizabeth I: Christ, after all, wanted to bring both believers and non-believers into his flock. The Church must not remain different for the sake of difference, for its influence will only decline.

Fr Davis points to the failings of the Church to provide a solution to the problems which people face in their everyday life. It lacks a personal touch. Some Roman Catholics, and especially the younger generation, do not find any consideration in these hard and fast rules and laws. They therefore turn to other people for solutions.

For instance, the Church refuses to moderate its doctrine on birth control. Most Catholics do not believe in the unprincipled and immoral use of contraceptives; but surely if one thinks clearly and from a human point of view, there are situations when their use is justified. Justified not by expediency, but by charity and sympathy.

It is terrifying to think of the personal dilemmas which many Catholics are in. Shall I marry a Protestant? Can I afford to have another

child? I hope that here are not too many Christians who give up their beliefs because they cannot agree with the Church on its moral teaching.

Let us therefore not have rules for the sake of rules. Let the rules be justified by reason. Above all, let the Church be more in sympathy with people and their problems. I do not condone Fr Davis' decision but I hope that it will act as a warning signal. Action must be taken before the split in the Church becomes too wide.

Yours sincerely,

RICHARD CAREY.

3 St. George's Square,
London, S.W.1.

THE EASTER VIGIL

2nd January 1967.

DEAR REVEREND FATHER,

In the AMPLEFORTH JOURNAL of June 1966 I was very surprised to see a photo of the Easter Vigil described as Midnight Mass.

It is phrases like this that encourage people not to come for the whole Vigil but only for Mass.

Yours sincerely,

THOMAS HOOKHAM.

Our Lady & St. Joseph,
100A Balls Pond Road,
Kingsland, London, N.1.

THE POINT OF SCHOOLING

When people say 'I never learnt anything at school, it was a complete waste of time', I could happily wring their necks. For it is not just the facts you learn at school that are important; far, far more important, school teaches you to learn how to learn. My educated friends never fully appreciate this. Following the theories of my youth, if you wanted to learn something, you discovered it for yourself. But it does not work like that in practice. You don't know how to work to a system or how to use books of reference. The waste of time for a person ignorant of the methods of learning is quite appalling. Having suffered in this way all my life, I now believe in formal education; drilling information into the sensitive little minds, and to hell with the little budding personality. It will bloom anyway if it is worth anything.

Nicolette Devas in *Two Flamboyant Fathers*, Collins, 1966.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Prayer, Liturgy, Spirituality; Scripture, Catechetics; Monastic studies; Ecumenical studies; History and Biography; the Post-Conciliar Church in the World; Books received.

I. PRAYER, LITURGY, SPIRITUALITY.

Anselm Hoste, O.S.B. FOR CRIST LUVÉ: PRAYERS OF ST AELRED ABBOT OF RIEVAULX
The Hague, Martinus Nijhoff 1965 xix + 68 p \$1.60

Here, in a most attractive format, are presented some of the prayers or reflections on prayer, of one of the most winning figures of the Twelfth Century. The passages are chiefly drawn from the *Vita Aelredi* of Walter Daniel (Powiecke's translation is adopted without acknowledgement), the *Speculum Caritatis*, the sermons, and the Pastoral Prayer. The Latin text faces the English, so that he who runs may read and enjoy to the full the flexibility and sinuous strength of the original, with all its echoes of Scripture and the Confessions. Who reads the English must walk, for it is pedestrian and even slipshod. For *quod tepidum accendat*, we are offered 'support what is warm'. Where the introduction, bibliography and index verborum may address scholars, the text does not; and many will want some further hint of the rich background on which Aelred is drawing for his metaphors. Take *plumescent inverim: anima mea* (p. 21); it is only fully intelligible in its context, where it follows three psalm verses, the last being 'O for the wings of a dove, then would I fly away and be at rest' (the translation ignores the repeated *interim* contrasting longing and predicament).

Real though these shortcomings are, the passages chosen for this book do lead straight to the heart of a great saint, whose Eighth Centenary falls on 12th January 1967.

FRANK HARRISON, M.A.

Hilda Graef THE STORY OF MYSTICISM Peter Davies 296 p. 30/-

This is an odd book. It took me a long time to work out why it was written or, rather, for what sort of person it was written, and I am still not sure. It is certainly not for someone who wants to know about mysticism in any depth or who wishes to become familiar with any particular saint or mystic or school nor can it be used for spiritual reading or for instruction on prayer. It might be suggested that a person who knew nothing about the subject could find it useful, but this is doubtful also because it consists of a series of short sections on the better known mystics and spiritual writers and leaders in the history of the Church. One could recommend much better books for the enquiring beginner. Not much is conveyed as regards the teaching and experiences of the characters dealt with anyway. On the other hand it could be a useful, though incomplete, handbook on this important aspect of the Church's life for a student of Church history. Though, again, I can think of better ones that have been written.

The short chapter on non-Christian mysticism at the beginning, although concise and well written and helpful in any book on mysticism, hardly warrants the title that is given the book. It would have been better to call it *The Story of Christian Mysticism*. But even as a story or history (which it certainly is rather than an explanation) it lacks balance. 227 pages, for instance, are devoted to the early and medieval mystics while only 50 pages to the Reformation and Counter-Reformation period right up to the present day.

It is a curious book for Hilda Graef to produce, for she is without doubt a recognised authority on the subject, especially its medieval aspect, and is clearly a person of great knowledge and insight. Indeed it is the purpose, scope and structure of the book and not its content that I am complaining about, though there are one or two points concerning its content where one would like further discussion. The reasons behind

her statement that St Therese of Lisieux was not a mystic and did not experience any form of mystical prayer, appear weak. Quite possibly the author is right, but from what little there is to go on there is just as much evidence to suggest the opposite—not that it affects the little flower's standing as a saint or her role in the Church.

The chapter on the mysticism of the New Testament is good but the concluding chapters on recent times disappointing. The book is written in a simple and attractive style but one is still left with the impression that it was produced in a hurry—a thing that should never happen with a book of this kind.

FABIAN COWPER, O.S.B.

Leonard Boase, S.J. THE PRAYER OF FAITH Deacon Books, Chapman 147 p 12/6

A remarkably straightforward book on the nature of prayer. It draws into a synthesis some of the thought of St Ignatius, St Theresa and the great masters of the Spiritual Life. It is written for the uncomplicated religious and for the layman who realises the importance of a quarter of an hour a day spent on his knees. The main theme is an exploration of the prayer of Faith which may be defined as the inner appreciation in the spirit of the presence of God, a state of apparent dryness and inactivity but in which the spirit is drawn into and comes to understand the omnipotence and closeness of God. Much of Fr Boase's thought is influenced by and accords with that of Abbot Chapman whom he quotes, and it is a book which all will read with reward.

S.P.W.

Josef Jungmann, S.J. THE EUCHARISTIC PRAYER: A STUDY OF THE CANON OF THE MASS Burns Oates 1966 55 p 6/6

The *fonti et origo* of this booklet is a set of lectures given in Germany in 1952-3: yet they require no slightest emendation in the light of the Constitution on Sacred Liturgy—indeed they pave the way, for Fr Jungmann was one of the chief architects of the liturgical schema. Here is a skilful synthesis of the whole Order of the Mass under four chapters, *Memento, Offerimus, Plebs Sancta, Socia Exultatione*.

A.J.S.

J. B. O'Connell ACTIVE SHARING IN PUBLIC WORSHIP Burns Oates 1964 43 p 5/-
Theodor Filthaut LEARNING TO WORSHIP Burns Oates 1966 191 p 15/-

Joseph Jungmann, S.J. THE LITURGY OF THE WORD Burns Oates 1966 82 p 8/6

J. D. Crichton (Editor) THE LITURGY AND THE FUTURE Fowler Wright 1966 173 p 18/-

Fr O'Connell's little book is ideal for anyone in search of a concentrated list of definitions and quotations from papal encyclicals.

The other three books offer more palatable fare. Fr Crichton's collection is a series of lectures on various aspects of the liturgy, which could certainly make a valuable contribution to a deeper understanding and appreciation of it.

THE LITURGY OF THE WORD is an up-to-date edition of an essay first published by Fr Jungmann in 1938 on the place of prayer, reading and preaching in the Liturgy. Mention of its author's name is sufficient to commend it: his historical scholarship is always presented in such a way as to give life and intelligibility to present practice.

Fr Filthaut's book is designed to help priests and teachers present the liturgy historically and theologically, yet as an integral and related part of the life of those who are celebrating it.

ALBAN CROSSLEY, O.S.B.

Leo Trese ONE STEP ENOUGH Chapman 1966 191 p 21/-

So many books on the Christian Life are admirably detailed, yet tediously impractical for the layman who finds little time or energy to read carefully the close-packed reasoning of some over-learned author. So it is a pleasure to recommend this

book to just such a man. It consists of a series of brief talks, most of which can be read in two or three minutes and whose object is to achieve success in a number of small improvements, rather than fail in an all-out onslaught on the state of one's soul. In each, a single point about Christian living is put in such simple yet attractive terms as to make the reading a joy rather than a 'religious chore'. For priests here are sixty-one good examples of that regrettably rare phenomenon—the good three-minute sermon, making one point only, and ensuring that the listener is interested enough to follow and accept the message. Most of his reflections are on topics of no great novelty, but what is original is the light he sheds on their neglected implications. I would describe this as the ideal bedside book for the person who likes a few minutes of reflective reading at the end of a busy day.

GRAHAM SASSIE.

Dom Wulstan Mork A SYNTHESIS OF THE SPIRITUAL LIFE Bruce 1962 283 p 30/-

What the saintly bishop of Anney endeavoured to introduce, Dom Mork has succeeded in synthesising, in what he describes as 'primarily a textbook of the spiritual life . . . a concise but comprehensive study of . . . the life of union with God'. He tells us (for our comfort?) that all schools of spirituality have been studied and similarity stressed. Dom Mork includes for us a list of Individual Practices after each section—'meditate on the infinite gap that exists between God and you' or the last one, 'make a synthesis of this book for yourself'. He also includes a list of Group Questions and Activities for each section—'Iorsee the difficulties in the active apostolate'; or the last one, 'discuss: our fathers kept on meditating and they got there just the same'. Under suggested books, he provides under Dogmatic Theology just these four—Farrell, Putz, Canon Smith and Tanqueray. His introduction ends with these words: Veni, Sancte Spiritus.

A.J.S.

II. SCRIPTURE, CATECHETICS

THE HOLY BIBLE, REVISED STANDING VERSION, CATHOLIC EDITION Nelson 1966 25/-

The appearance at last of this Bible, so long awaited, is an event of major importance in ecumenical relations between Catholic and Protestant. At last there exists a text authorised by ecclesiastical authority which is accepted also by our non-Catholic brethren, and so can be used for common discussion, prayer and reading. The translation which a committee of members of the Catholic Biblical Association presented to the hierarchy as long ago as 1953 in an attempt to achieve a common text is a revision of a revision of the King James Bible of 1611. The style is naturally somewhat uneven, but the RSV is certainly the most readable and intelligible of the versions available at present. Some translations could be improved, some sentences seem to miss the exact point of the original; but such minor blemishes pale into insignificance beside the fact that we now have a Bible in common with all Christians.

But why a Catholic Edition? The sixteenth century reformers accepted in the Old Testament only those books which are contained in the Hebrew Canon, rejecting those which were written in Greek. In this they followed St Jerome, a redoubtable old scholar who had a way of imposing his will, but diverged from the main stream of Catholic tradition. These books are still excluded from the Bible proper (though often printed with it) by Protestants; they are included in this edition. The only textual variations occur in the New Testament (they are listed at the back). Most show only a preference for one manuscript tradition over another, often merely moving a passage from a footnote to the actual text. As far as I can see, there is only one significant change in translation, and this so significant that it comes near to wrecking the whole venture of a common Bible. In the narrative of the Annunciation for 'O favoured one' the Catholic version substitutes 'full of grace'. Whatever may be said about the interpretation which the continuous tradition of the Church has put upon Luke's *Kecharitomene*, the theological deductions drawn from it about Mary's sinlessness, it is certain that 'full of grace' can lay no claim to be a translation of the word,

whatever the rather vague phrase means. The faith is not served by an attempt to bolster it with tendentious translation. Even the splendid achievement of a (nearly) common Bible leaves us with a skeleton in the cupboard. Nevertheless the editors, Dom Bernard Orchard and Fr Fuller are to be thanked and congratulated.

HENRY WANSBROUGH, O.S.B.

Dom Robert Petitpierre POEMS OF JESUS Faith Press 1965 2 Vols, 123, 119 p
15/- each

Here are the gospel sayings of Jesus set out in such a way as to show their rhythmical and poetic structure. His teaching was couched in pregnant sayings which fall easily into a pattern of balanced phrases. At a time when memory was the only vehicle for the faithful transmission of a message, and when deliberate memorisation played a great part in all teaching, this poetic gift was a prerequisite for any teacher. Balance and rhythm in speech come naturally to the semites and are found especially in the great prophets and wisdom literature of the Old Testament. Jesus possessed this poetic gift to the full (though it may be seen also in Dr Johnson and in Churchill's speeches). The book has no claim to scholarship or originality, but gives a striking new insight into both method and mind of Jesus, the oral and itinerant teacher. Not least by the humility of its author, it breathes an atmosphere of peace.

J.H.W.

Frederick Moriarty, S.J. INTRODUCING THE OLD TESTAMENT Burns Oates 1966
xiii + 253 p 21/-

To any one determined to discover what the Old Testament is about this introduction will be most useful. Not only does it put the books into their historical background by means of a readable presentation of the contemporary scenes as revealed by archaeology; it also shows what the writers are trying to tell us, the point of God's action in history at each stage of the story of the chosen people, and the inspired reactions and reflections on it of the characters concerned. By means of focusing each chapter or period on a person who was chiefly concerned in it, it shows that the men of Israel were not merely lay figures, our forefathers in the faith, but real men with human feelings, worries, questionings, failings and rebelliousness. The different characters of the figures presented by the Bible are well shown, the saga-figures of the patriarchal era or 'this shy and sensitive young man', the prophet Jeremy. It cannot be denied that the book is solid for a single reading, but as a companion volume to the Bible, to be read a chapter at a time as a key to the corresponding book of the Bible, it is readable and reliable.

J.H.W.

Dominique Barthélemy, O.P. GOD AND HIS IMAGE Translated by Dom Aldhelm Dean
Chapman 1966 xiii + 199 p 30/-

Crabbed scholarship was to be expected from one of the most learned editors of the Dead Sea Scrolls. But Fr Barthélemy shows no sign of it here. His book, as he says, is the work of an amateur, one who loves the Bible and has sought to understand its message for us. It is not a learned but a thoughtful book, whose gaiety and vivacity are instinct with reverence for the Book in which God shows himself to us. Precisely in explaining so much of the message it somehow suggests to the reader that the riches of God's Word are far deeper yet, and encourage him to further loving and attentive reading.

Much that we neglect is here given its full value. We see Job, the upright pagan, precisely by refusing to listen to the clap-trap of his 'comforters', brought to his knees in the realisation of the holiness of God. Those endless and tiresome regulations of the Law are shown to be safeguards all directed to the one purpose: that man should be able to serve God in freedom and human dignity, as God's representative to other men. The record is set out of Israel's (and our?) attempt to escape from the demands of God's love and to fashion for ourselves a god in our own image, a god easier to live

with; how Moses and David rose through sin and suffering to that full stature which made them magic names in Israel, types of the coming Messiah. Finally come two chapters which serve as an Old Testament theology of the Precious Blood and of the Spirit of God.

This is no more than a glimpse of the riches of this book. This reviewer had the privilege of attending the lectures on which it is based, but at each reading of the book new depths of insight have appeared.

J.H.W.

Rosemary Haughton THE CARPENTER'S SON Max Parrish 1965 136 p 25/-

'Yes, of course he was a man, but our Lord didn't think like us'—the attitude betrayed in this remark is so ingrained in many Catholics that this book will be doubly valuable as a corrective. It sets out to give a picture of what it meant to a young Jewish boy, in the constant unrest and messianic ferment of Roman Palestine, to know that he was Messiah and God; what it meant in the terms of the psychology of a boy, with the gradually deepening awareness of himself.

The author has caught to perfection what must have been the atmosphere of the times, and welded a profound geographical and historical knowledge into a fascinating, imaginative picture. The book, though of absorbing interest to at least one trained as a theologian, is intended for children aged 9-11, and should prove gripping to them too. Let parents benefit from it also!

HENRY WANSBROUGH, O.S.B.

Alexander Jones THE GOSPEL ACCORDING TO ST MATTHEW Chapman 1965 334 p 30/-

This text and commentary for students follows a similar earlier study of the Gospel of Mark, which, being shorter, left space for some introductory chapters on the Gospels in general. Here there are ten introductory notes on the structure, characteristic themes, language, authorship, date, inspiration and interpretation of the First Gospel. Thereafter the text, taken from the Revised Standard Version, is laid out on the left pages; and the commentary, adapted and revised from the commentary which first appeared in 'A Catholic Commentary on Holy Scripture' (Nelson 1953), is laid out on the right pages. When this commentary was devised, it was fine of its kind: but much has happened in the world of biblical exegesis and theology since, which has caused this to take on a very 'pre-war' flavour. Moreover the 'Catholic Commentary' is in present process of radical revision, this Gospel being one of the areas of major redrafting. For those who can wait another eighteen months, this book would be a premature investment.

A.J.S.

Sister Mary Margaret, O.P. FOUR SAINTS OF IRELAND Chapman 1966 126 p 13/6

Hamish Swanston THE BIBLE FOR CHILDREN Burns Oates 1966 10 titles, 24 p each 3/6

J.-M. Warbler and Harold Winstone DOVE BOOKS Chapman 1966 20 titles, 24 p each 3/6

A.-M. Coeagnac and Rosemary Haughton BIBLE FOR YOUNG CHRISTIANS, The Old Testament Chapman 1966 125 p 21/-

Four Saints of Ireland is another in the excellent Crown series of religious books for the young. It tells the story of Saints Patrick, Columban, Brigid and Colmcille in a simple and attractive way. Legend and history are cleverly used so that neither suffer; it is happily free from Irish nationalism—even an Englishman can enjoy it. The maps are unhelpful and ugly.

The Bible for Children and Dove Books are two series of booklets on the Bible. More than half of each booklet consists of illustrations. These are all most colourful, but are in 'pseudo-Child art' style; adults of the modern school may like them, and but are in 'pseudo-Child art' style; adults of the modern school may like them, and perhaps the very young, too. But the texts are aimed at 10-13 year olds and the reaction of these seems to be: 'What odd pictures'. The first series has more text than the Dove Books. Only three books of each series were available for examination

for this review, but in one of the booklets (*Dove—The Bread of Life*) the teaching on the Eucharist appears more Protestant than Catholic, giving a very watered-down version of the Last Supper.

Bible for Young Christians should be a most valuable means of acquainting the young with much of the Old Testament. It is a cross between a Bible History and a simplified version of the Bible, inclining more to the former. The historical and prophetic books are laced with psalms (Grail version) which are cleverly arranged to complement the text. A task like the one here attempted cannot please everyone and one criticism might be that more effort might have been made to show clearly the history of the Israelites and how the various books fit into it. The colourful illustrations are by Jacques Lescauff, who also did many of those in the Dove Books, and provoke the same reaction. S.P.T.

GOOD NEWS OF THE KINGDOM THE AUSTRALIAN CATECHISM Chapman 1965

Book One Pupil's (216 p 5/-) Teacher's (104 p 10/6)

Book Two Pupil's (311 p 7/6) Teacher's (432 p 30/-)

These two books (each with a teacher's guide and commentary) are intended for use in the lower and middle forms of 'secondary' schools, that is, for children between the ages of 11 and 16. The contents of each course more or less follow the outline of the Council of Trent Catechism. The lessons are set out with explanations, some intriguing illustrations, and helps to find out more on the topic from the Scriptures. The teacher's books have sections on teaching methods, the co-ordinating of the lessons with worship, and some full lists of books for further study. The whole course is a thorough treatment of the faith by which we live.

L.G.W.

III. MONASTIC STUDIES.

David Knowles FROM DACHOMIUS TO IGNATIUS: A STUDY IN THE CONSTITUTIONAL HISTORY OF THE RELIGIOUS ORDERS Clarendon, Oxford 1966 98 p 15/-

Four times has your reviewer been through these, the Sarum Lectures for 1964-5, with four different reactions. The first was on the occasion of their delivery in the North Schools at Oxford, where a spare and diminutive figure, socially shy but intellectually sure, possessed of the distinctive magnetism of a revered mind, delivered in a still small voice, with the cadences and inflexions of a former generation, a rather shorter version of this book. By those who knew him, it was greeted with fond delight: "Though it is a familiar pattern, it is a joy to hear it expressed with such charm and delicacy". By those who did not know him except by repute, and who had come to hear a reed shaken by the wind, it was greeted with universal disappointment: "Nothing new; too broad a sweep. How can one hope to span the Desert Fathers to the Jesuits in six sessions, and yet say something worthwhile? Pure dissipation of effort, and an opportunity wasted". For the little Catholic clientele, the 'opportunity wasted' inferred that an English Benedictine had found his way on to a platform of Anglican learning, a feat which came but rarely and needed to be exploited by filling the unforgiving hour with veiled apologetics; but they might have rested their apprehension, for the next Sarum Lecturer is also an English Benedictine, Ab Christopher Butler, and he has filled their cup to overflowing with the Vatican Council.

The second time of visitation, and the first of reading the Lectures, came when a copy of this slim blue volume arrived by post 'with the author's compliments'. At once it made its appeal as the work of a mind of legal exactitude tempered by literary elegance. It appeared, in a way that the spoken version had not, as a massive work encompassing in a hundred pages a genuinely perceived organic growth across 161 centuries (315 A.D. to the present). So much has been written of the monastic and Religious Orders as a spiritual force, or as a social and economic phenomenon, or as an agent of culture, that the details of their progression from founder to foundering

is familiar, and well plotted; but scarcely ever has a scholar of stature applied his undivided attention to the development, stage by stage, of the fully articulated and integrated Religious Order in the Western Church, even through (as the Lecturer observes), this development 'may well be considered one of the most remarkable achievements of the medieval genius, comparable to the development of scholastic thought or of the plan and design of a great cathedral'. Of recent date scholars like Dom Kassius Hallinger and his team have begun the task of critically assessing individual constitutions, but none so far has dared to embark on a review of 'the long process of evolution', least of all in the characteristic form of a jewel-polished English essay. That Professor Knowles is particularly fitted for the task was made clear by Dom Hugh Aveling's review (indeed academic obituary notice) in *Blackfriars* April 1964, 179-62. There Dr Knowles' scholarly life-work was shown as a patient collection of the fruits of the research work of others, built carefully into a tenable synthesis, a synthesis able to bridge the gulf between Catholic and secular academic learning, and between higher learning and general education. He was not a technical researcher, but essentially among the *pastores*, in peaceful possession of his documents, rather than the *piscatores* seeking more. His is the synoptic view, the view of him 'who sees it steadily and sees it whole'. Sparse lucidity is his tool.

The third time of visitation was when the Lectures were read in the Ampleforth monastic refectory at the community retreat. The lecturer's was a voice a shade more triumphalistic than that of the North Schools, and this brought out more fully the grandeur of the unfolding of the Religious Orders' constitutional structure, adapting itself as Newman's stream to new exigencies and new apostolic opportunities. One recalls the effect on Maitland of his taking up Stubbs' *Constitutional History* in his London Club, to find himself an absorbed convert to medieval legal constitutionalism — 'at that time enshrined in a Victorian acceptance of inevitable progress of man "broadening down from generation to generation". This is in some measure what Dom David Knowles is claiming for the framers of religious constitutions, and he convincingly shows later reformers weaving into their charters the conscious wisdom of the past: St Ignatius is the best example, with this interplay of the Benedictine Monastical abbot, a form of government basically resembling the Dominicans, and the Franciscan corporate obedience 'leaving everything, even a letter which has been begun and not yet finished'. It emerged that the author had allotted the final third of his book to the evolution of the doctrine of obedience, a topic seldom ever treated in historical progression. It was no random topic that started in the writer's mind, but the *medulla* of the corporate following of Christ. As political constitutions turn on the sanctions of sovereignty, so religious constitutions turn on the nature of the vow to God of obedience to a superior, a *vices Christi* in monasterio. The degree of that obedience sets the standard of the limit of obedience. St Bernard tells us: 'he who has monastic profession defines the limit of obedience by the law of obedience, nor can he be kept from realising what he has vowed . . . still less can he be compelled to act against it'. A superior's commands are limited by one's profession: 'he may not increase the obligation of my vows without my consent, nor may he lessen it without clear necessity' (*nec augeat sine mea voluntate, nec minuat sine certa necessitate* PL 182.867B).

The fourth time of visitation was a commission to review. It was then that the Sarum Lectures appeared in their true colours, not as a slight, slim volume; but as a brilliant, synthetic, pioneering essay, which is at once a harbinger of the Hallinger-type teutonic *monumenta*, and a golden key to an understanding of the character of the Religious Orders. ALBERTIC STACPOOLE, O.S.B.

JEAN CANU THE RELIGIOUS ORDERS OF MEN Burns Oates (Star Bk, F & F 84) 144 p 4/-

This makes a good companion to the Sarum Lectures 1964-5, since it marches down the same valleys. Under an overall heading of Contemplation, Prof Canu examines the origins of Christian monasticism, the Benedictine Rule, the Clunian

Reform, the Cistercian Reform, and the Mission to the World (preaching and the Military Orders). Under Presence in the World, he deals with the appearance of the Friars, the Mendicants in the world, and (curiously) 'the triumph of the world', i.e. in the fifteenth century. Under Act in the World, he studies the Catholic Reformation and the Jesuits, the Societies of priest and bourgeois rationalism, the Religious Orders and nineteenth century anticlericalism, and finally the Religious Orders in the modern world.

One can quickly tell an 'outsider' in this subject, as Louis Bouyer, a sensitive and able outsider, who writes with delicacy about the Orders, but without the finally authority of experience, which leaves its indelible mark: so, too, here Professor Canu, but with less sensitivity. If we only turn to the Select Bibliography, the point is evident: for St Dominic's Life he gives us Jarrett and Mandonnet, but not Vicaire (now the *locus classicus*); for St Bernard he can offer only Merton; for St Benedict, nothing. Our own Ab Justine McCann goes unmentioned both as to his reasonably definitive Life, and his fine edition of the Rule—of which no copy is cited at all. Where the Rule is discussed, only the fourth chapter is invoked, probably the least Benedictine chapter in the *Regula*: of the 72 instruments of good works he comments only about the last two, that they are the most difficult to observe—to make peace with an adversary before the setting of the sun' and 'never to despair of the mercy of God'; these are surely not the most haunting difficulties for a monk? When he deals with the Military Orders, he is more out of harmony with the truth than usual: he tells us that of the three traditional vows, that of poverty was the first to be disregarded by the Templars and Hospitalers, that they were soon even more famed for good administration and financial prosperity than for military valour . . . and that the best way to bring the world back to God was certainly not to emulate its greed and violence. Now all this is both a dim reflection of the truth, and a travesty of it. The Military Orders are deeply misunderstood, and need a new apologist as soon as we can raise one up.

In the concluding pages, Professor Canu rises to his subject. In this generation of apostolic/contemplative heartsearching, all oblivious of the strength of the current racing beneath him, he nevertheless strikes a true note in noticing that the Religious life is lived now by only one person in 1666, a lower proportion than ever before in the life of the Church; that a total of some hundreds of purely spiritual vocations each year do not signify a general return to contemplative life; and that the appetite, the passion for action continues to predominate in the religious vocations of today—not a *fuga mundi* but a fierce desire to mingle with the world, become identified with it, and thereby in some measure to sanctify it. The solitary figure of Charles de Foucauld stands out in our time as testament of another approach: he faced the impenetrable world of Islam by the silent, patient, constant presence of the charity and love of Christ.

The author's closing lines are his surest, and are worthy of verbatim quotation. 'The religious life goes on, varied as the whole gamut of human temperaments and spiritual needs, upheld by an invincible hope, by an integral faith in God, without which it would be unthinkable. The world may well be astonished, and especially in our age when the regular clergy need no longer fear or expect wealth or power, to see hundreds of thousands of men, like Stiphus, voluntarily wearing themselves out generation after generation, in raising towards heaven the rock of earth-bound human nature, only to see it fall back ever and again to its starting-point, if not lower. The world does not see the Light which guides them, the Love which inspires them, the joy in which they are bathed. The happy monk is someone it can only imagine.'

A.J.S.

Sister Jérôme d'Arc, O.P. WITNESS AND CONSECRATION (Originally published, 1964, by Editions du Cerf, Paris, as *Les religieuses dans l'Église et dans le monde actuel*) Translated by Martin Murphy Chapman 30/-

The author's wide contacts with religious through courses organised in France are evident in this assessment of the state of women's religious orders and in her

suggestions for reforms in keeping with basic religious principles and suited to contemporary circumstances. She discerns a three-fold function of the religious life: service, witness and an eschatological function. She notes the evidence of counter-witness when vows are interpreted immaturely. The tensions arising from specialisation, and between urgency as opposed to values are sympathetically described; the order of values is indirectly upheld by emphasis on solid formation; as regards urgency, the greatest demands are seen to lie in the developing countries, the new towns of Europe, the need for teaching nuns to enter technical education and medical orders to specialise in nursing the mentally sick. She draws attention to falling numbers and a higher average age among nuns, the presence of two generations whose religious formation was unequal to the demands made on them, the situation in multilateral orders (those undertaking more than one specialised work) whereby 'more than half the nuns in present-day France are under authority of superiors who have no direct experience of their life' (p. 78). Impersonality and over-institutionalisation are considered as major problems.

Sister Jeanne recommends the acquisition of a secular training before applying to an order. Candidates should then practise this skill in a religious house, experiencing religious life without commitment to it. After the novitiate proper a juniorate of six years is proposed, at least two years to be devoted to doctrinal study. A plea is made for a lengthy postponement of final profession if necessary. For the achievement of emotional maturity the author advises psychological selection and stresses the need for personal fulfilment and shared authority. Major reorganisations are considered: the closure of houses, decentralisation in large orders—on a functional basis. The need for more co-operation between orders is emphasised but the brutality of inconsiderate amalgamation is deplored.

The author's first-hand experience gives this book a value lacking in other forays into the same field. She displays, sympathetically and delicately, the bold scope of thought, so imperative now, whether or not one agrees with all her proposals. The work is remarkably comprehensive and the author's capacity for seeing many sides of a question is such that she seems to hold her subject, finely structured, multi-sided, like a crystal in the light.

The winds of change are blowing strong and parts of this book labour points already accepted. 'Doctrinal studies for nuns have come to stay' (p. 202), so forty pages devoted to the topic are unnecessarily lengthy. One wonders if theology is being proposed as a palliative in place of practical reforms needed for adjustment to what the conciliar decree on religious life calls the physical and psychical conditions of our times.

The most notable omission concerns enclosure. Nor is any type of holiday envisaged save the community holiday, well though this is treated. The approach to recreation seems artificial: the attitude to sport implies a derogatory attitude to play. These omissions are regrettable in view of the author's preoccupation with reducing tensions and concern conditions which differ inordinately from those of male religious.

Sister Jeanne's concept of the apostolate is questionable. She assumes that most nuns are called to 'the direct and explicit apostolate, the work of spreading the knowledge of Christ and his message'. This assumption denies the differing gifts of the Holy Spirit. Moreover, to equate the apostolate with direct and explicit evangelising leads to a limited interpretation of apostolate and results in what is often an invalid distinction between apostolic and professional work. For example, it seems to be insufficiently appreciated that the work of education, properly conducted, may offer full scope for a particular sister's apostolic vocation.

Sister Jeanne hopes to promote fraternal discussion, very necessary since ideas are being canvassed which could radically alter the character of the religious life for women. Open discussion would also help to prepare clergy and laity for developments and reorganisations apparently challenging their cherished image of the nun.

By this book Sister Jeanne has herself witnessed to the fact that 'we [religious] desire our own advancement much more strongly than anyone can desire it for us' (p. 110).

In this text under review, Duns Scotus is seen at his best, earning for himself his soubriquet *doctor subtilis*. Here is the most carefully thought out attempt of any schoolman to prove the existence of God within the epistemic norms of Aristotle. Here is an ingenious philosophical demonstration of the existence and nature of God as First Principle, as infinite and perfect First Cause, rigorously argued. It naturally leads on to a Christology admirably consonant with Pauline *omnia instaurare in Christo*, with Teilhardism, and with the post-Vatican tendency to seek unification at least in Christ-the-Founder, if not in his mystical body. Archbp Cardinale has a felicitous phrase: 'Scotus insists on the importance of Christocentric convergence as a God-given sign for the achievement of Christian Unity'.

ALBERIC STACPOOLE, O.S.B.

ed. Don Lois Capovilla MISSION TO FRANCE: ANGELO GIUSEPPE RONCALLI, 1944-1954
Transl. Dorothy White Chapman 1966 216 p 35/-

This rather sumptuous book is clearly designed as a companion piece for the *Journal of a Soul* by Pope John XXIII, as he had then become. It had been a marvellous coup for Geoffrey Chapman, when he had flown to Rome and secured publisher's rights over the Pope's unofficial spiritual diary, and he has here hoped to repeat, in rather smaller measure, the same success with the official effusions of that difficult diplomatic decade, which proved the making of Roncalli and the salvation of the French Church in a critical period of its life. Here are diplomatic speeches, public lectures and sermons, personal and official letters, all of which show the warmth, foresight, sensitivity and savoir faire of the Papal Nuncio. He travelled to Algeria and Corsica, besides the breadth of France in his duties, visiting every level of man from President to poverty-stricken to prisoner-of-war, establishing an easy friendship with them all.

The book includes an appendix, documents concerning the consecration of the Church of St Pius X, Lourdes, by Roncalli himself in 1958. It is full of expressive photographs, perhaps the best of which is on p. 179, where Son Eminence le Cardinal Ange Joseph Roncalli, Pro-Nonce du Saint Siege Apostolique en France, Grand Croix de la Legion d'Honneur, is surrounded by his farmer brothers, John, Xavier, Alf and Jo.

A.J.S.

V. HISTORY AND BIOGRAPHY.

J. R. Hoare & A. Heiser CHRIST THROUGH THE AGES Chapman 1966 120 p & 134 p
9/6, 10/6

These two volumes form a complete course of Church History suited to the needs of secondary schools. That is to say, they present a considerably simplified story of the Church's development from the time of Christ to the present, they are adequately illustrated with pictures of contemporary buildings and paintings etc, and they weave the narrative of the key events in Church History into a pattern of miniature lives of the major characters concerned.

At a time when catechists are more and more often realising the value of teaching some Church History in order to deepen understanding of the more important doctrinal and moral teaching, these books have hardly a rival in English. As Powicke said, 'the more I study Christianity, the more am I driven back into history'.

ALRED BURROWS, O.S.B.

Walter Ullmann THE RELEVANCE OF MEDIEVAL ECCLESIASTICAL HISTORY C.U.P., 1966
36 p 5/-

This is the 8th March 1966 Inaugural Lecture of Cambridge's Professor of Medieval Ecclesiastical History. He avers that the historian's highest task is to relate the past to the present, showing the genetic relevance of the past. Reading it, one remembers Newman's dictum that 'the history of the past ends in the present: and the present

is our scene of trial; and to behave ourselves towards its various phenomena duly and religiously, we must understand them; and to understand them, we must have recourse to those past events which led to them. Thus the present is a text and the past is its interpretation'. Prof Ullmann shows that the modern age has become what it is, partly because of its strong ecclesiastical medieval past, and partly because of the opposition to it: therefore to study the scope of medieval ecclesiastical history is to study the genesis of modern society (either by continuance or antagonism): moreover it is part of the perennial theme of all human endeavour, the quest for the right order in public life.

One is a brave man to try to state the Professor's argument in a handful of words, but the boy will do what the man will not dare. So . . . it is this. When the regnal sacerdotalism of *superioritas, majestas, plenitudo potestatis* (hierarchy) was sapped and replaced by the contrary doctrine of the sovereignty of the citizen people (a concept developed alongside that of the *sovereignty of the individual private conscience*), then great blood-baths of *egalité et fraternité* loomed on the horizon. Where these changes were effected by evolution (as in England), it was richly educative to society; where by revolution (as on the Continent), it was destructive. Dr Ullmann's nicest remark, showing England's eternal capacity for compromise, incorporating old and new as uneasy bedfellows into the one institution, is that we are, as our passports tell us, 'British Subjects: Citizens of the United Kingdom'.

A.J.S.

John E. Paul CATHERINE OF ARAGON AND HER FRIENDS Burns Oates 1966 263 p. 35/-

Dr Paul, distinguished for his study of Elizabethan recusants in Hampshire, and his discovery of the indictments and trials reports of the Abbots of Colchester and Reading, has moved on to examining Henrican 'recusants' in general. The fruits of his labours are embodied in this book and give it a peculiar fascination. *Catherine of Aragon and Her Friends* is therefore a study of how the divorce question impinged on the lives of Catherine and her circle of friends and acquaintances, of how individuals coped with a real crisis of conscience and of obedience to their sovereign. This alone would be enough to provide the book with its main theme, but Dr Paul has in addition gathered much new material of general interest. The result is a book which can be recommended to the general reader as absorbing. Even if at times one may feel too close to Dr Paul's card index, and though more could have been made of the humanist circles in which the Queen moved, these are things which should not be held against his real achievement in producing a book valuable to both the scholar and the general reader.

B.E.

Thomas Stapleton THE LIFE AND ILLUSTRIOUS MARTYRDOM OF SIR THOMAS MORE
Translated by Mgr Philip E. Hallet, edited and annotated by E. E. Reynolds
Burns Oates 1966 xviii + 206 p 15/- paper

Who was More? He was the great English expression of 'the complaisant man'; the *da Vinci* of Tudor London, the Christian humanist, the gentle scholar, the forensic thinker; the man of poetry, piety and pleasantries. He was the man who could write equally well on the Passion and on Comfort Against Tribulation; who could compose as easily his *Utopia* in Latin and his Prayers in English; who could be brilliant with the strong of intellect, foolish with the weak, merry with the other sex, yet never descending to buffoonery or the bite of sarcasm. Despite his constant and unaffected charm, despite his peerless precision of mind—which shone out in his speech on liberty from the Speaker's chair—there was yet a mysterious incompleteness in More, which baffled his contemporaries and is communicated to us today through their incoherent groping to fix him in his place. Only at the moment of his sudden word: 'So Roper, I thank our Lord, the field is won', was the inner Carthusian, the outer wit, the paragon of *savoir faire* and the resolute martyr inalienably knit into one essence. Then was More indeed the complete man.

Beloved, never avenge yourself, . . . Do not be overcome by evil but overcome evil with good' (New Testament, *passim*). Such Christians have generally been despised and rejected by the majority of Catholics, and have been derisively labelled 'Pacifists', a term which they have become proud of, rather as the term 'Christian' was first used as an abusive diminutive but became the respectful norm.

The second factor is the widespread and perfectly right and natural fear of the outbreak of another major war. The advent of the A- and H-bomb, the area when politicians glibly speak of overkill capacity and megadeaths, has led Catholic thinkers completely to revise their moral theology on the subject of war. In the past, despite the theorising casuistry of the just war moralists, the actual historical fact has been that bishops have consistently supported all wars waged by their countries. There has never in Christian history been a case of a hierarchy forbidding Catholic participation in any major war; 'my country right or wrong', not the moralists' conditions for a just war, has been the rule followed. It has thus been normal for a pacifist or conscientious objector to receive no support at all from his spiritual guides; rather, official disapproval, if not worse, has been the clergy's response. The subject of this book is no exception to this rule.

Franz Jaggerstatter may be seen as an early example of the modern Catholic witness to peace; he died, in fact, four years before Ottaviani's famous statement. His is an impressive and moving story; an Austrian peasant from a very remote village, a happily married man with children, well liked by the rest of the community, he refused to perform military service for Hitler's war because he considered it unjust, and was executed for his refusal. He was urged by the official church to compromise his position—to think of his duty to his country, his wife and family, and also to save his own life; but his conscience could not accept this. His life is here told by Professor Zahn with professional sociological insight; he is well qualified for this by a previous study of the whole background to the period, in which he analysed the general Catholic failure to resist the Nazi war fever (*German Catholics and Hitler's Wars*, Sheed & Ward, 1963). He has also been able to draw upon his personal contact with Jaggerstatter's wife and fellow villagers, and upon the surviving letters and apologetic of the martyr himself.

Jaggerstatter is not only an outstanding figure of the calibre of St Thomas More and other solitary witnesses to truth, but his theology of, and witness for peace is vividly reminiscent of the Christian position of the first four centuries which totally rejected the participation of the baptized in wars—even 'just' ones. His words are comparable with those of St Marcellus (martyred in 298)—'I am a soldier of Christ, and may not fight; I have discarded weapons of blood and girded on weapons of peace', or those of Origen when facing the accusation of lack of patriotism—'We perform better service for our ruler than they who bear the sword; more than any others, we fight for the emperor. We do not indeed enter the field with him, even if he orders it; but we fight for him by setting up a camp of our own, a camp of holiness, from which we send up our prayers to God'. Such was the norm of the early Church. Subsequent centuries have shown a progressive accommodation to the 'lawfulness' of war: firstly, warfare in defence of the faith (the Crusades, which in Cardinal Manning's words, 'God did not bless . . . they only made the conversion of Moslems extremely difficult'), then warfare for the pursuit of national claims (from about the Renaissance period onwards), ending up with universal conscription (first condemned by Pope Gregory XVI in 1838, again in 1907 in a response of Cardinal Gasparri to Lloyd George, and called 'injuriosissimum' by Ottaviani in 1947) and modern total war.

This progression has been in a steadily descending curve from the standard of Christ's gospel, and our modern renewal of a genuinely Christian theology of peace must—as in so many other spheres of our spiritual life—be refreshed and informed at the well-springs of our tradition, i.e. the New Testament and the early Church. May the prayers of Franz Jaggerstatter help us to see our way clearly in our urgent search for Christ's peace, and give us the courage to undergo a change of heart from our past attitudes.

ALFRED BURROWS, O.S.B.

ed. Paul Hunt *STIGMA: THE EXPERIENCE OF DISABILITY* Chapman 1966 176 p 25/-

Collectively we treat the disabled as a race apart and are glad to have them out of sight; those whose disability could be detected before birth ought, in the opinion of many, to be smothered. Given the inadequacy of existing services, this attitude forces the disabled into the position of an embittered and frustrated social sub-group. But their longing is simply for integration and acceptance in ordinary society, as persons in their own right, not as objects of a specialised relationship compounded of superiority, pity and revulsion, and for people to realise that their problems of adjustment to polio, arthritis or whatever are simply 'a special version of the universal problem of adjusting to personal short-comings and loneliness'.

This book, comprising eleven autobiographies of disabled people, is a most valuable corrective both to our ignorance of the problem (because it is swept out of sight) and to the inadequacy of our society's attitudes, arising from the youth-money-comfort cult. Most of these eleven were relatively lucky in the resources available for them; but a recent *Guardian* carried an article by a girl crippled by arthritis at 16 and dwelling since then for twenty-three years in a geriatric ward, there being no room elsewhere. Her case is not uncommon.

J.F.S.

VI. THE POST-CONCILIAR CHURCH IN THE WORLD.

J. P. Dougherty, ed. *THE IMPACT OF VATICAN II* Herder 1966 88 p 18/-

P. S. Craig, ed. *THIS IS THE CHURCH* Chapman 1966 108 p 2/6

Edm. Flood, O.S.B. *VATICAN COUNCIL IN PRACTICE* Living Parish Pamphlet 53 p 2/6

The steady stream of interpretative dissemination continues apace: idle Catholics are fond of saying, 'so, there was a Council: the Council is over, and life goes on—unchanged'. They might well be reminded of the truth embedded in the *Essay on Development*, 'that, from the nature of the human mind, time is necessary for the full comprehension and perfection of great ideas'; and the greater the idea, the longer time and the deeper thought it requires for its full elucidation. In the first instance, no parish has failed to feel the effect of the Council, through the Constitution on the Liturgy: other schismata then began to make themselves felt—those of religious orders, the priestly formation, and on the pastoral office of the bishops. Protestants and Jews have experienced the wider effects of the Council, though Pope John had declared it internal in its intention. Even Islam has been warmed by its afterglow, which should last well into the next decade. The impact of Vatican II, its historical, liturgical, biblical, monastic, lay and educational effects, have been here examined in essays by six scholars, of whom the best known is Thomas Merton. John Ford's essay on 'the Layman and the Council' and Alfred Horrigan's essay on 'the Impact of Vatican II on Catholic Higher Education' will, among these, be of the greatest concern to readers. For those who are more hard pressed and less erudite, the new *Grail Simplified Council Documents* (here *de Ecclesia* put through a sieve by Phillipa Stewart Craig), will be a God-send, models of lucid condensation. Those who want the whole Council in sixty pages (like Churchill's 'pray furnish me with your considered views on one page of foolscap') may safely resort to the pamphlet by the 64 ft. tall author of 'No Small Plan', who seems to specialise in putting the world into a grain of salt. His chapter headings—Our Situation, First Encounter, Go Forth, Obstacles & Opportunities, Our Task Now—are the very stuff of modern existentialist theology.

A.J.S.

W. A. Purdy *THE CHURCH ON THE MOVE* Hollis & Carter 1966 352 p 30/-

Dom Ralph Russell *WHAT THE COUNCIL SAYS ABOUT OUR LAY* CTS 6d.

Paul Molinari, S.J., ed. *PERFECTAE CARITATIS—The Conciliar Decree on the Renewal of Religious Life* Supplement to the Way May 1966 n.p.

As above, so to speak, and a *fortiori*. Fr Purdy, a Beda College philosopher, has written of the characters and policies of Pius XII and John XXIII, showing a real

element of continuity leading up to the Vatican Council. Relations with Communism, nuclear morality, population explosion, anti-semitism, ecumenism and toleration, biblical scholarship and its just limits, Church-State relations, all these flowed from one pontificate into the next, and the next, through the Council. Appendix I is a letter of Pius XII (30th April 1943) on Catholics and Jews, a most timely document to reproduce. CTS are bringing out a series on 'what the Council says about' the office of bishops (Archbishop Murphy), the Laity (David Walker) and Our Lady (by the drafter of a sub-schema which found its way into plenary session during *de Ecclesia*, when Our Lady's place was under discussion): no doubt there are more of these to come. We are promised also more supplements to *The Way*: this one gives us the text of a decree translated by James Walsh, S.J., with an introduction and commentary by Paul Molinari, S.J., and five related essays by five Jesuits. It is a fine study, but more for the man in the stall than the man in the pew.

A.J.S.

Cardinal Heenan COUNCIL AND CLERGY Chapman 1966 215 p 16/-

This book serves two useful purposes. It presents a lively account of how the Second Vatican Council nearly came and went without anything more than a perfunctory recognition of the role of the priest among God's people. For at the Council's outset there was included a schema *de Cura Animarum*, which, in the general process of radical revision, was squeezed out and replaced with a dozen propositions—which in turn were rejected as inadequate. The bishops demanded an outward looking document covering the priestly role in the aggiornamento. Here is the simple history of its shaping.

The book also provides a good practical commentary, in the light of the Council, on how a priest is to keep in touch not only with God, but with his parishioners in a rapidly changing world: God may not change, but his creatures never cease to do so, and at an accelerating rate. Here are no new theories that will solve the difficulties of pastoral care, but sound advice on the old well tried paths—of aiming at holiness. These are the reflections of one who has had 16 years among the parochial grass roots; and they cover all aspects of the priestly life—prayer, reading, instructions, discussions, visiting, recreation.

A useful book, then. Its appendix contains the conciliar decree in English/Latin.
V.W.

Thomas Corbishley, S.J. THE CONTEMPORARY CHRISTIAN Chapman 1966 200 p 25/-
Jacques Dourines GOD IN VIETNAM Chapman 1966 203 p 30/-
Cardinal Wyszyński A STRONG MAN ARMED Chapman 1966 187 p 35/-
K. H. Schelkle A PRIESTLY PEOPLE 57 p 7/-
Hans Kung THE CHURCH AND FREEDOM 42 p 6/-
Karl Rahner EVERYDAY THINGS 41 p 6/-

Theological Meditations
publ. by Sheed & Ward

The Church is always in the world, but not of it. This means that although the members of the Church live amongst, mix with and bear witness before men who live by unredeemed standards, yet they are not to live by those standards themselves, but must retain their otherworldliness; they are to live on a perpetual spiritual knife edge. This is a very basic statement, one that lies at the root of all our involvement in society. These present books cast light on that involvement in several different sectors of human life. They can all be highly recommended to a wide range of readership: the intellectual type will rather go for Fr Corbishley's interesting book (it is a collection of various addresses and articles, well put together); also, the excellent discussion of freedom in the Church by Hans Kung, and K. M. Schelkle's book on the theology of the laity which would be a profitable introduction to the Council's decree on the Laity. Non-intellectual types—though one doesn't wish to exclude anyone!—will enjoy the book on *Everyday Things* by Karl Rahner with its short articles on eating, sitting down, laughter, etc., showing the depths hidden beneath our most humdrum activities. A *Strong Man Armed* is an impressive collection of the courageous sermons, letters and

speeches of Cardinal Wyszyński of Poland. The book with Vietnam in the title is not about the war there but is a fascinating study of the experience of mission work amongst the Jarai people of Vietnam. It shows in practice the work of adaptation of Christianity to the native culture, with Christians trying to be all things to all men.
ALFRED BURROWS, O.S.A.

A. de Sofas, S.J. INTERNATIONAL MORALITY Burns Oates 1966 (Star Bk, F & F 58) 4/-
This is not a sort of *codex moralis* for the Jet Set or the international whizz kids. It's all about 'historico-prudential judgments' and 'moralities of expedience'. It is one of a series of Faith and Fact Books (e.g. 58, 63, 84, 106, 109, 144) now reduced to soft covers at lower price.

A.J.S.

Karl Rahner & Herbert Vorgrimler CONCISE THEOLOGICAL DICTIONARY Edited by Cornelius Ernst O.P. Transl. by Richard Strachan Freiburg: Herder and Burns & Oates 1965 45/-

Essential to the bookshelf of any serious theological student is this book, Fr McKenzie's Dictionary of the Bible (earlier reviewed), and the expected English translation of the Philosophical Dictionary of Fr W. Brugger, S.J., recommended by the authors under review as a companion volume to their own. This book was first published in 1961 just before the Council, but since Fr Rahner's work did so much to lead, rather than merely propagate, conciliar thought, he is able to write that 'having just gone over the text for the fifth German reprint, we note with some satisfaction that nothing whatever needs to be changed because of the Council: our approach seems to be a sound one after all'. In less than 500 pages, the reader is given a highly concentrated set of goblets covering the most important concepts of modern Catholic dogmatic theology.

A.J.S.

VII. BOOKS RECEIVED.

Raleigh Addington THE IDEA OF THE ORATORY Burns Oates 1966 224 p 30/-
A. Hamman, O.F.M. THE GRACE TO ACT NOW Herder 1966 123 p 31/6
Hubert McEvoy, S.J. PEACE BE WITH YOU Burns Oates 1966 239 p 16/-
Joseph Ratzinger CHRISTIAN BROTHERHOOD Sheed & Ward (Starbook) 1966 94 p 9/-
K. H. Schelkle, S.J. DISCIPLINE AND PRIESTHOOD Sheed & Ward (Starbook) 1966 146 p 9/-
Sven Stolpe CHRISTINA OF SWEDEN Burns Oates 1965 50/-
Mary Claridge MARGARET CLITHEROW Burns Oates 1966 196 p 30/-
Philip Caraman, S.J. THE YEARS OF SIEGE Longman 1966 190 p 42/-
P. Schoonenberg, S.J. GOD'S WORLD IN THE MAKING Gill (Logos Bk) 1965 248 p 16/-
Mgr William Bekkers GOD'S PEOPLE ON THE WAY Burns Oates 1966 138 p 15/-
Karl Rahner, S.J. BIBLICAL HOMILIES Herder/Burns Oates 1966 191 p 28/-
Otto Semmelroth, S.J. CHURCH AND SACRAMENT Gill (Logos Bk) 1965 111 p 8/6
Dermot Hurley EVERYDAY PRAYER Chapman 1966 181 p 5/-
A. Drèze, S.J. LIVING IN CHRIST Chapman 1966 200 p 8/6
J. Mullin THE CATHOLIC CHURCH IN MODERN AFRICA Chapman 1965 256 p 30/-
ed. R. Ledogar, M.M. KATIGONDO: PRESENTING THE CHRISTIAN MESSAGE TO AFRICA Chapman 1965 139 p 18/-
J. F. Cronin, S.S., & H. W. Flannery LABOUR AND THE CHURCH Burns Oates (F & F 50) 1965 9/6

OBITUARY

MAJOR-GENERAL D. M. AHERN
C.B.E., D.S.O., M.B., B.CH., B.A.O., A.M.S.

(We reprint, with acknowledgments to the B.M.J., extracts from the obituary that appeared in the issue of 12th November.)

MAJOR-GENERAL D. M. AHERN, deputy director of medical services of Eastern Command, died suddenly in Woolwich on 31st October. He was 55.

Donal Maurice Ahern was born in Cork on 30th March 1911, and was educated at Ampleforth College, York, and at Trinity College, Dublin, where he graduated in 1933. He was gazetted lieutenant R.A.M.C. on probation in 1934 with a year's antedate, and after a few months in England was posted to India in January 1935. In the spring of 1941 he was deputy assistant director of medical services in Basra for a few months before returning to India, where he commanded the 49th Indian Field Ambulance in that country and in Burma. He returned to England in 1943 to command the 203rd Field Ambulance, and shortly afterwards attended the Staff College course at Camberley. In February 1944 he was appointed to the command of 8th Field Ambulance, then preparing for the D-Day landings in Normandy. On these operations his work was recognised with the award of the D.S.O. in August 1944.

With the end of the war there came a series of important command and staff appointments: assistant director of medical services in 7th Armoured Division, commandant R.A.M.C. Base Depot, Middle East, deputy director of medical services at the headquarters of the British Army of the Rhine, commandant of the Field Training School R.A.M.C., and assistant director of medical services, 1st Infantry Division, Middle East. From 1954 to 1957 he was an assistant director-general in the War Office, after which he was chief of the medical section, logistics division, at the headquarters of the Allied Forces, Northern Europe, in Oslo. From 1960 to 1963 he was commandant Field Training Centre R.A.M.C., later to merge with the Depot and Training Establishment R.A.M.C., before commanding the British Military Hospital, Iserlohn, for a short time. For just over a year he was then inspector of Army Medical Services, and in 1963 he was promoted substantive brigadier. In the autumn of 1964 he became deputy director of medical services 1 (Br) Corps until he assumed the appointment of deputy director of medical services, Eastern Command, as a temporary major-general in 1966. He was appointed C.B.E. in 1962, and was also an officer of the Order of St. John of Jerusalem.

In his many appointments General Ahern showed himself to be both outstanding medical staff officer and commanding officer.

COMMUNITY NOTES

It is appropriate that, before giving any news of our community, we should express the pride and satisfaction of the whole English Benedictine Congregation in the consecration of Abbot Butler of Downside as auxiliary bishop to Cardinal Heenan. We are sad to lose his services as Abbot President of the English Congregation. But our loss as Benedictines of his special presence among us is cancelled in the general gain to the Church in this country, in which we share. It was not unexpected that after his brilliant role at the Council he would be raised to the episcopate; now that it has happened, we add our voices to the many that welcome it.

THE ABBEY

LAST September Father Abbot attended in Rome the Abbot's Congress of the Benedictine Order. This body meets every six years, but the present meeting was particularly important in view of the Council's directive for the renewal of the religious life.

Father Abbot will be returning to Rome for the concluding session next autumn.

In the same spirit as that of the Abbots' Congress, the community has been experimenting with a new horarium. The object is to find a practical working embodiment in our lives of the teaching of the Council's Decree on the Liturgy.

Matins are at the usual time but are not followed by Lauds. From 6-0 to 6-35 a monk either does his mental prayer or says a 'private' Mass. At 6-35 we say Prime. This is immediately followed by the Conventual Mass, concelebrated, which ends at about 7-30 in time for the boys' Mass to begin then at the High Altar. Lauds and Terce are said at 9-0.

The effect of this timetable during the month of its experimental use was to double the number of brethren who could attend Conventual Mass, to give us a sustained and formative experience of concelebration, and to re-value the office of Lauds—when the lessons of this have been studied, a further move will be made.

It will be well known that the abbey's ecumenical work in the Ryedale area is by now a well established concern; but what is not so widely known is that active ecumenical co-operation is beginning in the area south and west of the abbey, centred on Easingwold. For about a year now, monks from the abbey, Easingwold and Gilling have been meeting monthly with their Anglican and Methodist counterparts to discuss points of religious agreement or disagreement.

These clergy meetings, which have proved to be very rewarding for those concerned, have involved Fr Vincent Wace—our parish priest in

Easingwold, Fr Boniface, from Gilling, and Brs Aelred and Leo, from the abbey. The pioneer of the whole thing was Fr Fabian—that intrepid ecumenist!—who, in the face of considerable suspicion and sectarian narrowness, managed to get the wheels turning. To him we offer our grateful thanks.

As an example of what is done at these meetings: last November, Fr Aelred read a paper on the B.C.C. 'Sex and Morality' Report, summarising its significance and recommendations, and then comparing it with the Catholic position. There followed a discussion on the basic Christian attitudes towards sex and marriage, in which it was discovered how remarkably large was the front over which we were in agreement.

For the New Year the group have laid plans for some lay ecumenical activity which will take the form of a number of local 'mixed' groups regularly meeting to follow a discussion and action course based on the Anglican 'People Next Door' scheme.

On the evening of the Feast of the Fourth Evangelist (27th December 1966), while the brethren were at their supper, Lawrence Eyres died quietly in his room in the monastery, attended by Father Abbot. It is hard to mourn for him, for he lived nearer to heaven than to earth, and has now gone to where he belongs. One recalls the monks of Canterbury, who, after the death of Anselm, wondered whether to pray for him—or to him. An obituary will appear in the next number of the JOURNAL.

THE PARISHES

LAST September the following changes took place. Fr Wulstan Gore moved from Harrington to St Peter's, Seel Street. Fr Mark Haidy moved from Seel Street to Workington. Fr Philip Holdsworth moved from St Benedict's, Warrington, to St. Alban's. Fr Owen McSwiney left St. Alban's to take charge of Goosnargh after the death of Fr Alphonsus Richardson. Fr Gregory O'Brien moved from Leyland to Workington. Fr Damian Webb moved from Workington to Leyland. Fr Joseph Carbery moved from Cardiff to Harrington. Fr Michael Sandeman moved from Workington to Warwick Bridge. Fr Julian Rochford, after his period of teaching in London, joined the Priory at Cardiff.

As this article has been commissioned at very short notice, it will of necessity be somewhat brief and perfunctory. It is intended, this time, to say something about the Ampleforth Parishes in North Lancashire (but not about Leyland, which will no doubt be dealt with in a subsequent number) and what is said will be purely factual; no attempt will be made to make any comment.

St Joseph's, Brindle, is probably the oldest Benedictine Parish as it officially dates, according to Abbot Justin McCann, to 1680, though it was probably served by the Benedictines at an even earlier date. Definitely a parish dating from the penal times, as its secluded position off the beaten

track still shows. The industrialisation of the nineteenth century brought the Lancashire & Yorkshire Railway to its doorstep, but at the time of its foundation it must have been a very remote spot, a fact which must have been much in the minds of its founders and have brought comfort to its early incumbents. The first recorded incumbent is Fr Leander Green, who died there in 1704. A chapel was built by Fr Placid Naylor in 1735. The present church was built by Fr Laurence Hadley and opened in 1787, before the French Revolution. There is a story that the remnants of the Ampleforth Community had an idea of taking up residence there during their years of wandering after expulsion from France and that they were prevented from doing so owing to the hostility displayed by the local inhabitants! Today Brindle still lies in an agricultural area some miles south east of Preston and retains its rural character, but it is a place that is growing fast, so that it is almost becoming, with easier transport facilities, a rural suburbia for the busy industrial conurbations of Preston and Blackburn. Already there are over 1,000 parishioners who are under the care of Fr Antony Spiller and Fr Joseph Smith. During penal times one of the Forty Martyrs, Blessed Edmund Arrowsmith, was apprehended at a spot not far from the present church and the parish possesses some interesting and priceless relics of this Jesuit martyr. Brindle, then, is a parish which forges a great link between the time honoured traditions of Catholic Lancashire and the developing era of the twentieth century.

St. Francis's, Goosnargh, which is always known locally as The Hill Chapel, lies to the north east of Preston. It was originally a Franciscan mission, founded about 1750, being handed over to the Benedictines by their Provincial in 1833. The date given for the first chapel is 1750; the present church was built in 1802, the same year that the Community finally settled at Ampleforth. So it is a parish of considerable antiquity. The first Benedictine incumbent was Fr Vincent Dinmore, who was at Goosnargh from 1833 until his death in 1889. Of more recent memory was Fr Alphonsus Richardson who was there from 1930 until his death last year; an active man of 83 to within his last few months. Goosnargh is still largely a rural parish numbering some 500 parishioners, but the incumbent, who at present is Fr Owen McSwiney, not only looks after this scattered community, but is also chaplain at Whittingham Mental Hospital where there are more than 600 Catholic patients. The hospital has its own chapel where services are held regularly. Naturally, an establishment of this kind keeps a chaplain very busy.

St Mary's, Brownedge. This is one of the largest parishes served by the Ampleforth Community and lies three miles south of Preston. The Benedictines seem to have been in this district in persecution times, evidently before 1700 at Brindle. The Brownedge Mission takes its origin from two places each about a mile away from the present place. Early in the eighteenth century the Benedictines had a chapel at Little Mosna in Walton-le-Dale and another at Cuerden as we find the same persons left funds to both places. They were probably soon supplied by the same priest

and Brownedge is the outcome of these. The first recorded name is Fr Placid Nelson who died at Cueden in 1724. How long he had been there is not certain. In 1780 Fr Oswald Eaves purchased three acres of land at Brownedge. There he erected a house and a chapel which was opened just before Christmas 1780. Fr Anselm Brewer built the first church which was opened in 1827 and which formed the basic structure of the present building. Fr Anselm Walker built the spire which is 120 ft high and which still dominates the whole area. He also installed the first peal of six bells which were replaced in 1928 by a new peal of eight and a striking clock, built by the Leeds firm who were responsible for the building of Big Ben. Towards the end of the last century the church was greatly enlarged by Fr Bernard Pozzi and re-opened in 1892, making it one of the largest churches in the Salford Diocese with a seating capacity of over 900. Before the first war the old presbytery was pulled down and the present one built by Fr Basil Clarkson. The parish has three schools, an Infant, a Junior and a Secondary, the latter erected by the former parish priest, Fr Gabriel McNally. Some people have been confused by the fact that the parish is sometimes called Brownedge and sometimes Bamber Bridge. The explanation is that the parish takes in the whole of Bamber Bridge, but the church stands in an area of Bamber Bridge which is called Brownedge, from which it takes its name. Locally the church is always called Brownedge. Since the end of the second world war there has been a big increase in the number of parishioners. Originally a village astride the main A6 road, the place has grown since the war to a thriving community and has virtually become a large dormitory area for the industries of Preston and Leyland, losing in consequence much of its village character. Up to the end of the war the Catholic population had remained at a fairly constant 2,500, but since then it has increased to over 4,000 and is still growing. Many large housing estates have been erected in recent years and there has been a big influx from the re-developed areas of Preston. Most of the parishioners work outside the parish, the chief industries being the British Aircraft Corporation, and English Electric, Preston and Leyland Motors and Rubber Works, though there are many smaller industries scattered about the area. At the moment the parish priest is Fr Christopher Topping, who is assisted by Fr Francis Vidal and Fr Charles Forbes. The building of the M6 motorway, which slices its way through part of the parish, full employment and developing affluence have completely changed the traditional image of a Lancashire parish and it is now a far cry from the days when clogs were heard on the cobbled streets leading to the mill. Today one hears the sleek Cortinas and 1100's on their way to up-to-date aircraft and motor factories.

Our Lady and All Saints, Parbold, was founded in 1884 for the Benedictines by the Ainscough family and a church was built by the founders which was consecrated and opened that year. The first incumbent was Fr Placid O'Brien, the present one being Fr Aelred Perring. Parbold is situated between Wigan and Southport and is a developing village community with 500 Catholics which will, no doubt, become more and

more influenced by the proximity of the new town being built at Skelmersdale. The church is a worthy tribute to its founders and is situated in a fine position with a tall spire which is a landmark for many miles round.

Our Lady of Lourdes and St Gerard Majella, Lostock Hall, was founded from the neighbouring parish of Brownedge, which is one mile away, in 1903 and so it is the most recent of the Ampleforth Parishes in the Ribbles Valley. Brownedge was, in fact, the parent parish of four other Benedictine parishes in the area. A school was opened in 1890, which began in the following year to be used as a chapel, served from Brownedge. The parish became independent in 1903 and the first resident priest was Fr Ambrose Turner. The first part of the church was built in 1913 and was completed with a fine tower, according to the original design, by the present incumbent Fr Wilfrid Mackenzie in 1963. Lostock Hall, which takes its name from a country house now a convalescent hospital, lies some three miles south of Preston and, like Brownedge, is within the Walton-le-Dale Urban District. Like Brownedge, too, it has become a rapidly developing dormitory area since the last war, providing living space for the workers who pour daily into the industrial centres of Preston and Leyland, of whom nearly 2,000 are Catholics.

C.D.F.

SAINT LOUIS

Fr COLIN writes:

"When the church was finished in 1962 the interior only had the bare essentials, and over the last two years we have been working out how to complete it. The aim has been to produce a reasonably sophisticated post-Vatican II arrangement, with the altar, lectern and president's chair placed in relationship with each other and the whole functional and symbolically correct for an up-to-date liturgy. This led to a lot of discussion, consultation with a professional liturgical adviser and a certain amount of reading. It is now complete.

"Over the last six months we have become a parish church at least *pro tem*. There is a secular p.p. who is keen to get us involved in the general life of the parish—he talks about forming a parish which involves all God's people—laity, nuns and religious. The Archdiocese is running what it calls Operation Renewal—in which the lay people in every parish meet in groups to discuss the Council documents and make suggestions to send to the Cardinal for the updating of the diocese. We have been seconded to different groups in the parish to take part in these—simply as members of the parish, not as leaders of the groups. It has been very interesting to see how people think about things, about the function of a parish in an urban society, about issues like civil rights and poverty, and about what they expect from priests and what they in fact find. This is a middle class area and they are quite articulate and critical. The next thing we are to

have is a parish meeting and the formation of some sort of structure for the parish. Because it is a new one there are great opportunities.

"Life goes well here tho' fairly busily. The winter has not quite started its full vigour—we had a freak 73° yesterday, but we have been enduring a cloud-burst since and it is getting colder. It may be 15° tomorrow. I am busy at present organising a dinner for the clergy of the diocese to take place soon after Christmas. We invite about 350 priests and religious people and get just short of 200, but the invitations take a lot of work. I am to speak to a group of Jews on Sunday about the Catholic view of Church and State, federal aid to education (Catholic), and prayers in public schools. I must find out before then just what is the Catholic view. They are very keen on separation and resent things like public holidays for Christmas and any suggestion that this is Christian country. Given the constitution one can see their point."

LOVE AND HATE

i have seen what i've loved
slip away an vanish. i still
love what i've lost but i run
an try t catch it'd
be very greedy
for the rest of my life
i will never chase a livin soul
into the prison grasp
of my own self love
i can't believe that i have
t hate anybody
an when i do
it will only be out of fear
an i'll know it

BOB DYLAN

OLD BOYS' NEWS

We ask prayers for P. A. Wilcox (A 48) who lost his life in a yachting accident in August; also for Fr Robin Noel, University Chaplain at Southampton, and for some time on the teaching Staff here, who died suddenly in August; C. J. ffield (1916) on 16th September; Major-General D. M. Ahern (A 28) on 31st October; E. R. Downey (C 35) on 1st December; C. E. Ruddin (1919) on 23rd December; L. E. Eyres, for many years a member of the Staff and a member of the Ampleforth Society, on 27th December.

We congratulate the following on their marriage:

Michael Longy (D 51) to Sheila Henwood at St Ethelreda's, Ely Place, on 8th May 1965.

Michael Ross (D 51) to Sandra Pennig in Minneapolis on 16th April 1966.

Dr Peter Harris (O 60) to Dr Janet Akhurst at St Anne's Church, Freshfield, on 18th July.

William Joseph Forster Stevenson (C 54) to Winifred Mary Wood at Our Lady, Star of the Sea, Staithes, on 23rd July.

David Miller (J 64) to Susan Lochee Bayne at the Church of Our Lady, Queen of Heaven, Frimley, on 13th August.

Dr James Martin Ingleby Iveson (O 60) to Rowena Catherine Yates at St Wilfrid's, York, on 20th August.

Ian Courtney Campbell (C 60) to Philippa Jane Rigby at St Pancras Church, Lewes, on 3rd September.

Andrew Duncan (W 62) to Marguerite Marie Jenkinson at the Church of the Holy Rood, Oxford, on 3rd September.

James Ian Alexander Robertson (C 61) to the Hon Lucy Maclay at St Mirin's Cathedral, Paisley, on 9th September.

Richard Fanshawe (O 57) to Maura Clare Evans-Freke at St Bernard's Church, Lingfield, on 9th September.

John Garrett (D 62) to Patricia Pinnington at St Mary's Church, Lydiate, on 10th September.

Capt James Michael Macmillan (D 58), The Duke of Wellington's Royal Regiment, to Caroline Maria Fisher at the Church of the English Martyrs, Danbury, Essex, on 15th October.

Hugo Young (B 57) to Helen Mason at the Church of the Immaculate Conception, Farm Street, on 15th October.

Alan Mayer (B 58) to Anna Rickaby at the Church of St Mary Magdalen, Stony Stratford, on 22nd October.

The Hon Simon Peter Scott (T 57) to Isabel de Bertodano at Our Lady of the Assumption, Warwick Street, on 28th October.

Peter Ghislain Batho (E 57) to Lucille Mary Williamson at St Benet's, Beccles, on 29th October.

Flight-Lieut John Muir (B 59) to Veronica Shelley in Aden on 5th November.

John Clement Ryan (C 60) to Jane Carroll in the Oratory of the Little Flower, Belfast, on 12th November.

Peter Meyer (W 61) to Tessa Castleden at the Church of the Immaculate Conception, Farm Street, on 20th November.

Denis Fairhurst (C 36) to Manuela Nogueira at the Sé Catedral, Macao, on 4th December.

Barry John Whitehall (D 54) to Lavinia Antonia Baily at the Church of the Immaculate Conception, Farm Street, on 17th December.

Desmond Bell (E 61) to Anne Sawyer at the Church of St Thomas of Canterbury, Mayfield, on 17th December.

Captain Nigel Oxley (B 55) to Easter Blake at the Church of the Sacred Heart, Donnybrook, on 31st December.

Peter de Vere Beauclerk Dewar (E 60) to Sarah Ann Sweet Verge Rudder at the Church of the Immaculate Conception, Farm Street, on 4th February 1967.

AND the following on their engagement:

John Forrest to Sally Le Blanc Smith.

Michael Tolkien to Irene Ferrier.

Nicholas Hugh Cecil Gibson to Veronica Ann Royle.

Jeremy James Russell to Diana Margaret Rosalind Boileau.

Thomas Read to Celia Vaughan-Lee.

Richard Fleming to Roma Ellis.

Lieut Jeremy Quinlan, R.N., to Bridgett Tilly.

Basil Joseph Morris to Penelope Jane Hadley.

Peter Bridgeman to Sarahjane Corbett.

Christopher Edward Freeman to Anne Kelly.

Hugh Thomas Fattorini to Anna Frances Robertson.

Anthony Sheldon to Glenys Wendy Evans.

BIRTHS

Sons

Rosemary and Ian Johnson-Ferguson, a brother for Mark.
Julia and John Morrogh Bernard.

Joan and Robin Thompson.

Jane and Patrick Pollen.

Romola and John Bunting, a brother for Bernard, Emily, Teresa and Clare.

Susan and Adrian Stewart, a brother for Jonathan and Katharine.

Clodagh and Thomas Farrell, a brother for Sophie.

Gerti and David Halliday, a brother for Patricia.

Gill and Mark Bence-Jones.

Ann and Timothy Connolly, a brother for Simon, Jonathan, Kate and Samantha.

Patricia and John Hume, a son by adoption.

Pru and Douglas de Lavison.

Barbara and Geoffrey Stitt.

Sheila and Michael Longy.

Jan and Christopher Rimmer, brother for Claire.

Susan and Michael Constable Maxwell.

Margaret and Michael Leonard.

Teruko and John Kirby.

Marilyn and Simon Sarmiento, a brother for Margaret and Lawrence.

Daughters

Jennifer and Michael Johnson-Ferguson.

Gillian and Thomas Lewis-Bowen.

Daphne and Michael Dillon.

Philippa and John Remers.

Gill and Charles Kenny, a sister for Michael and Stephen.

Elizabeth and Kevin Kearney, a sister for Nicholas.

Barbara and John Codrington—tenth child.

Anne and Paddy Ross.

Joyce Anne and David Collins.

Lord and Lady Windlesham.

Angela and Ewan Blackledge, a sister for Robert, William, Nicholas,

Elizabeth, Clare and Jennifer.

Ann and Peter Wade, a sister for Elizabeth and Anthony.

Maureen and Justin McCann.

Mary and Bill Welstead.

Barbara and Iain Stitt, a sister for Philippa, Jonathan and Paul.

FR CLEMENT ROCHFORD (1916), parish priest of Hertford, has been made an Honorary Canon of Westminster.

IN June Fr Alfonso de Zulueta (1921), parish priest of Holy Redeemer, Chelsea, was made an Honorary Canon of Westminster. In October the Spanish Ambassador presented to him the Order of Isabel the Catholic, one of Spain's highest awards, in recognition of his long service to the Spanish Community in London.

IN the New Year Honours List Lieut-Col T. N. Bromage, Grenadier Guards (E 44), and Lieut-Col A. I. D. Fletcher, Scots Guards (W 42), were appointed O.B.E.

COLONEL A. I. D. FLETCHER (W 42) has been nominated for the appointment of Officer Commanding the Regiment and Regimental District, Scots Guards, from June 1967.

LIEUT-COL R. A. R. DE LARRINAGA (W 47) took command of the 5th Bn The King's Regiment, T.A., last April.

H. J. P. D. ROOKE (A 64) has been commissioned into the Royal Armoured Corps, Q.R.I.H., and D. L. H. Bulleid (E 63) into the Fusilier Brigade, Royal Warwickshire Fusiliers.

A. J. DUDZINSKI (B 63) passed 18th out of Sandhurst in December. He has been a Senior Under Officer and Captain of Shooting at the R.M.A., and was awarded the prize for Russian. E. A. Windsor-Clive (C 64), who had his full colours for Athletics, passed out at the same time. N. C. T. Loring, R. E. Parker-Bowles, A. J. P. M. Ramsay and C. E. Stanley-Carey entered the R.M.A. in January.

R. M. DAVEY has entered the Britannia R.N.C., Dartmouth.

LIEUT-COL F. E. A. MACDONNELL, D.S.O. (1917), has been created a Knight of St Gregory.

R. P. CAVE (O 31), Founder and Chairman of the Multiple Sclerosis Society of Great Britain and Northern Ireland, has been created a Knight of St

Gregory. He and Dr G. Dean (E 36), Founder and Chairman of the South African National Multiple Sclerosis Society, were national delegates at Washington, D.C. in October 1966 at the International Conference for the formation of a world-wide Federation of M.S. Societies. R. P. Cave addressed a gathering of 500 delegates on behalf of M.S. Societies throughout the world.

M. P. L. CONROY (D 38) is Chairman of the Wigan Branch, and Martin Fitzalan Howard (O 41) Chairman of the York Branch.

DR A. P. ROSS (D 50) is working at Bristol as an 'Aylwen' Research Fellow, and has recently obtained his F.R.C.S.

DR C. J. CARR (T 52) obtained his M.R.C.O.G. in 1964, and for the past two years has been a Senior Registrar in the United Oxford Hospitals. He has recently taken up the post of Consultant Obstetrician and Gynaecologist at the Portiuncula Hospital at Ballinasloe, Co. Galway.

DR R. E. RIMMER (E 60) qualified M.B., B.S. and M.R.C.S., L.R.C.P. from St Bartholomew's Hospital in 1965. He was commissioned into the R.A.M.C. and is serving with the 3rd Battalion The Royal Green Jackets.

D. P. SMITH (B 61) has qualified M.B., Ch.B. at the Leeds School of Medicine, and P. J. S. Harris (O 60) and M. Roberts (D 61) at Liverpool.

J. F. MARNAN, Q.C. (C 27), has been appointed a deputy chairman of the Court of Quarter Sessions for the north-east London area of Greater London.

R. S. PINE-COFFIN (A 36) has been appointed a Deputy Keeper in the Department of Printed Books of the British Museum.

B. J. WHITEHALL (D 54) has been appointed by the B.B.C. Head of Broadcasting in the Solomon Islands.

H. T. S. YOUNG (B 57) has been appointed Chief Leader Writer of the *Sunday Times*.

M. T. CLANCHY (D 54), lecturing in Medieval History at Glasgow University, has obtained the Ph.D. of Reading University for his edition of the Berkshire Assize Roll and Writ File for 1248. He has won this year's Alexander Prize of the Royal Historical Society for his paper on The Franchise of Return of Writs.

P. A. B. LLEWELLYN (C 55) is returning to 'settle in the land of my fathers' with a lectureship in Early Medieval History at Bangor University, after working in the Vatican Library on the 7th-8th Century Popes. He will be joining a fellow historian, Christopher Allmand (E 55).

AMONG books recently published are *Communication and Political Power* (Jonathan Cape) by Lord Windlesham (E 50), *Anatomy of a Church—Greek Orthodoxy Today* (Burns, Oates) by M. Rinvuluceri (O 58), and *The Remarkable Irish* (David McKay of New York) by M. A. Bence-Jones (D 48).

We have heard in recent months from several Old Boys in the United States and Latin America. P. D. Hill (A 36) has been there for a number of years and is practising in Forsyth, Montana: his qualifications include M.D., F.A.C.S., F.R.C.S., F.A.C.O.G. and M.R.C.O.G. Hugo Parks (B 38), during an International Trade Fair in Peru, was greeted by Andrew Eills (D 41), working as regional supervisor for International Harvester, who noticed his recently arrived O.B. tie. "I have been able to put together two textile mills from scratch. One of them was for many years Latin America's only fishnetting mill . . . I was also Peru's only turkey raiser. I have a small olive grove beginning to produce, and I also promoted and built Peru's first floating dock in 1958." He has visited St Louis Priory on several occasions, and has entertained Fr Timothy and Fr Leonard in Lima. Simon Sarmiento (B 57) is working in Government Laboratories near Atlantic City, N.J., on a computer for air traffic control. Charles Sulimirski (D 54) is with a chemical engineering firm in Franklin, N.J.

S. R. RONAN (B 40) has settled in Australia and is working in the Engineering and Water Supply Department in Adelaide. D. F. Kelly (D 43), after some years as Manager for British Wagon in Middlesbrough, has gone with his family to Queensland.

A. M. BRINSLEY (B 43) is Manager of the U.D.T. Branch in Truro. C. A. Rimmer (O 58) has joined the A.A. as Management Accountant, and is head of the Management Accounting function.

K. D. N. KEARNEY (D 58) has passed his final examinations as a Chartered Patent Agent.

A. L. S. HARRIS (O 59) has qualified as a Chartered Accountant.

A. J. C. LODGE (J 62) of Gray's Inn has been called to the Bar.

K. R. STUDER (D 63) has been awarded a Rotary Fellowship for 1967-1968 to the University of British Columbia in Vancouver.

We have not previously recorded that Dom David Morland (H 60) was awarded a Charles Oldham Scholarship in Classical Studies at Oxford, and that M. Tugendhat (W 62) obtained a First in Part I of the Classics Tripos at Cambridge.

The following went into residence in the Universities in October:

OXFORD. C. H. V. Collins *University*; P. R. H. Forrest, E. W. V. Knox *Balliol*; D. Q. Holder *Oriel*; S. J. P. Pahlabod *Queen's*; K. T. J. Pakenham, M. J. W. M. Vaughan *New College*; D. W. J. Price *Corpus Christi*; H. A. Fraser *Christ Church*; T. B. Knight *Worcester*; J. W. Wardrope *Pembroke*; M. G. Spencer *Hertford*; N. P. Tanner *Campion Hall*; J. Balme, D. Paul Donovan, D. Austin Donnelly, D. Sebastian Cary-Elwes *St. Benet's Hall*. CAMBRIDGE. W. Q. Hunter *Pembroke*; P. O. Donnell, W. P. Grettton *Caïus*; W. G. R. Clarence Smith *King's*; P. A. Lawrence *Queens'*; J. A. Lorrman *St. Catharine's*; P. F. Hewitt, M. H. Hudson, R. M. Lister, C. W. Noel *Trinity*; D. Worsley *Emmanuel*; P. D. Savill *Downing*; J. R. Nicholson *Churchill*.

LONDON. J. H. Borkowski *Imperial College*; N. J. Stephenson *Queen Mary*; C. A. James *University*; C. M. Dorman, A. N. C. McDonough *Bedford*; J. A. Davies *King's College Hospital*; P. H. Rhys-Evans *St Bartholomew's Hospital*; R. M. Barry *Guy's Hospital*.

BIRMINGHAM. J. M. Bishop, J. A. Catlin, R. A. Dawson, C. R. Gorst.

BRISTOL. T. A. Day, J. F. Holt, S. J. Mitchell, T. J. Moulding, T. W. O'Brien, W. B. G. Wakely.

KENT. R. J. Hadow, A. F. Ritchie, M. R. Whinney.

MANCHESTER. G. L. de Chazal, J. G. Hartley, K. Raftery, H. P. F. Sherbrooke.

NEWCASTLE. D. C. P. de Sousa Pernes, A. G. Milroy, J. D. Park.

SHEFFIELD. P. M. A. Loftus.

ST ANDREW'S. N. Hunter Gordon, A. A. F. Kean, A. G. Watson.

EDINBURGH. M. P. F. C. George *Heriot-Watt College*.

ABERDEEN. J. D. Piercy.

ABERYSTWYTH. F. C. Medlicott.

DUBLIN. J. A. A. Morris, J. P. McGing, J. Thorburn Muirhead *Trinity College*; D. W. Kennedy *Royal College of Surgeons*.

PARIS. F. N. C. Schlegelmilch, T. L. Schlegelmilch *Institut Catholique*.

OTHERS taking degree courses are: T. P. C. McKelvey, T. P. Marks *Birmingham College of Commerce*; P. M. Bussy *Brixton School of Building*; A. H. L. MacEwan *Sir John Cass College*; J. M. Miller *City of London College*; A. D. de Chazal *Leeds College of Commerce*; R. G. Honeywill *Gloucestershire College of Art*.

The new Secretary of the Irish Area of the Ampleforth Society is M. F. Dillon: 9 The Crescent, Monkstown, Co. Dublin.

ONE HUNDRED members and guests attended the Dinner of the Yorkshire Area in York on 12th November, at which the chief guests were Lord James of Rusholme and Bishop Wheeler. A similar number attended the 'Ampleforth Sunday' at the Poplar Club on 20th November. The Irish Area held its Dinner in Dublin on 1st December.

OLD AMPLEFORDIAN CRICKET CLUB

1966 SEASON

We must begin with an apology for presenting news of the O.A.C.C. so long after last season. It is unintentionally late, but may help to remind Amplefordians of their cricket club when thoughts are again turning towards the summer.

An examination of the results printed at the end of this account will show what a large and interesting fixture list the club now has. It will also show that while the Tour produced good results, the mid-season fixtures were not so successful. Partly this is explained by the fact that our best players are not always available (when enough of them can be collected the club can give a good account of itself in any company, as in this year's 7 wicket victory over the powerful Bluemantles, or the drawn game against the Sussex Martlets). But this is not the whole truth. It must be admitted that even our strongest sides sometimes come unstuck, and it seems that the reason is frequently unreliable batting. Many times the club has been put in a winning position by a big stand, only to see it wasted by an indifferent performance by the later batsmen. This is rarely because of the quality of the opposing bowlers. None of our opponents can deny that we play attacking cricket; there is more doubt whether we practise the military virtue of attack (as well as defence) being in depth.

The mid-season matches produced only two wins. That against the Yorkshire Gentlemen was the result of Kenny's bowling. He took 3 for 34 in 21 overs (11 being maidens). The school captain, Tufnell, gave good support as did R. Lorimer. With only 113 to beat, the club had no great difficulty and won by 5 wickets. The other victory was over the Periwinkles. Perhaps they were not as strong as last year, but it was a satisfying performance to have bowled them out for 162. D. R. Dalglish was in imperial form, following his 17 overs and 2 wickets with 74 not out, to give us a

3 wicket win. Apart from the match against the Beaumont Pilgrims, which was rained off, all the other games were lost. Individual performances of merit are recorded below, but otherwise there was not much to satisfy Amplefordians.

The Tour was quite another story. Last year in the match against the Emeriti, D. Trench made a hundred; he couldn't quite do it again, but his 70 this year was not a bad effort. We only got 183 runs, but they were worth more than their face value on the wet pitch and outfield. Certainly our opponents never looked like getting as many. C. Kenny was in great form and bowled unchanged for 21.5 overs and 7 wickets; de Freitas alone saved the Emeriti from an ignominiously small score.

Owing to congested roads the club had some difficulty in getting to Lancing before the start of the match against the Old Rossallians. Fr Simon and M. Wright, who opened our innings, were therefore given instructions to play with caution and hold the fort until reinforcements arrived. These orders were liberally interpreted, and when they both were out 30 minutes later the score was just over 70. Sad to say, the reinforcements did not consolidate and the experience of Lord Stafford and J. Dick was needed to avert disaster. 167 was clearly insufficient, but the Old Rossallians were forced well behind the clock by the accuracy of our two left handers, Fr Edward and R. Lorimer. The match looked drawn until a shower gave us a greasy ball and no towel or sawdust. The spell was broken and our opponents just got the runs in the last over.

That was the only defeat of the week. The strong Bluemantles were overwhelmed by 7 wickets. Kenny was again in his most ruthless mood, and in spite of a good innings by their captain, the Bluemantles only got 138. The runs had to be fought for, but an unbeaten 62 from M. Gretton saw us comfortably home.

We next played the Galleons at Hurstpierpoint College. For the use of this delightful ground and all the arrangements we have to thank D. Glynn. Not only did he captain the O.A.C.C., play a useful innings at the bottom of the order and bowl 13 overs, but he was also match manager of our opponents. At one time it looked as if he had done his job in the last capacity too well, but luckily there was a happy ending. The start was even brisker than against the Old Rossallians, with the same two batsmen scoring all round the wicket. M. Gretton followed this with another half century and A. Brennan injected the innings with some Yorkshire grit. In spite of reaching 123 before the third wicket fell, the whole side could only score 198. Glynn and M. Grabowski (who is still in the school) could make little impression on a perfect pitch, but after tea the game swung in our favour when R. Jackson bowled Reid, who looked liable to win the match off his own bat. Fortunes fluctuated, and although we won by 37 in the end, we had had many moments of anxiety. All four bowlers shared the wickets, Glynn and Fr Edward getting three each, and Jackson and Grabowski two each.

Rumours were circulating that the Sussex Martlets, smarting from last year's defeat, had collected an even better side than usual. It soon appeared that the rumours were well founded, but our bowlers surpassed themselves and even if they could not get more than 6 wickets, at least they kept the score down to 183. The O.A.C.C. made a bad start, losing Fr Simon and Gretton before 10 runs had been made, but M. Wright and D. Dalglish played brilliant attacking innings of 41 each, and by the time they were both out the score was 115. O. Wynne consolidated with a fine 52. Traditionally, this match is won by A. Brennan; this year, however, something went wrong and he failed to reach double figures, but Fr Edward and Lord Stafford were well in command when, to the surprise of all, Mr. Hall removed the bails for the end of the match. Confidently expecting another over, the batsmen had not hurried unduly and still needed 5 runs for victory.

There followed two drawn matches in which we were saved from defeat only by gallant rearguard actions. Horsham had little difficulty in making 205 for 6 against a poor attack and worse fielding. Our batting was little better, with 5 batsmen reaching the twenties, but getting no further. Fr Edward and J. Bamford had to put up the shutters. The story against Middleton was better as regards the bowling and fielding and to get a strong batting side out for 201 on a perfect wicket was a fine achievement. But the batting was all edges, though A. Walsh played some good shots in his innings of 59, and R. Andrews made a virtue of necessity and sowed dissension between bowlers and fielders with delicately placed shots through the slips. It was not until the last pair, A. Connolly and M. Grabowski, came together that the ball was hit with any regularity in the middle of the bat.

The final match against the Seagulls at Seaford was played on the worst wicket encountered on tour for years. Balls shot or popped unpredictably, and when R. Jackson returned to the pavilion with the score at 48 he was covered with bruises. Trench had a short innings, memorable for a six over cover point off the edge of his bat. When the captain, M. Wright, joined Fr Simon the score was 84 for 3 after about 80 minutes' batting. These two gradually took control, and when Wright was out 40 minutes later the score was 207; the innings was declared almost immediately, Fr Simon having made 113 not out. The Seagulls found the pitch equally unpleasant and six wickets fell for under 40. Bernhard and Hayes put up a more spirited resistance, but Fr Edward (6 for 42) and D. Evans (3 for 14) gave them no chance and they were all out for 109 with a quarter of an hour to spare.

So the tour and season ended on a high note. The weather, except right at the beginning of the week, was perfect; all arrangements spoke well (as they always do) for the efficiency and industry of Lord Stafford. All spoke very well of the arrangements made by Lady Stafford, who once again entertained the club with lavish hospitality at Salt Winds after the

Martlets match. Good cricket on the field; good fun off the field; plenty of sun. This would not be a bad description of heaven; it is a good description of the 1966 tour.

RESULTS

- v. AMPLEFORTH COLLEGE. Lost by 49 runs.
Ampleforth 175 (P. Spencer 50, D. R. Dalglish 3 for 25) and 136 for 3 dec. (P. Spencer 69 not out).
O.A.C.C. 147 (R. W. O'Kelly 74, M. Grabowski 4 for 46, D. Craig 3 for 18) and 115 (D. R. Dalglish 30, R. Lorimer 29).
- v. YORKSHIRE GENTLEMEN. Won by 5 wickets.
Yorkshire Gentlemen 113 (D. Milbank 43, D. Tufnell 3 for 24, C. Kenny 3 for 34).
O.A.C.C. 117 for 5 (J. Willcox 36 not out, Rev. M. E. Corbould 29).
- v. WARWICKSHIRE IMPS. Lost by 75 runs.
Warwickshire Imps 240 for 2 dec. (D. Flint 81 not out, T. Cox 80, D. Evans 2 for 83).
O.A.C.C. 165 (A. King 74, G. Jackson 39).
- v. PERIWINKLES. Won by 3 wickets.
Periwinkles 162 (T. Perry 65, S. Twyman 42, R. Lorimer 4 for 24).
O.A.C.C. 163 for 7 (D. R. Dalglish 74, O. R. Wynne 46, T. Perry 3 for 38, J. Melville 3 for 58).
- v. STONTHURST WANDERERS. Lost by 138 runs.
Stonthurst Wanderers 261 for 6 dec. (C. Moran 154, I. Burnside 34, J. I. Bell 34).
O.A.C.C. 123 (M. Moran 4 for 24, D. Loftus 3 for 17, C. Corbett 3 for 51).
- v. SEND. Lost by 145 runs.
Send 190 for 7 dec. (J. Sinclair 67, F. Denning 40 not out).
O.A.C.C. 45 (J. Denning 5 for 16).
- v. DOWNSIDE WANDERERS. Lost by 93 runs.
Downside Wanderers 235 for 6 dec. (M. Livingstone 96, P. Bradstreet 62, D. Trench 4 for 90).
O.A.C.C. 142 (C. Rooney 39 not out, J. Cosgrove 5 for 51, A. Chignall 3 for 24).
- v. BEAUMONT PILGRIMS. Drawn.
Beaumont Pilgrims 167 (C. Warburton 3 for 8, R. Carey 3 for 49, P. A. Burden 61).
O.A.C.C. 32 for 1. Rain stopped play.
- v. OLD GEORGIANS. Lost by 90 runs.
Old Georgians 191 for 5 dec. (P. Somerville 111, B. O'Gorman 54).
O.A.C.C. 101 (Rev. S. P. Trafford 30, R. Hamilton 6 for 40).

THE TOUR

- v. EMERITI C.C. Won by 64 runs.
O.A.C.C. 183 (D. Trench 70, C. Reed 5 for 65).
Emeriti 119 (A. de Freitas 59, C. Kenny 7 for 49).
- v. OLD ROSSALIANS. Lost by 5 wickets.
O.A.C.C. 167 (Rev. S. P. Trafford 51, J. Dick 33, Cook 5 for 28, Slough 4 for 37).
Old Rossallians 169 for 5 (Attenborough 43, Wilson 39 not out, Rev. M. E. Corbould 3 for 51).
- v. BLUEMANTLES C.C. Won by 7 wickets (12-a-side).
Bluemantles 138 (R. Bairamian 53, C. Kenny 8 for 43).
O.A.C.C. 139 for 4 (M. Gretton 62 not out).

- v. THE GALLEONS. Won by 37 runs.
O.A.C.C. 198 (M. Gretton 57, A. Brennan 34, I. Miller 5 for 25).
Galleons 161 (Chapman 57, Rev M. E. Corbould 3 for 22, D. Glynn 3 for 55).
- vi. SUSSEX MARTLETS. Drawn.
Sussex Martlets 183 for 6 dec. (R. M. Burdon 71, R. H. Pineo 42, Rev M. E. Corbould 3 for 69).
O.A.C.C. 179 for 7 (O. R. Wynne 52, D. R. Dalglish 41, M. Wright 41).
- vii. HORSHAM. Drawn.
Horsham 205 for 6 dec. (Osborne 62).
O.A.C.C. 164 for 9.
- viii. MIDDLETON. Drawn.
Middleton 201 (Rev M. E. Corbould 7 for 60).
O.A.C.C. 165 for 9 (A. Walsh 59).
- ix. SEAGULLS. Won by 99 runs.
O.A.C.C. 208 for 5 dec. (Rev S. P. Trafford 113 not out, M. Wright 48).
Seagulls 109 (Hayes 42, Rev M. E. Corbould 6 for 42, D. Evans 3 for 14).
- Tour matches : Played 8, Won 4, Lost 1, Drawn 3.
Other matches : Played 9, Won 2, Lost 6, Drawn 1.

AMPLEFORTH DINNER

18th December 1966.

DEAR SIR,

I wonder how many other Ampleforth wives are affronted by the arrangements for the Ampleforth Society reception and dinner at the Savoy Hotel. I can only presume that the organiser is either somewhat dim or else a bachelor, otherwise he would know better than to invite a collection of women (most of whom are unacquainted) up to London for a drink, and then shuffle them off to a chop house while their lords and masters regale themselves at the Savoy.

Yours faithfully,

MARY-LUISE KNOLLYS
(Mrs J. G. Knollys).

20 West Drayton Park Avenue,
West Drayton,
Middlesex.

[Since Ampleforth Dinners are organised by the officials of the Society, this letter was shown to the Secretary of the London Region; an answer appears below.—EDITOR.]

7th January 1967.

DEAR SIR,

I doubt very much whether the number of affronted Ampleforth wives is very large. The occasion is, after all, a masculine one and most wives will be perfectly satisfied at having been remembered and catered for, without wanting anything more. The same would, I suspect, be the case for husbands whose wives were attending an Old Girls' Dinner.

Mrs Knollys' letters to the national press make it plain how many good and constructive ideas she has. It is to be hoped that the sceptical reception of this one will not stop her approaching the hard-working organiser with a lot of the others. He would be glad of the help, and she will not find him dim!

Yours sincerely,

BRONACH REID
(Mrs J. M. Reid).

7 Bradbourne Street,
London, S.W.6.

SCHOOL NOTES

THE SCHOOL OFFICIALS were:

Head Monitor	D. R. H. Tuffnell
School Monitors	A. J. Dewe-Mathews, Lord Ramsay, D. J. Samuels, R. L. Nairac, M. Bevan, R. J. Blake, R. M. J. McDonough, J. S. Walker, F. B. Ryan, T. C. Fane-Saunders, A. C. Walsh, R. J. Murphy, D. B. Knight, P. Henry, A. F. R. Benson, P. B. Poloniecki, Hon. D. F. Howard, R. C. Lister, T. P. A. Hillgarth, C. S. Fairhurst
Captain of Rugby	R. C. Lister
Captain of Shooting	S. H. C. Watling
Captain of Boxing	R. L. Nairac
Master of Hounds	R. J. Blenkinsopp
Office Men	F. B. Ryan, R. J. Murphy, D. B. Knight, M. Savage, J. A. Young, T. P. A. Hillgarth, J. Strange, H. P. Rosenvinge, R. T. T. Bramley, F. K. Rriel, R. J. Blenkinsopp, A. F. Markus
Librarians	D. P. Rush, J. W. P. Wetherell, D. P. West, J. P. Fresson, P. Hadow, A. C. H. Mafeld, L. H. Robertson, D. Haigh, M. J. Fattorini, N. P. G. Boardman, D. S. P. Solly
Senior Bookroom Officials	R. M. J. McDonough, Hon. D. F. Howard

The following left the School in December 1966:

J. G. Bernasconi, M. Bevan, R. J. Blake, R. J. Bradshaw, A. T. J. Cape, R. E. Cooke-Hurle, A. C. Debenham, M. C. Del Tufo, G. W. Dessain, G. J. Dewe-Mathews, A. J. M. Dufort, J. F. Durack, P. M. S. Emerson Baker, T. C. Fane-Saunders, J. A. Fellowes, C. W. J. Golden, W. E. C. Gubbins, R. F. Harris, F. D. Harrison, M. R. Heddy, P. Henry, Lord Hesketh, R. J. F. Higgs, Hon. D. F. Howard, J. N. B. Howard, K. S. Kilmartin, J. C. Le Fanu, A. J. Lentaigne, R. J. Leonard, M. J. A. Leslie, S. R. H. Lewen, R. C. Lister, M. J. Loftus, A. S. Lukas, C. M. Masraff, N. J. G. Y. Mills, Hon. J. M. Morris, Hon. M. F. L. Morris, R. L. Nairac, D. E. S. Nelson, P. B. Poloniecki, J. F. Prescott, J. M. Prescott, Lord Ramsay, A. J. G. Rogerson, C. J. A. Ryan, D. J. Samuels, M. E. C. Taylor, D. R. H. Tuffnell, J. S. Walker, C. J. Wickham, S. W. T. Willans, R. J. A. Wortley, E. J. Zawidowski

The following boys entered the School in January 1967:

R. P. Burdell, R. B. V. Carr, A. D. Cumming, C. N. P. Entwistle, J. S. Feilding, A. D. Fitzgerald, F. O. A. Flynn, C. V. Harries, R. M. C. Heape, J. P. Marmion, A. G. Pinkney

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

OXFORD

J. C. Le Fanu. Brackenbury Scholarship (History), Balliol College.
C. J. Wickham. Scholarship (Classics), New College.
A. J. M. Dufort. Scholarship (History), New College.
A. T. J. Cape. Scholarship (Classics), Corpus Christi College.
M. R. Heddy. Henney Scholarship (Classics), Pembroke College.
A. C. Walsh. Stearns Exhibition (History), Lincoln College.
C. M. Masraff. Exhibition (Modern Languages), Jesus College.
Hon. A. Ramsay. Exhibition (History), Magdalen College.
S. W. T. Willans. Exhibition (History), University College.

CAMBRIDGE

S. R. H. Lewen. Scholarship (Classics), King's College.
R. J. Blake. Scholarship (English), Jesus College.
J. F. Durack. Exhibition (History for Law), St. John's College.

We congratulate the following who have obtained entrances to university in the past year:

OXFORD

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

CAMBRIDGE

W. Q. Hunter. Pembroke College (Exhibition, History).
W. G. R. Clarence-Smith. King's College (Scholarship, History for Ec.).
W. P. Gretton. Gonville and Caius College (Exhibition, History).
P. O. Donnell. Gonville and Caius College (Exhibition, Mod. L.).
R. M. Lister. Trinity College (Exhibition, Classics).
P. F. Hewitt, C. W. Noel, M. H. Hudson. Trinity College.
P. A. Lawrence. Queen's College (Exhibition, English).
P. D. Savill. Downing College.
J. R. Nicholson. Churchill College.
D. Worsley. Emmanuel College.
J. A. Lorrman. St Catharine's College.

- BIRMINGHAM. J. A. Catlin, R. A. Dawson, C. R. Gorst, J. M. Bishop.
 BRISTOL. J. F. Holt, T. A. Day, W. B. G. Wakely, T. J. Moulding, T. W. O'Brien, S. J. Mitchell.
 DUBLIN. J. A. A. Morris, J. Thorburn-Muirhead, D. W. Kennedy, J. P. McGing.
 KENT. R. J. Hadow, M. R. Whinney, A. F. Ritchie.
 LONDON. J. A. Davies, J. H. Borkowski, N. J. Stephenson, C. M. Dorman, P. H. Rhys-Evans, A. N. C. McDonagh, C. A. James, R. M. Barry.
 MANCHESTER. J. G. Hartley, K. Raftery, G. L. de Chazal, H. P. F. Sherbrooke.
 NEWCASTLE. A. G. Milroy, D. C. P. de Sousa Pernes, J. D. Park.
 SHEFFIELD. P. M. A. Loftus.
 ST. ANDREW'S. A. A. F. Kean, N. H. Gordon.
 WALES. P. S. Medlicott.
 INSTITUT CATHOLIQUE, PARIS. F. N. C. Schlegelmilch, T. L. Schlegelmilch.
 ENTRANTS TO OTHER DEGREE COURSES
 M. P. F. C. George. Heriot-Watt College, Edinburgh.
 A. H. L. MacEwen. Sir John Cass College, London.
 J. M. Miller. City of London College.
 A. D. de Chazal. Leeds College of Commerce.
 T. P. C. McKelvey, T. P. Marks. Birmingham College of Commerce.
 J. M. Bussy. Brixton School of Building.

SERVICES

- R. M. Davey. Britannia Royal Naval College, Dartmouth.
 A. J. P. M. Ramsay, A. M. Hay, M. J. Deacon. Sandhurst.
 T. H. N. O'Donnell, T. K. Brennan, D. J. Bowes-Lyon, R. S. Baillie, R. C. Vaughan, M. H. Somervell. Mons Officer Cadet School, Sandhurst.

WE congratulate Mr. and Mrs. H. D. Amos on the birth of a son, Henry Oliver, on 4th September, and Mr. and Mrs. E. H. Moreton on the birth of a son, Christopher Hugh Edward, on 4th October, and Mr. and Mrs. G. T. Heath on the birth of a daughter, Veronica Frances Imogen, on 24th October.

WE welcome Mr. R. F. Gilbert, who joined the Chemistry Staff in September last.

THE statue of the Madonna and Child which is illustrated in this issue of the JOURNAL was carved by Jonah Jones from Blue Hornton stone. It was conceived and carved for the position in which it now stands at the west end of the crypt aisle outside the chapel of Mater Monachorum. It was a gift to the Community from Mrs. Barry in her own and her late husband's name, Dr. T. St John Barry. It is a work of real inspiration and stands most happily in its setting at the end of the arcading in the crypt aisle. We are most grateful for this fine gift to the Church.

A FIFTIETH ANNIVERSARY

IN 1916 children used to leave school at thirteen years to fend for themselves. During that year three boys, Albert Boniface Natter, Albert Butler and Joseph McEvoy, started life working at Ampleforth under their fathers, Albert Natter, John William Butler and John McEvoy, though only one, Albert Butler, has remained in the same work so that he is now our senior Joiner; the diversion of the other two being the consequence of circumstances and modern developments.

An occasion unique in our history gave Fr Abbot, Fr Procurator and the Community pleasure and joy in September to record our appreciation of the 'Golden Jubilee' of their life-time service to us all, in the form of the presentation to each of an easy chair and a Thompson table. This 'family' ceremony was reported in the local press.

JOSEPH McEVROY

JOSEPH McEVROY, 'Joe', was not inclined to his father's vocation of Horticulture, so that one first remembers him as a 'Turn-boy', a highly skilled occupation as it was, after that as a loyal and devoted servant to all, especially the Community, to say nothing of his personal devotion to those who served in the O.T.C. and C.C.F. Most Old Boys will remember him as 'Porter and Clerk of the Telephone Exchange'. In the former capacity it is doubted if he ever failed to recognise a face, even a relative of a member of the Community after some 20 years. He was also a most devoted and faithful member of the Parish, in which he is sadly missed.

Still actively working, he gave his soul back to God on 4th October 1966, collapsing on his way home from work about 10-0 p.m. R.I.P.

Our sympathy in their loss goes to his widow and children.

WE should like to thank the following for kindly contributing to a series of eight lectures given this term for the Scholarship sets and members of the Sixth Form:

- Mr Shewring: 'Stanley Spencer: Painter and Writer'.
 Mr Macmillan: 'St Thomas Aquinas: a new look at an old point'.
 Fr Dominic: 'Pascal'.
 The Headmaster: 'Secondary Education in England To-day'.
 Mrs Hope Sykes: 'Personal Relationships in Modern Society'.
 Mr Sniley: 'Language—Slave or Master? An introduction to semantics'.
 Mr McDonnell: 'Deciphering a Medieval Latin Script'.
 Fr Henry: 'The Assassination of President Kennedy'.

THE LIBRARY

AMONG recent gifts were Ramsay's *The Complete Encyclopædia of Antiques*, a most thorough work, a copy of Dr. Rose's *Inscriptiones Graecae Vetusissimae*, printed (with reproductions) in 1825, the *Larousse Encyclopædia of Astronomy*, and two books recently published by Old Boys, given by the respective authors, Lord Windlesham's *Communication and Political Power* and Mark Bence-Jones' *The Remarkable Irish*. A last item is a little unusual: a typescript copy of the *Notebooks* of Geoffrey Madan, formerly in the possession of Percy Lubbock and annotated by him, which will give an admirable lead to anyone embarking on a commonplace book. For these, and all other benefactions recorded in the Library Benefactors' Book, we are most grateful.

On the last Sunday in October Mr. Vasquez was kind enough to provide and display a great quantity of books and pictures, with one or two specimen rugs and silks, to illustrate the art and legends of India, Persia and Arabia. This Oriental Exhibition attracted a considerable number of visitors, possibly because it was well advertised; it was certainly a revelation to most of those who saw it. We take this opportunity of thanking him for his labours.

THE CINEMA

THE Cinema wishes to thank M. A. Rambaut for his very thorough and successful overhaul of the whole system during the last year and for his continued help and interest since he left in July. We also wish to thank R. Peto for his generous and skilled assistance in a technical emergency.

The operators this term were: D. J. West, N. W. Judd, P. C. de Las Casas, D. M. Horn, B. G. T. Haughton, S. J. Marriner and D. J. Kerr.

The films shown this term were: *Lady L*, *The Bedford Incident*, *Mirage*, *Saboteur—Code Name Morituri*, *How to Murder Your Wife*, *Ring of Spies*, *Cat Ballou*, *The Face of Fu Manchu*, *Operation Crossbow*, *Bunny Lake is Missing*, *Fail Safe*, *That Man in Istanbul*, *The Train*, *Hamlet*, *36 Hours*, *The Great St Trinian's Train Robbery*. Most of them proved to be satisfactory, though there was rather too heavy a dose of post-Bondism. *Lady L* was, of course, helped along by having been partly shot at Castle Howard. *The Bedford Incident* and *Fail Safe* were somewhat disappointing. One tires of incessant tension backed by electronic gadgetry. The best film of the term was the *Olivier Hamlet*, still in remarkably good condition after 18 years. The position of runner-up should probably be given either to *Cat Ballou* for its humour or to *The Train* for the impressive performances of Burt Lancaster and Paul Scofield.

In conclusion, it should be added that the sound system was giving serious trouble for most of the term until an error of design in the amplifier was detected. Unhappily, *St. Trinian's* was the only film to benefit from this happy discovery.

THE CHOIR

THE Church Choir, which, after a lapse of so many years, was restarted last term, has continued to flourish and to grow. Last term it regularly sang the Litany on Saturday nights and a motet on Sundays at High Mass and Benediction, and has already a remarkably large repertoire. It has sung motets by Vittoria, Byrd, Mozart, Redford, Weekes, Pitoni, and played a major part in the Carol Service on Gaudete Sunday. Throughout the standard has been high, and its members—consisting entirely of boys—have worked hard and with outstanding success to maintain this. Let us hope that this is now an established part of Ampleforth, and will never be allowed to lapse again.

MUSIC IN THE AUTUMN TERM

IMOGEN COOPER'S Piano Recital on 27th September was delightful. Her programme was well drawn, proportionate and balanced. Her Bach playing was a model of clarity and lucidity, while her Schumann, Chopin and Debussy lacked nothing in imagination, colour and fire. Her presence, together with her admirable musicianship, did much to make the occasion one of importance and significance.

On 25th October the Ryedale Choral Union sang Paris I and II of Haydn's Creation with accompaniments played by the College String Orchestra. This choir draws its members from many sources. It has monks, boys, laymasters and helpers from villages in the area, some of them quite remote. Its opportunities for combined rehearsal are restricted. Sometimes it gets none. On this occasion it got a little and it sang with precision, accuracy and good sense. The solo work was taken by Marguerite Jennings, Soprano; John Storey, Tenor, and John Moore, Bass. The Orchestra, led by Mr Mortimer, was very competent and our thanks are due to Mr Dowling for so cleverly supplying the woodwind and brass parts on the piano. Mr Dore directed the performance.

Robert Sherlaw-Johnson, of the University of York, gave a Lecture-Recital on the Harpsichord and its Music on 29th November. His manner was informal and his treatment of the subject authoritative. There was a large and attentive audience.

Otto Gruenfeld, from Gilling Castle, gave a Piano Recital on 6th December. He played Bartok, Mozart, Bach, Beethoven and Liszt with a high degree of polish and artistry.

The End-of-term Concert on 12th December was unusual in its composition. The Music Staff clearly had to make use of the players at their disposal as best they could. They made a surprisingly good job of it, and if there was a small Chamber Orchestra in one part of the programme and a vast concourse of Wind and Brass players in another, who could grumble? The Wind players certainly played in tune, with enthusiasm and with skill. Rarely has Handel's Music for the Royal Fireworks been given so robust a performance and yet it was all very musical.

The First movement of Brandenburg No. 4 in G was played by Mr Mortimer, Violin; R. F. Sheppard and J. W. McDonald, Flutes. The First movement of Brandenburg No. 5 in D was played by Bro Aelred, Violin; P. W. James, Flute, and P. B. Newson, Clavier.

An arrangement of Handel's Queen of Sheba for Piano Duet and Strings gave W. A. Jacks and R. D. Balme a fine opportunity to get in on the ground floor of ensemble playing. They made the most of it.

The weekly Music Evenings in the Concert Hall have been less frequent this term, but at least three of them have been important. First an illustrated talk by Mr. Dore on César Franck, then one on Opera by Mr. Davidson, and a very good Concert by the boys themselves of music of the eighteenth century—Marcello, Loeillet, Handel and Scarlatti.

Throughout the term the concerts have been notably well attended, and for this a word of special commendation must go to P. Ford and D. W. R. Spence, whose posters have been outstanding, and will, we hope, set a new standard.

Some mention ought to be made of the Organ Music in Church. In the course of the term a large amount of worthwhile music gets played and an increasing amount of interest is being taken in it. The standard repertory of Bach, Handel, Franck, Rheinberger, Widor, Vierne and Liszt comes up regularly enough, but a number of less familiar names are now becoming apparent, Hindemith, Satie, Reger, Howells and the like. The performances are invariably carefully prepared and many people listen to them.

The Church Choir and the Madrigal Group have made an important and valuable contribution to our corporate music making.

On the whole it has been a good term.

AMATEUR RADIO CLUB

This term a start was made towards setting up an amateur radio station, interested primarily in long-distance communication with amateurs abroad. The idea arose partly from the wish to get in touch with the St Louis Priory School Radio Club (WAOJMT) run by Fr Leonard Jackson.

Until we have a person with an amateur transmitting licence we will be confined to listening to 'hams'. So far we have heard amateurs in 98 different countries, Melbourne, Australia (10,600 miles) being the most distant.

With considerable assistance from the Headmaster, and a great deal of help and advice from Captain Hunter (Old Boy), Lieut Soward and Staff Sergeant Davies (all from the School of Signals, Catterick), we now have two communications receivers in operation (Eddystone 640C and AR88LF) fed by any of five dipole and long wire aerials facing in various directions. We also have a 36 Set Transmitter and a Panda Transmitter (both AM

and about 90 watts output). A very good BC221 Frequency Meter was another fortunate acquisition.

Next term we hope to run some organised listening schedules on the 20 and 15 metre bands; so if any Old Boy 'ham' would like to get in touch with us his call will be eagerly awaited.

Mr PAUL FIELD, founder of the Children's Family Trust Ltd. and author of the article in the June issue, entitled 'The Spark of Life', writes to say that as a result of the article he has made contact with a Catholic couple who might become the nucleus of a Catholic family home. This is very good news and we rejoice to have been of service. Any reader who would like to know more about or give help to the Children's Family Trust should write to Mr Field at Lynwode Manor, Market Rasen, Lincs. (Tel. 3175).

ISLAND OF EIGG 1966

AMPLEFORTH COLLEGE NATURAL HISTORY SOCIETY EXPEDITION

The President led an expedition of the Society to the Island of Eigg (Inner Hebrides) for the last eight days in July. An Ampleforth Expedition, with main interest in Botany and Geology, had previously visited Eigg. The present expedition was mainly devoted to Zoology. Together with members of the Society went Fr Gerald Hughes, O.S.B., Flight Lieutenant A. Jones, R.A.F., T. J. Fenwick (St. Hugh's 1965), and Miss R. E. Coldham who cooked for the party.

Excellent accommodation was found in the (now disused) Catholic Presbytery, apart from slight plumbing difficulties, and the necessity of avoiding leaning on the walls lest too much plaster should descend.

As on the previous visit, special mention must be made of the tremendous hospitality of the Islanders. Everyone whom the party met showed the utmost kindness, but special mention must be made of Mr and Mrs Duncan Ferguson; Mr Hugh McKinnon and his daughter Peggy, the Postmistress; and Mr Alistair Oliver who runs the shop.

The Expedition's work was divided according to the specialisation of its members. A keen group studied the Ornithology of the island, and were well rewarded with good views of both pairs of Golden Eagles nesting on the island; also four Red Throated Divers were seen; other species were much as expected from previous records, but gave the younger members a good opportunity for careful study.

M. M. Parker carried out an extensive programme on the Littoral Zone Marine Life on both sides of the island.

The Lepidoptera were studied adequately, but lack of a suitable Moth trap rather limited this to butterflies.

The snail population of the island proved to be extensive, and more than usually difficult to interpret, although some indications could be observed.

Another group studied the mammals of the island and achieved some success with their observations, but the traps taken were insufficient for catching the Eigg vole.

T. J. Fenwick, as botanist, found a vast number of plant species and made some useful notes on the distribution and abundance of several species to add to the previous records.

The weather was kind, and in addition to the Natural History entertainments, swimming and cricket were included in the programme.

The Expedition can be regarded as both successful and enjoyable. Plans are already under way for a return visit in 1967 to complete more of the work. Almost every line studied on this expedition opens up further lines to be explored.

Finally, a tribute must be paid to the uncomplaining mascot of the trip, Lady Hamilton—periodically subject to the wrath of the President, and not the most tactful of church-goers, but who none the less managed to uphold the dignity of the web-footed Family Anatidae!

EARLY RUGGER MEMORIES

A most interesting comment on the last rugger season has been received from Brigadier N. J. Chamberlain. He left the school in 1913, having been the first to be awarded school rugger colours and the second to hold the position of captain of rugby.

"Ampleforth is a great school and it is always a pleasure to go back, see the boys, meet the Community, and enjoy its generous hospitality. But there was an additional reason for my visit on 12th November. I had not seen Ampleforth play Rugger for several years, so I wanted to watch the match against Sedbergh.

I was not disappointed. The wind blew, the rain fell intermittently, and the ground was sodden. Nevertheless it was an excellent game, and Ampleforth were unlucky to lose. That did not matter much. The boys made a great effort, and it was hard to imagine a match between two schools played any harder and in a better spirit.

My mind went back to 1911 when we changed from Soccer to Rugger. At that time there was no Prep. School, no Junior House, and we were only about 130 strong from the ages of 12 to 18. Nevertheless we won our first matches against Pocklington and St. Peter's, York. We also played against some club sides, including the Yorkshire Wanderers. Jack King, the the Yorkshire and England forward, played for them, and said afterwards that the Ampleforth forwards were as good as any school forwards whom he had played against. We much appreciated this compliment.

Two factors contributed to the successful start of Rugger at Ampleforth. The first was the good sense and judgment of our first coach, Charlie Wright. The second was the co-operation and enthusiasm of the Community.

The latter was essential, for without it the First Fifteen would have had no effective opposition in practice matches and set games. There were very few laymasters, but there was a tradition at Ampleforth whereby the younger monks played games with the boys. I hope that it persists. It is invidious to mention names, but I well recall Fr Sebastian Lambert cutting through the opposing backs and scoring tries. Among the forwards, the future Abbot Herbert Byrne was never far away from the ball. The remarkable thing, if you come to think of it, was that they and others must have been on the wrong side of thirty. To take up Rugger was a tribute to their fitness and enthusiasm.

We were lucky to have Charlie Wright as our first coach. He was an Old Watsonian forward, honest, shrewd and competent. His brother Hugh came sometimes to help him out. Hugh was better known than Charlie because he was a Scottish International, but it was Charlie who did the spade work. He soon saw that as ex-Soccer players we dribbled better than most Rugger players. So he taught us to play a 'tight' game, with the forwards moving ahead in short concerted rushes. The backs were told to nurse the forwards by judicious touch finding. It was rare for us to give them the ball until we were firmly lodged in our opponents' '25'.

It was then good to see so fine a pack playing against Sedbergh. I was glad and not surprised to read that a week later they beat St Peter's, oddly enough, by precisely the same score as in the first match played by us against them in 1911.

Sad to relate, the First World War disposed of Ampleforth's First XV. More than half of the team were killed in the war or died as a result of it. The survivors were dispersed and few, if any, played any more Rugger.

The first Rugger captain of Ampleforth was George Richardson, subsequently Fr Augustine, one of the select band of original house masters. He died at a tragically early age, an admirable captain, unselfish, unassuming and very popular. He and my other good friends in that 1st XV can rest assured that the modern Ampleforth forward is as good a rier as they were, and that says a lot for Ampleforth Rugger today."

THESE Notes began with lists of Scholarships and University entrances. It might be of interest to contemplate the beginnings of the process in the list below.

OLD AMPLEFORTHIAN UP AT OXFORD UP TO 1920—EXCLUDING ST BENET'S HALL

(ND = went down without taking a degree)

- 1893 Paul Blackledge—Pembroke, ND.
- 1894 A. M. Dillon—Lincoln, ND.
- 1894 W. B. S. Smith—Lincoln, ND.
- 1896 F. I. Heywood—Christ Church, ND.
- 1898 N. R. P. J. Stourton—Christ Church, ND.
- 1902 S. A. Noble—Exeter, ND.
- 1906 B. Rochford—Exeter, 2nd History 1910.
- 1908 C. Rochford—Wadham, B.A. 1913.

- 1911 V. G. Narey—Trinity, Scholar 3rd History 1914.
 1913 N. J. Chamberlain—University, Exhibitioner B.A. 1920.
 1913 B. E. J. Burge—Merton, ND.
 1917 A. B. Gibbons—Queen's, B.A. 1922.
 1919 R. T. Browne—Balliol, First 1922.
 1919 Encombe—Magdalen, ND.
 1919 M. S. Scott—New College, ND.
 1919 J. C. Stimpson—University, ND.
 1920 P. E. Gibbons—Queen's, ND.
 1920 T. V. Welsh—St Catherine's Society, ND.

POSTSCRIPT

P. Henry, who was given a place at the Queen's College, Oxford, for 1967, was given a Hastings Award of £12 for meritorious work in the examination.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

THE Autumn term was not one of immense distinction; more than 50 members were doing University examinations and their presence was missed. Nevertheless there was an unusually large number of amusing debates, and some promising new speakers.

Lord Ramsay and R. S. M. Emerson-Baker were elected leaders of the Government and Opposition for the first two weeks. Lord Ramsay did not speak as well this term as he has done in the past; and Mr Emerson-Baker is inclined to the *esoteric*. Mr Fane-Saunders spoke wittily from time to time throughout the term: he is certainly never at a loss for words. Messrs Whickham and Satterthwaite came into their own later on in the term and delivered some fine speeches, particularly in the Vietnam debate (which, incidentally, is one of the best I have heard). Mr Sich made one or two immensely amusing speeches, plagiarized almost verbatim from 'Private Eye', and Mr Nihill is reported to have made some excellent ones of his own. Mr Davenport (Leader for a month or so) related a number of well-prepared anecdotes but disgraced himself at Harrogate where, as teller, he consistently miscounted Ampleforth votes. Mr J. R. Le Fanu is intent to make his name as a Socialist and his brother, Mr J. C. Le Fanu, made two or three extremely logical speeches. There were a large number of maiden speakers this term, including Mr Fane-Gladwyn and Mr D Solly, the one witty, the other concise. I do not know who made the best speech of the term; perhaps it was Mr Davenport's condemnation of youth: and Mr Scrope's was almost as amusing. Mr Fenwick made two or three impressive speeches, improving quite remarkably as he went along, and was, I believe, a great success with the girls at Harrogate.

I hope I have not missed anyone who ought to have been mentioned. Perhaps the Cape family deserve a mention for their elegant and well-memorised praise of things Italian. And also Messrs. Durach and Robertson for their invidious lot as Tellers. And finally Mr Roger, who can always be relied on to speak. It is a pity more third year boys do not speak, as one feels sure there is much talent.

The debates were as follows:

1. 'This House still believes in the ancient maxim, "dulce et decorum est pro Patria mori".' Carried by 35 votes to 19.
2. 'This House considers that British troops, if ordered to attack Rhodesia, should refuse.' Carried by 32 votes to 25 with 13 abstentions.
3. 'This House considers that emigration should be actively discouraged if not forbidden.' Rejected by 35 votes to 16 with 3 abstentions.
4. 'This House considers the time has come for the outright abolition of public schools.' Rejected by 36 votes to 11 with 5 abstentions.

5. 'This House is Philistine and proud of it.' Rejected by 31 votes to 14 with 7 abstentions.
6. 'This House is Fascist.' Rejected by 36 votes to 19 with 1 abstention.
7. 'This House considers it is rotted by the cult of Youth and Fashion.' Carried by 36 votes to 33 with 3 abstentions.
8. 'This House, in view of the recent Neo-Nazi successes, is glad that Germany is and will be divided.' Carried by 23 votes to 20 with 3 abstentions.
9. A trial of President Johnson for war crimes in Vietnam. Innocent 36, Guilty 17.

We would like to thank Fr Francis and Br Alberic for all they have done throughout the term and for arranging the trip to Harrogate.

M. E. LE FANU, *Hon. Sec.*

(*President: Fr Francis*)

THE JUNIOR DEBATING SOCIETY

THE Autumn term saw a new revival of the Society, and under the guidance of Fr Vincent the standards both of speaking and of debating rose considerably. Mr M. Reilly was elected Secretary, and Messrs B. Musgrave, A. Dufort, R. Ahern and P. Seilern-Aspang were elected to the committee.

The debating was led largely by Messrs D. Simpson, J. Brown and E. Thomas. The enthusiastic Mr Brown (he led the Government in his first week in the Society) gave new life to the proceedings with his clear thinking and style. Mr Simpson, the Society's optimist, always managed to find new interpretations of the motions, and Mr Thomas usually succeeded in bringing the true issues into focus.

Among other speakers of note mention must be made of Messrs S. Jefferson, Myles and Reilly, who all spoke regularly and effectively.

A joint debate was held with the junior section of the Debating Society at Easingwold Grammar School. This was much enjoyed and the Society is most grateful to Easingwold for coming over and to Mr J. Le Fanu, who also ran an excellent speakers' course for the First Year, for organising it.

It is the opinion of this Secretary that the Junior Debate is well on the way to regaining its former reputation and status as the oldest and best school society!

MARK REILLY, *Hon. Sec.*

(*President: Fr Vincent*)

The following motions were debated:

'This House considers that Television is largely responsible for the increase in crimes of violence.' For 24, Against 15, Abstentions 4.

'This House considers that the preservation of the Commonwealth is a waste both of the Government's time and of the taxpayers' money.' For 28, Against 14, Abstentions 5.

'This House considers that the United Kingdom of Great Britain would better prosper disunited.' For 6, Against 15, Abstentions 7.

'This House believes that Democracy is dead.' For 16, Against 12, Abstentions 7.

'This House would ban the bomb along with any other weapon it could get hold of.' For 8, Against 20, Abstentions 11.

'This House believes that man should restrict himself to his own planet.' (Meeting with Easingwold.) For 16, Against 38, Abstentions 5.

'This House approves of psychedelic happenings, and pop culture in general.' For 8, Against 14, Abstentions 14.

'This House regrets that this country is no longer a land of Hope and Glory.' No vote was taken.

THE HISTORICAL BENCH

THE Bench had a very successful term's meetings under the Presidency of Mr W. A. Davidson, to whom we are all very much indebted. Mr J. R. Le Fanu was elected Secretary and Mr J. A. H. Greenfield received the honourable but very arduous position of Treasurer.

The term started with the traditional first lecture from the President. He spoke very amusingly on Henry Ford's most famous saying: 'History is Bunk'. So good were his arguments that he left many members rather disconcerted. Fr Henry Wansbrough gave a superbly illustrated lecture entitled 'The siege of Syracuse or the end of civilization'. Mr D. K. Criddle gave a very witty and erudite talk on the Duke of Wellington to a packed house—the highest recorded attendance at any Historical Bench lecture. Mr R. Rohan, a master at Howsham Hall, very kindly came over to talk on the Grand Tour of Europe in the eighteenth century; this, too, was very well attended and Mr Rohan showed his excellent slides of Florence, Rome and Pisa to a large, appreciative audience. The next meeting was shared by Mr Rodger and Mr Durack. The former gave a talk on the Battle of the Saintes and its influence on naval warfare, and the latter on 'Richard II and the fall of a despot'. Both aroused great interest. Fr Hugh, who had very kindly agreed to give the next talk, was unfortunately taken ill, and his place was taken by two excellent war films about the 1944 campaign in the desert; one was from an English, the other, a short newsreel, from a German point of view. We concluded with a very high-powered lecture from Dom Alberic Stacpoole on the appeasement of the thirties.

J. R. LE FANU, *Hon. Sec.*

(*President: Mr W. A. Davidson*)

THE NATURAL HISTORY SOCIETY

THE Society held its 250th meeting last May. The Prior, who was Founder and former President of the present Society, gave a lecture entitled 'Animal Anatomical Adaptations' on adaptation to environment. The Society sent an expedition to Eigg which is dealt with elsewhere. The Christmas term was opened by an inaugural lecture from the Secretary on 'Littoral Parasitism and Commensalism'. Messrs J. M. and J. P. Prescott each gave a 'teach-in', one on badgers, the other on bats. We had a discussion meeting main on the subject of another expedition to Eigg. The report of the expedition to Eigg was our next meeting, which included an excellent film of the expedition. Fr Edmund Hatton, o.s.b., gave the last lecture, entitled 'The Orchard and Natural History', in which he gave us the full effect of his knowledge on the subject. We finished the term with four excellent films on Animal Behaviour, including Lorenz's classic film on Grey Lag Geese.

M. M. PARKER, *Hon. Sec.*

(*President: Mr Davies*)

THE COMMONWEAL

DESPITE an unprecedented number of cancellations and changes of speaker, the term was both interesting and stimulating. Membership of the Society was extended to Remove C; this proved to be a great success as the attendance at meetings was better than it has been for some years. The term opened with a talk from the President, Mr Anwyl, who examined the potential trouble spots in the world today and suggested measures for containing them. To commemorate the impending anniversary of the Suez Operation, Bro Alberic, who had taken part in the operation as a paratrooper, gave a most interesting account of his experiences. It was illuminating to hear first hand reports on the fighting and to see this event from the military rather than political point of view. Our first guest speaker was Mr Richard Galway, a Fulbright Scholar researching into the British Labour Party. He gave an entertaining and cogently argued assessment of the Negro Problem in the United States. Whilst admitting the proportions of the Civil Rights question he made us realise the extent to which the American Government had gone in an attempt to find a lasting solution. The much awaited visit of Mr Alex Lyon, M.P., was cancelled but he has kindly promised to come next term. The President 'deputised' for him with a talk on the Pound and its troubles. James Le Fanu courageously talked to members about his own particular brand of Marxism and provided us with one of the liveliest meetings for some time. It is doubtful whether he was successful in persuading any members of the error of their ways!

The term concluded with a visit from Mr G. France, an economist from the Economic Research Unit at York University. As one of the few men examining the extent of Poverty in this country, he made it clear that

even in these days of the Welfare State there are far too many people with insufficient food and money for the achievement of an adequate standard of living. His talk was much appreciated and gave a salutary reminder that there are many to whom the 'Affluent Society' must appear a cruel irony.

RAMSAY, *Hon. Sec.*

(*President: Mr Anwyl*)

POTRZEBIE

THE Society, unfortunately, met only twice this term. We had other plans—some very ambitious—for outside lectures and films, but they were not able to come to fruition through various untimely setbacks. The incredible inefficiency of distributors of 16 mm. films has not ceased to amaze me. We sent for catalogues to four firms in the early weeks of the term, so as to be able to arrange a film meeting. Two firms never sent theirs (though we paid 2/6), another sent a catalogue only of feature films, though we had asked for shorts, and the fourth sent theirs in the last week of term.

However, the two meetings we did have were very successful. Mr Bunting gave us an extremely interesting and learned paper entitled 'Sixty Glorious Years: an Anthology'. He tried to show, through a series of extracts taken from contemporary commentators, why the modern arts in this century have largely failed to achieve anything very constructive. What he had to say was certainly open to argument but his talk was interesting and provocative.

Even more successful was Mr Piers Paul Read, a young novelist whose first book, 'Game in Heaven with Tussy Marx', was published earlier this year. He spoke about the modern novel, again expressing an opinion that it had failed to do anything very constructive. This was hotly argued for a while by members of the Society (the President taking a hand, too!) and the meeting ended with an interesting 'exposé' by Mr Read of the ins and outs of publishing a novel. More than one member of the Society, since then, has no doubt been scribbling away feverishly at various scurrilous works of literature, inspired by Mr Read! We thank him most sincerely for giving us his time.

Finally, I should like to thank Mr Haughton, the President, for being so understanding about the failings of the Committee. We hope our successors do not drive him to despair, as we so nearly did on more than one occasion during our term of office.

ROBIN BLAKE, *Hon. Sec.*

(*President: Mr Haughton*)

SCIENTIFIC SOCIETY

S. M. A. LUBOMIRSKI was elected Secretary for the Session: neither the number of lectures nor the numbers attending were up to the high standard of last year. At the first meeting Dr Ap Simon, of I.B.M., spoke on *Some Aspects of Computers*, explaining in simple steps how a programme is constructed. The Secretary's lecture on *The Early History of Steam Power* was based on his prize-winning essay, and gave a good account of the technological developments. Dr J. L. Cutbill, of the Sedgwick Museum at Cambridge, in his lecture on *Geology and Computers*, spoke of the research he and a few others have been doing in using computers for storing and making readily available the immense amount of information that pours annually into his and other University Museums. The last lecture was given by R. Lomax, competently assisted by R. Peto, who had designed much of the equipment, on *Modern Television*. This was an unusually good lecture, with clear descriptions of principles and circuits, illustrated with a series of demonstrations, all of which worked admirably.

THERE were four meetings this term. The first, on Computers, was given by Dr Ap Simon, who handled this complex subject with great skill, and talked about a vast amount of subjects concerned with computers and their applications. We are grateful to him for his lecture.

At the second meeting a paper was delivered by the Secretary, entitled 'An Early History of Steam Power'. This consisted of descriptions of engines and the story of the men who built them, from Hero of Alexandria in 200 B.C. to James Watt in the 1780's.

The next meeting was given by Dr J. L. Cutbill on 'Computers and Geology'. Dr Cutbill explained that he had been working on computers in Cambridge for the last two years. As an example of his work he described his experiments on jaw bones found in Africa. He also gave many examples of computer work. We thank him again for his lecture.

The last meeting of the term was given by K. Lomax and J. Peto and was about 'The Modern Television'. Mr Lomax described how the television works from aerial to screen, while Mr Peto demonstrated each stage. One must commend him for doing so without anything going wrong.

S. LUBOMIRSKI, *Hon. Sec.*

(*President: Fr Oswald*)

THE FILM SOCIETY

THREE films were shown this term. The first was the American 'Whatever happened to Baby Jane?' starring Bette Davis and Joan Crawford. Then from Sweden, Ingmar Bergman's 'The Seventh Seal', which was followed by the controversial film by Visconti, made in 1961, 'Rocco and His Brothers'.

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Each film was discussed at length by those who wished to do so. Most members had no difficulty in naming the second and third films of the term the outstanding ones, though there was a sharp difference of opinion as to which of the two was the greater film, and members seemed about equally divided between the two films.

Next term, as well as a full programme of feature films, it is hoped to devote some time to short films and to welcome one or two outside speakers to the Society.

G. J. DEWE MATHEWS, *Hon. Sec.*

(*Chairman:* Fr Vincent)

THE YOUNG FARMERS' CLUB

THE officials for the year were Adrian Scrope and Viscount Campden, both of whom were very efficient. The society met for the first time this term in its usual abode and was talked to by Mr Sinclair, the vet from Thirsk. This talk was very interesting and was accompanied by various medical instruments which would frighten anybody who did not know their purpose. The next meeting was attended by no fewer than 85 members who gathered to watch a film called 'Racing Revolution' which showed that manw people are still interested in 'The King of Sports'. The film showed many scenes at Northern studs and racecourses and was very popular. The next meeting consisted of a quiz. Mr Hughie Gray and the Treasurer answered the questions asked by the Secretary. Many good questions were asked and Fane-Harvey won the prize of five shillings. The last meeting consisted of two films, one on oranges and the other on the Oxo estancias in Argentina.

There was also an outing to Terry's of York which was attended by twenty members. The Society had quite a good term and special thanks are due to Mr Sinclair and Mr Gray. Fr Aidan also deserves thanks for attending in his capacity as President. It is only regrettable that members do not attend lectures as well as they do films.

A. R. SCROPE, *Hon. Sec.*

(*President:* Fr Aidan)

THE ARCHAEOLOGICAL SOCIETY

SINCE Fr Piers has gone to Gilling, he was unable to carry on as our President. We are very sorry to see him go, and are deeply indebted to him for all the time and work that he has spent on us. Fr Henry was welcomed as our new President, and he soon proved his efficiency and showed that he had a great deal of knowledge on archaeology.

It was he who gave us our first lecture this term which was on the Parthenon; the lecture was illustrated excellently by some very good slides. He was followed by Fr Edward who gave a very well informed and well

illustrated lecture on the Sistine Chapel, in which he explained extremely well its incredible complexities. He was followed by the Secretary and Treasurer, S. Lubomirski, who gave a combined talk entitled 'Roman Coins and How to Forge Them', illustrated, and with demonstrations.

The next lecture of the term was given by Mr Pacitto on the Hemsley Roman Villa, which he is at present engaged in excavating, and it was agreed by all who came that it was one of the best lectures that the Society has had, and we are very grateful to Mr Pacitto for speaking to us. The term's meetings ended with two films: 'The Roman World' and 'The Buried Cities' which showed some of the buildings of ancient Rome, especially those of Pompeii and Herculanium.

The attendances were not as good as it was hoped they would be, but a number of new members admitted at the beginning of the term proved to be extremely keen.

C. P. TOWNSEND, *Hon. Sec.*

(*President: Fr Henry*)

THE ATHENIAN SOCIETY

With a full quota of 27 members, the Society had a successful term, meeting five times. The first meeting was devoted to private business and a committee consisting of R. Barrett, C. Donlan and P. Conrath was elected. Mr Smiley gave the first talk of the term, which proved to be extremely interesting and amusing, entitled 'The Origins of Language'. Continuing in this trend the President at the next meeting stimulated a lively discussion by talking on 'The Origins of Man'. The last two meetings of the term were devoted to the war in Korea, and Br Alberic gave an account of what exactly was done by the British and how they did it, basing his talk on his own experience in the Duke of Wellington's Regiment. An outing to Ripon was arranged, but had to be postponed until the Easter term.

R. N. D. BARRETT, *Hon. Sec.*

(*President: Fr Francis*)

THE MOTOR SPORT SOCIETY

The Society was entirely re-formed at the beginning of the winter term as the old president, secretary and treasurer had all left previously. The new secretary, N. Mills, then formed a working committee, consisting of J. Moor, D. Knight, R. McDonough and S. Lubomirski (as treasurer), to run the new Society. Special mention must be made here of M. C. Blake, whose post of official projectionist included many extraneous duties involved in the practical running of meetings.

Being without a president, the Society was run illegally for the larger part of the term while an extensive search was carried out to find someone

who would be willing to take over such a hazardous job. Finally, with the combined assistance of the Headmaster and Fr Aidan, a willing president was found in the person of Br Andrew, who immediately plunged into his new job with great enthusiasm.

Under the new committee various rulings were put into effect. These included the bringing in of the 'two consecutive meetings' rule while a waiting list existed and the abolition of House representatives, which was found to be an unnecessary post. Suggestions that there should be an amalgamation with the 'Sports Society' were shelved for the time being since the majority were of the opinion that it would not be beneficial to either society. However, ideas for closer working between the societies are now going ahead.

A large amount of effort was put into the renewing of the image of the Society (which had in the past been referred to as the 'Motor Film Society' by the President of a rival society, who shall remain anonymous!). The result of this labour were three lectures: Mr B. H. Davenport came and gave us a rather different lecture on his forty years' experience of hill-climbing. J. Moor gave an interesting account of the history of Jaguar cars, which was, however, broken up somewhat frequently by rather scathing remarks concerning a certain Mrs B. Castle! The third lecture was an attempt by the Secretary to show that the greatest days of motor-racing were from 1887-1903. Various films were also shown: two on Le Mans (1957 and 1966) and the Indianapolis 500 mile race 1964 and 1965), the 1963 East African Safari Rally, the story of Art Arfons and his land speed record-breaker 'Green Monster' and finally one covering various forms of American racing.

Great hope is held for the future of the Society as it is now on the upward path again and in order to assist this, would readers, who are prepared to lecture on any aspect of the sport, contact Br Andrew.

N. J. G. Y. P. MILLS, *Hon. Sec.*

(*President: Br Andrew*)

THE SPORTS SOCIETY

In its second term of existence the Society has passed several important landmarks: the first lecture given by a member of the Society, an election of committee members and an outing.

A business meeting was held on Sunday, 2nd October and a committee was elected. M. R. Whitehead, J. N. B. Howard and N. P. Wright joined the Secretary, M. B. Grabowski, and the Treasurer, M. J. D. Robinson, as members of the committee.

The term started with a lecture by Mr R. N. Nairac. His lecture was entitled 'Falconry at a Glance' and was highlighted by a demonstration which Mr Nairac gave with his Kestrel. A highly enjoyable lecture (the first to be given by a member) was marred by the low attendance.

The next meeting was a film meeting. Three films on Boxing were shown, one very good one (Randolph Turpin v. Sugar Ray Robinson), one indifferent one (Historic Heavyweight Fights) and one very poor one (The Square Jungle).

A full length film on the whole of the 1962 Cup Final made up the next meeting. The Football Association sent the wrong film (the 1963 Cup Final film had been booked) but luckily the film which they sent was passable.

The final meeting of the term was a disappointment for many. An old, though very good, film was shown, entitled 'Colourful Wimbledon 1954'; it traced the action behind the scenes as well as recording the highlights of the main matches. The main criticism levelled at it was that it was out of date.

On Saturday, 12th November, Fr Edward drove a party of ten members to Leeds. The destination was Elland Road, Leeds United's home. We saw the League Division I game between Leeds United and Leicester City. Two of the World Cup heroes, Gordon Banks and Jackie Charlton, were playing but we were most impressed by Johnny Giles, who scored two goals in Leeds' 3-1 win.

The Society's thanks go to Fr Edward, for again being our President, despite his new duties as Housemaster of St Edward's. Without him the outing would never have taken place.

M. B. GRABOWSKI, *Hon. Sec.*

(*President: Fr Edward*)

THE PHOTOGRAPHIC SOCIETY

THE SUMMER TERM:

The Society started off the term with a general meeting, in which the President, Fr Alban, outlined the regulations of the Society, and announced a competition.

The competition was for the most outstanding photograph of the statue of the 'Madonna and Child', by J. Jones in the Abbey church crypt. It was judged by Fr Patrick and the President. S. Lubomirski won the competition, and Fr Patrick very generously gave him a book.

Members of the Society have had many commissions during the term, notable examples of this being the photographs for the Russian Society, and J. McGing's photograph for the cover of the revised *Ampleforth Country*.

Most of the activity in the Society has taken place in the darkroom, which is being redecorated and modernised. With the new equipment the Society has been able to buy the darkroom is now a very fine one, from which work of a very high standard should come.

The Society will lose one of its committee this term, as the Treasurer, J. McGing, is leaving. S. Lubomirski will replace him.



2nd

N. MILLS



1st

P. CORRIGAN



Not placed

S. LUBOMIRSKI

PHOTOGRAPHIC SOCIETY
CHARACTER STUDY COMPETITION



Not placed

S. LUBOMIRSKI



1st

P. CORRIGAN



2nd

N. MILLS

PHOTOGRAPHIC SOCIETY
CHARACTER STUDY COMPETITION

THE WINTER TERM:

The activities of the Society this term have remained almost exclusively in the darkroom, and a lot of work of a very high standard is being produced there, as a future exhibition of the prints entered for this term's competition will show. The competition is for the best Character Study produced by a boy in the School, and it is being judged by Fr Damian Webb, whose wonderful child studies were exhibited in the School last summer.

Already the Society is becoming known outside the School. One of the members is handling a small percentage of the publicity of a well known film actress, and some of the members have received quite large orders for their photographs of Russia, which they took on the trip last Easter. This has given the Society rather a good name and several well known people in the photographic world know of the activities of the Society.

The darkroom itself is being extensively modernised, and by the time it is finished it will be a very fine, well-equipped laboratory, where the members will have all the facilities for producing good photographic work.

Next term it is hoped that members of the Society will be able to give a good coverage of the School athletics and other activities, and so playing a really active part in the School which will become fully established in years to come.

J. MOOR, *Hon. Sec.*

(*President: Fr Alban*)

THE DIONYSUS SOCIETY

THE SUMMER TERM:

ON Friday, 27th May, a large party from the Society went down to Mr Amos' house where a wine-tasting session was held in the garden.

The members first of all tasted one kind of Burgundy, one kind of Claret and a Spanish 'Claret'. This wine was discussed before the white was attacked. There were two kinds of white wine, Graves and Muscadet, of which the latter was particularly appreciated.

The Society's greatest thanks go to Mr Amos who so kindly gave us this wine-tasting session and so generously supplied the wine. The meeting was highly enjoyed and relished by all who went.

THE WINTER TERM:

Mr James Ramsden, M.P., gave the first lecture of the term: he spoke amusingly on general aspects of wine and then produced samples of a wine which he imports for himself. The Society enjoyed this in particular. At the next meeting, a film on Champagne was shown, which, although not seen before, was very similar to many other films on wine. The third meeting was the best the Society has yet experienced: Mr Palengart, from

Brooks, Bodle & Co., a subsidiary firm of Calvet, spoke on Bordeaux wines. Firstly he distributed vast maps of the district, then proceeded to talk, and after a while showed a brilliant film for which he provided a commentary. Finally he told the Society how to taste wine (eye, nose and taste buds, of course) before handing out glasses of St. Emilion, Medoc, Graves and Sauternes. The lecture was perfect in that we heard about, saw and tasted Bordeaux wines.

The last meeting of the term consisted of a panel of five who answered questions ranging from the mulling of Claret to the honesty of wine merchants. Mr Amos, Br Leo and three from the Guild of Sommeliers comprised the panel. Although the meeting did not get under way until rather late and time was consequently short, many interesting points were raised and the Society was generally enlightened.

Our thanks go again to Mr Amos for all his work in the Society. The meetings were very well attended, except perhaps the last one, which was chosen on an unfortunate evening.

D. HOWARD, *Hon. Sec.*

(*President: Mr Amos*)

THE CHESS CLUB

The Chess Club met this term on most Fridays in the Modern Languages Room. Although the Society is a small one, attendances were regular. Undoubtedly the most important event of the term was the match with Ashville College in *The Sunday Times* National Competition. We were beaten by 5 matches to 1 by a team which was younger but obviously devoted more time to the game. However, the match was closer than the score suggests.

D. Coggon played well to win his match and R. Wortley and R. Satterthwaite were unlucky to lose. The following played for the team: R. Wortley, M. Taylor, R. Satterthwaite, D. Coggon, J. Hill and J. Burrige. The thanks of the Club must go to Fr Henry for taking the team to Ashville and for his continual encouragement and advice.

M. E. C. TAYLOR, *Hon. Sec.*

(*President: Fr Henry*)

THE FIRST YEAR SOCIETY

ONCE again, this term the First Year Society started from scratch. A new school year and a new first year with new likes and new hobbies (not to mention hobby-horses).

However, under the guiding had of Satterthwaite the Society gathered momentum with the term, until by the end about twenty different activities were in progress, ranging from Chess and Bridge to Water Polo to Pottery to Electronics and Chemistry to pure Pop. There were even two school

matches, one chess match against Lady Lumley's in the *Sunday Times* National Schools Chess Tournament and the other a debating match against Easingwold Grammar School. Unfortunately, we lost both through inexperience. All taking part enjoyed them and it is hoped to arrange similar matches next term.

One very encouraging feature of the First Year is the wealth of musical talent. Passing over the achievement of Fr Adrian in requisitioning most of the musical talent for St Oswald's, it is noticeable that the First Year seems to provide the bulk of the Ampleforth Orchestra and of Ampleforth music in general.

The other interesting achievement of the term was the production of a First Year Magazine. With M. Leslie the capable editor, the production of this magazine provided a good run-in for the main Exhibition edition in the summer. The experience was invaluable as were the Christian virtues gained in coping with the problems, failures and chaos resulting at various times.

Thus the First Year Society can look hopefully to next term, with the production of a play and a film and still more activities. Thanks must be given to all the Rovers and non-Rovers who have set aside their time to make this Society possible.

R.S.

RUGBY FOOTBALL

THE FIRST FIFTEEN

This year's team was an enigma. Although not much was expected of it at the beginning of the season, it turned out to have an excellent pack which was only bested by one school side, and backs who were individually capable of good things at times, but who never fired on all four cylinders. But the team was prolific in the number of chances that it threw away. Against Scarborough College, who kindly agreed to fill in for Giggleswick at the last minute, Denstone, Durham, St Peter's and Magdalen College School, the number of opportunities made were legion, and yet in the last four of those matches only 18 points were scored. And had not the team reached a high point against Whigfit, the total of points for would look sad indeed. On the other hand the team's defence was in the main excellent, and the relatively high total of points was caused by two dreadful matches away in which the team seemed to have left their spirits at Ampleforth. The matches against Mount St Mary's, Stonyhurst and Denstone accounted for 52 of the points scored against the XV; yet after the Stonyhurst match, the team had only 12 points scored against them in five matches.

Here was a major problem. Capable of brilliance at times at home, the team seemed quite unable to play well away. Even the victories obtained away were sub-standard, and only against the King's School, Canterbury, did they do themselves any sort of justice.

It was different at home. Only one match—against Sedbergh—was lost and that unluckily. Whigfit, St Peter's, Headingley and the Old Boys were beaten in a manner which left one wondering how the team could be beaten at all.

The side owed much to R. C. Lister who captained them admirably, and kept morale high even after the worst of defeats. He himself, if a little slow off the mark for the best of open sides, became a very good back row forward indeed, and was adept at getting to the loose ball first and ensuring the good loose heel. The best of a very good pack were R. J. Potez, who dominated the line-out in nearly every school match, A. F. Benson, who improved out of all recognition as the term wore on, and D. R. Tufnell who, besides being a capable hooker, became strong and fiery in the loose. M. R. Whitehead's leadership, which meant much to the team, was interrupted through injury but in the matches he played he did enough to earn his hall colours. He will be a great asset next year as will J. A. Young, the No. 8, if he can improve his speed on the loose ball and his backing up.

When C. F. Grieve at scrum-half realised that he is the link with the three-quarters, his play began to improve accordingly. He had two most successful games on tour and his try against Whigfit, and the one he initiated against Headingley will be long remembered. M. Ryan at fly-half improved rapidly throughout the term but was slow in giving the ball and until the tour was a poor kicker. But he was learning fast and his hands were immaculate. J. S. Walker, the Secretary, had at one and the same time a most unselfish and disappointing season. For the sake of the team, he was asked to play fly-half, blind-side wing-forward and then centre, all of which positions he filled adequately. There is little doubt that he would have been an excellent blind-side, and by moving without complaint to the centre for the good of the team he sacrificed his own chances of reward. In addition he performed the new administrative duties as secretary with enthusiasm and diligence, and was a great help to first his captain, secondly the team, and thirdly the Rugby committee. The excellent spirit in the team throughout the term was in no small measure due to his efforts. A. C. Walsh, his co-centre, was something of a disappointment. Big, strong and fast, he showed signs of doing well only against the better sides played. When he had nothing to beat he never seemed happy. Of the two wings, P. Polonietcki was much too slow to be a good one but the XV owed much to his crushing tackling and unflagging covering and



THE 1st XV

From Left to Right:

Sitting:

D. Norton
M. Whitehead
P. Polonietcki
A. Benson
J. Dughish
J. Young
A. Davernport
M. Ryan

Sitting:

M. McIlwain
C. Grieve
F. Walker
R. C. Lister (Captain)
D. Tufnell
R. Potez
A. Walsh

THE 1st XV

From Left to Right:

Standing:

D. Norton
M. Whitehead
P. Poloniecki
A. Benson
J. Dalglish
J. Young
A. Davenport
M. Ryan

Sitting:

M. Mellvann
C. Grieve
J. Walker
R. C. Lister (Captain)
D. Tufnell
R. Potez
A. Walsh



determination in defence. M. McIlvenna, on the other hand, was fast, and in addition his knowledge of the game improved rapidly. Had he been served frequently by his centres he would have scored more than the five tries he did obtain. A Norton, at full-back, came into the team after three matches and made the position his own by some splendid fielding and tackling.

The team was: A. Norton, M. McIlvenna, A. Walsh, J. S. Walker, P. Poloniecki, M. Ryan, C. F. Grieve, A. F. Benson, D. R. Tufnell, A. Davenport, R. J. Potez, J. Dalglish, M. Whitehead, J. Young, R. G. Lister.

The following also played: R. Nairac, C. Carroll, M. Armstrong, A. West, M. Pahlabod, J. Howard, A. Ramsay.

The Captain awarded colours to the following: C. F. Grieve, R. J. Potez, A. F. Benson, D. R. Tufnell.

v.
HEADLINGLEY
Won 8-6

Played at Ampleforth, 9th October 1966. Persistent fog had made conditions for this match difficult, and it was expected that the wet and slippery ball would ruin the match as a spectacle. As it turned out a fine, open game ensued with excellent handling and good tackling by both sides. *plenty of hard running.*

The School started with a rush and drove Headingley back into their twenty-five, surprising them with their collective speed on the ball and determination to drive over it in the loose. Grieve at scrum-half made the most of this, initiating one or two excellent attacks in these first hectic few minutes. Gradually Headingley asserted themselves and forced the School into desperate defence for much of the first half. But good fortune and magnificent tackling by Walsh, Poloniecki and many others kept the line intact, and the School were able to turn round with the score 0-0.

The pattern of the first half might well have been repeated but for a flash of inspiration by Grieve. Given a free kick well in his own half, he worked an excellent dummy scissors with Ryan, and in a trice was through the defence. Making 40 yards, he found Walsh coming up very fast on his outside. A pass timed to perfection put Walsh clear through to the full-back. Walsh in his turn did his part, timing his pass, too, in copybook style, and McIlvenna had time to beat the cover with ease and run round behind the posts for Whitehead to convert. This gem of a try did much for the spirit of the XV and they responded magnificently. Armstrong led his pack with inspiration and it was Headingley's turn to be besieged. When they most unluckily were deprived of their scrum-half, who had to leave the field with an ankle injury, the School struck again, driving right through to the Headingley line. The ball rolled clear and Potez, who was playing a great game, picked up and dived over for a try which Whitehead could not improve.

A lead of 8-0 had not been foreseen and Headingley replied with some spirit. But they could only defeat the School's excellent covering and tackling twice for two unconverted tries and a very exciting game ended in a victory for the School.

It gives great pleasure to record the part that Headingley played in this match. Not only did they invite two boys from Group 1 to play but also by the sensible way in which they themselves played, they gave more enjoyment to their opponents and to the watching School than they have ever done. Our thanks go again to Mr. P. L. Donovan for giving everybody such an enjoyable afternoon.

v.
MOUNT ST MARY'S
Lost 9-14

Played at Mount, 15th October 1966. Perhaps too much was expected of the team which had so convincingly disposed of Headingley the previous Sunday, but their performance against Mount was as bad as their previous one against Headingley had been good. The Mount's pack, though smaller and younger than Ampleforth's, set the tone at the first scrum and pushed the heavier eight off the ball, thus catching a wing-forward offside. The powerful boot of Carter did the rest and

Ampleforth were 3-0 down in as many minutes. The process was repeated before long and Ampleforth were forced to defend desperately as Mount kept up the attack. Fortunately Mount could not get the loose heels, but when Potez went off with a cut head things looked ominous for the School.

The second half brought a rejuvenation to the XV and when Potez came back the School began to get more of the ball, particularly in the loose; they began to look correspondingly more dangerous. Grieve and Ryan were overdoing their breaks and not letting the ball move, but when Grieve scored from a movement started by McIvenna and Whitehead kicked a good penalty the score became 6-6 with twenty minutes left for play. The match was won and lost at a set scrum in the Ampleforth half. Carter, the Mount centre, standing still, was comprehensively missed by his opposite number and was then allowed to run through the Ampleforth pack to put his opposite wing over in the corner. He then proceeded to convert from the touchline and drop a long goal from yet another concerted push and heel from his pack. To their credit the School fought back and began to win a regular supply of the ball—a switch to the blind-side from one of the loose heels and Ryan was over for a good try in the corner. Walsh's attempt to convert from the touchline was well wide of the mark and undelineed both Ampleforth's urgent need of a place kicker, and a rather inefficient performance.

v.
SCARBOROUGH
COLLEGE
Won 17-3

Played at Scarborough, 22nd October 1966. The usual match on this date against Giggleswick was cancelled at the last minute as Giggleswick were stricken with mumps. It was essential that Ampleforth should have a game of some sort, and the School is indebted to Scarborough College who most

kindly agreed to try to cope with our 1st XV.

After the debacle at Mount, the XV had a new front row but the efficiency of this new combination went largely untested as the School pack was far too powerful for its opponents, and won the ball at will from fight and loose.

With all this possession coming their way, the backs should have had a field day and ought to have run their courageous opponents off their feet. But the first try was a rather lucky affair when a Scarborough centre kicked for touch and only succeeded in finding McIvenna, who scored an opportunistic try. Benson converted this from the edge of touch. McIvenna soon added another with a fine solo run, and yet another loose heel enabled Grieve to put Pahlabod over on the other flank. The score at half-time, then, was 11-0 and Scarborough could not have expected much better in the second half. But their enthusiastic covering and tackling were equal to every test, and before long the Ampleforth backs began to snatch at the ball in their eagerness—with the inevitable result. In this way try after try was tossed away, and indeed Ampleforth could only add one more through Pahlabod and an easy penalty by Benson in reply to one by Scarborough in this second half.

Scarborough had fought hard and done sterling work in defence but one could not help but feel that it was a most inefficient performance by the Ampleforth backs.

v.
DENSTONE
Lost 0-14

Played at Denstone, 27th October 1966. The opening minutes of this match seemed to indicate an Ampleforth victory as the pack stormed to the Denstone line. In a trice a perfect

loose heel was gained and Ryan was faced with a two to one situation in his favour five yards from the Denstone line. He elected to go on his own and the chance was lost.

The pack continued to play well though they were shaken when Denstone scored twice in quick succession by bringing the extra man into the line. Even though six points down, the forwards continued to give the backs a plentiful supply of the ball from tight and loose, but the backs could only fumble and fritter away the golden opportunities offered. Denstone scored again from a set scrum when a gap was offered

in the centre, and the Denstone wing was put away to outpace the defence and touch down for a try near the posts after running three-quarters of the length of the field. This try was converted and Ampleforth found themselves 11-0 down at half-time, a situation all the more remarkable as the Ampleforth forwards had completely dominated the game.

Much more on the defensive in the second half, Ampleforth still would not use the relieving kick, and time and again the forwards would produce a heel off the head or a good loose heel which was just as promptly wasted. In the final minutes of the game Denstone scored again from another tight scrum, and although the School fought back hard and created more opportunities to score, these, too, were thrown away and Ampleforth went down to their biggest defeat by Denstone for some years, in a story of bad tackling and missed opportunities.

v.
WHITGIFT
Won 19-3

Played at Ampleforth, 29th October 1966. Ampleforth lost the toss and had to play uphill and against the breeze but within three minutes the School went into the lead with a try by McIvenna, converted by Benson. Whitgift were on the attack in the Ampleforth twenty-five but crushing tackling by the two centres, Walker and Walsh, forced the Whitgift full-back who had joined their three-quarter line to throw a wild pass wingwards. McIvenna intercepted and set off on a lone run of some seventy-five yards.

This was a welcome gift as Whitgift were soon back on the attack, and when Grieve was penalised at a set scrum, C. Saville, the Whitgift captain, kicked a long penalty. But the Ampleforth forwards were getting to the loose ball faster—with Lister setting a magnificent example—and in greater numbers than their opponents, and before long they increased their lead through two penalties by Benson, the second of which was a superb kick into the wind from forty yards. Three minutes before half-time, Lister again got to the point of breakdown first, the remainder of the forwards were there in a flash, and the ball was whipped out to McIvenna on the blind-side. Finding his way on that flank blocked, McIvenna set off across field and linked up with Ryan, who made ground before finding Potez and Tulnell on his inside shoulder. Benson was unable to convert this try but when half-time came the score was an impressive 14-3 in Ampleforth's favour.

Five minutes after the interval the match was settled when, at a set scrum deep in Whitgift territory, Grieve worked a perfect dummy scissors with Ryan and scored untouched near the posts. Benson again converted to bring his own personal tally for the game to ten points.

Whitgift tried hard to come back into the game but although the Ampleforth pack tired in the last quarter, the tackling and covering remained as fierce as ever, and one was left wondering how this side had given four tries away at Denstone.

v.
STONYHURST
Lost 8-24

Played at Stonyhurst, 5th November 1966. Ampleforth lost the toss and had to play against the wind in the first half. At the first scrum Ampleforth pushed their opponents and took the ball off the head, but this was misleading as far as the half Ampleforth were to defend desperately and were pinned in their own twenty-five. After twenty minutes, Ramsay on the blind-side was caught breaking too early and Ampleforth became 3-0 down from the resulting penalty. After twenty-five minutes Grieve was offside and the score became 6-0. After half an hour a third penalty goal made the score 9-0 when Grieve handled the ball on the ground in a ruck. The XV had so far managed to keep their opponents from crossing the line but Stonyhurst were getting the ball at will in the loose and causing great trouble to the Ampleforth defence. In addition, the School XV were playing with nothing like the fire and verve they had displayed in the match against Whitgift the previous week.

In the second half it was not long before Stonyhurst gained another loose heel, and the scrum-half was allowed to go through a gap as wide as a house at no great speed without a finger being laid on him. The try was converted and the score became 14-0. Still the School did not wake up, and it was not until one of the Stonyhurst centres was allowed to run clean through the defence and score under the posts that the XV decided to retaliate. They gained their first loose heel of the match and Grieve beat off tackle after tackle to score a try wide out which Benson could not convert. But Stonyhurst scored again when the Ampleforth backs tried to pass the ball when standing still, dropped it and Stonyhurst kicked through to score another goal. In the last five minutes Ampleforth came back again and scored a try from Young who forced his way over from a set scrum and this was converted by Benson to make the final score 8-24.

It was a lack-lustre display by the School and all the more surprising after the spirit they had displayed against Whitgift.

v.
SEDBERGH
Lost 0-3

Played at Ampleforth, 12th November 1966. Sedbergh arrived at Ampleforth with an unbeaten side and for the first fifteen minutes of the game it looked as though they were about to lose their record. The bigger Ampleforth forwards were

well in control and were unlucky not to be awarded a try from an attempted pushover at a set scrum a few yards out.

But soon Sedbergh threw off the effects of their journey and were taxing the Ampleforth defence. Two or three penalties were missed and it became evident before long that in the muddy conditions the first side to score would win the match. An exciting first half ended 0-0 with the honours of the forward struggle going to the School XV.

Early in the second half, however, Sedbergh gained the one good loose heel they were to get in the match and some delightful passing, aided by some inefficient tackling in the Ampleforth three-quarter line, put the Sedbergh wing over in the corner. The try was not converted and, with some twenty-five minutes left for play, Ampleforth came storming back. The School pack, well led by Whitehead, continually heeled the ball and Grieve cleverly worked his way down the touchline to the Sedbergh twenty-five. It was here that things went wrong. Loose heel after loose heel was thrown away as Grieve continually broke on the blind-side, and McIlvenna was left to starve on the other wing. The halves were not working in harmony, and when the ball was passed the Sedbergh defence was equal to the occasion. And so Sedbergh survived in an exciting finish to the disappointment of the Ampleforth forwards who were unlucky not to gain the victory which they had thoroughly merited.

v.
ST PETER'S
Won 3-0

Played at Ampleforth, 19th November 1966. This match had to be played on the Colts pitch as heavy rain during the night and morning had turned the Match Ground into a pool of water. St Peter's came to Ampleforth with a good

reputation, having led Denstone until the last minute and having crushed Durham. When, therefore, Ampleforth kicked off and immediately gained a quick loose heel, it was with some surprise that one saw Walsh make a forceful break in the centre to put McIlvenna clear away on the wing. The latter beat the full-back but in so doing slipped in the mud and only this prevented a certain score.

This set the tone for most of the match; the forwards, excellently led by Whitehead who was playing a great game at blind-side wing-forward, were in rampant mood and proceeded to win the ball in tight and loose with some ease. Lister's speed on the ball in the loose, Potez's clean and accurate catching in the line-out, and Tufnell's quick striking in the tight (aided by a superb shove) were vital factors in this domination. But the three-quarters still cannot read a situation and chances were



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thrown away in abundance as Grieve or Ryan or Walsh would go on their own with unmarked men outside them. So the match rapidly became a tale of missed chances and at half-time the score was 0-0. Thus it continued and it was not until fifteen minutes after half-time that Ampleforth scored on the blind-side through Ryan, a try that the pack had so thoroughly deserved. The pressure continued as Ampleforth strove for another try in dreadful conditions but the St Peter's defence held firm, and indeed in the last exciting few minutes took play to the Ampleforth twenty-five for the first time in the match in a desperate attempt to level the scores. But justice was done, as the Ampleforth defence—well founded on a superb display by Norton at full-back—was as hard and unrelenting as St Peter's had been.

v.
DURHAM
Won 9-0

Played at Durham, 26th November 1966. The match was played at Durham on a very heavy pitch which made the running game rather a dangerous pastime. It soon became clear that the Ampleforth forwards, although bigger and stronger than their opponents, were having an off-day. The Durham pack were to the loose ball faster and for some ten minutes besieged the Ampleforth line. The defence held and at last Ampleforth gained a foothold in the Durham twenty-five from which Carroll kicked a penalty. By this time the forwards had imposed some sort of mastery, largely through the efforts of Young and Tufnell, but there was no speed to the ball as a whole and the backs were in one of those infuriating moods when the vital pass was dropped or thrown astray. The score then remained at 3-0 until the end of a scrappy and disjointed first half.

The pattern remained unchanged in the second half. Although the backs did make an effort to run with the ball, Walsh cutting out some good breaks, there was no backing up or reversal of direction, no good loose heels and the Durham cover were able to cut off some thrusting runs by Polonieski. McIlvenna did, in fact, make it 6-0 wide out but it was left to the forwards to have the last word with a pushover try credited to Young which Benson could not convert. All in all it was a disappointing performance by the forwards from whom we have come to expect so much, and a performance in which the weakness in passing among the three-quarters was once again apparent.

v.
O.A.R.U.F.C.
Won 6-3

Played at Ampleforth, 4th December, 1966. With a slight breeze at their backs, and playing downhill in the first half, the School went straight into the attack and pinned the Old Boys in their half for considerable periods. Bigger and heavier in the pack, the School were able to maintain heavy pressure on the Old Boys and it was not long before Pattinson was caught offside and Benson was able to kick an easy goal. Five minutes from half-time the score was doubled by another Benson penalty in front of the posts when the School went for a pushover and caught most of the Old Boys backs offside in front of the posts. At this point the Old Boys came to life and only some magnificent last-ditch tackling by the three-quarters and Norton saved the day. The School led then 6-0 at half-time.

The situation was reversed in the second half. The School pack seemed to tire; Butcher was beating Tufnell to the strike in the tight, and Potez and Benson were no longer dominating the line-outs. Given a plentiful supply of the ball, the Old Boys backs began to look very dangerous and the Ampleforth defence was given a severe testing. It came through this with flying colours; Norton at full-back, Lister at open-side, were only two of a number who covered themselves in glory, while one crushing tackle by a corner-flagging Benson will long live in the memory. The Old Boys could only break this defiant defence once for a try wide out which McFarland could not convert, and time eventually ran out for them.

THE TOUR

v.
THE KING'S SCHOOL,
CANTERBURY
Lost 0—3

Played at Canterbury on Friday, 16th December 1966. On a perfect ground, Ampleforth immediately went into the attack in spirited fashion and before long Benson was given a long kick at goal. This encouraging start was not indicative, of the subsequent pattern of events. Soon the King's pack

surprisingly began to take control and supply their backs with good and frequent possession. But Grieve, at scrum-half, was very fast on his opposite number and prevented many threatened attacks. King's failed with two attempts at goal and several attempted pushovers, and the Ampleforth forwards, in which Polonieccki excelled, was equal to anything else. Just before half-time Ampleforth were presented with their first clear-cut chance when a good loose heel gave the backs an overlap. But Walsh delayed his pass seconds too long and was tackled in possession. Thus the score at half-time remained at 0—0, a tribute to some determined play by both sides.

The pressure on Ampleforth increased in the second half. With no possession at all in the line-out and bad possession in the tight, it was not surprising that most of the loose heels were gained by King's, and most of Ampleforth's time was spent in defence. It was in this period that Grieve again harassed his opposite number but this time too quickly, and Wilson kicked a long, straight penalty for the home side. The School immediately surged into their opponents' half, but their hopes of equalising were dashed when first Potez and then Nairac were injured and had to leave the field. Meanwhile Walsh, getting the ball early for the first time, threatened to break but dropped the ball, and only a desperately chasing McIlvenna saved a certain try. When the two injured players came back, time was running out but the XV made one more effort, and with the forwards gaining another good loose heel an overlap situation was again created. This time it was Walker who held on too long and again McIlvenna was ignored. At the final whistle Ampleforth were very much on the attack but King's had deserved their victory even if they could not defeat an intransigent Ampleforth defence.

v.
MAGDALEN COLLEGE
SCHOOL
Won 6—3

Played in London, 19th December 1966. The XV started at a cracking pace, gaining four or five loose heels from the kick-off and swept into the Magdalen twenty-five. They all but scored from a diagonal kick from Ryan to McIlvenna who was adjudged offside when clear away, and from an attempted

pushover when Grieve was penalised for picking the ball out of the scrum. But it was Magdalen who opened the scoring when, on their first raid into Ampleforth territory, Lister was offside and the penalty from wide out was successful. The School's reply to this was immediate and satisfactory, Benson kicking a good equalising penalty from thirty-five yards. Magdalen now came more into the game but Ampleforth's tale of near misses continued, and it was most frustrating that the score remained 3—3 until after half-time.

With the wind in their favour in the second half, the School had things all their own way. Heel followed heel; McIlvenna was almost over in one corner and West in the other. But Magdalen were tackling well and the School's centres were holding on too long or passing poorly. Three pushovers were attempted but each time something went wrong until it seemed that Ampleforth would never score. At the fourth pushover, however, Grieve was credited with a try, after which the tale of further near misses continued until the final whistle.

THE SECOND FIFTEEN

The 2nd XV got off to a good start in October with a couple of wins in home matches against Barnard Castle and Leeds Grammar School. In both these games the pack was in excellent form, getting any amount of possession from tight and loose and providing the backs with plenty of opportunities for running with the ball.

R. J. Leonard and D. S. Norton were the halves from whom most of the ideas came. Leonard was particularly effective at scrum-half. He captained the side throughout the season very well indeed and always managed to put his sound knowledge of the game to full use.

Unfortunately, Norton was promoted to the 1st XV and P. M. Shepherd had to come in from centre to replace him. Whilst Shepherd was a competent three-quarter, he was not the same force at fly-half. It is doubtful, anyway, whether the 2nd XV at its strongest could have coped with a very good Archbishop Holgate's 1st XV; and in the event it was well beaten at York. It was beaten again, in the following week, by another 1st XV, this time from Ripon Grammar School. There was a third defeat at Sedbergh three days later when the 2nd XV found itself up against a fine side which could handle the ball well even in the most difficult conditions. In none of these three defeats could the pack be faulted except, possibly, in its covering defence. The three-quarters were, however, definitely suspect in defence and hesitant in attack.

The last two games were won. This was owing not so much to the fact that the backs improved, which they did, but to the fact that the forwards improved on their already excellent play. The St Peter's and Durham packs were simply unable to give their competent three-quarters enough of the ball.

The 2nd XV pack had a solid front row in J. K. Lomax, M. G. Smith and R. M. Bannister. Smith was an excellent hooker and was quick to the loose ball. The two locks were G. Trapp and A. H. G. Boardman who were quite capable of providing most of the power to shove even the School 1st XV at times. M. J. Armstrong was a tower of strength at No. 8 and as leader of the pack. The flankers came from M. R. Whitehead, M. C. Gilbey, C. P. Carroll and R. L. Nairac and all four were good. C. J. Pettit eventually partnered Leonard at fly-half, and with considerable success. The best of the three-quarters were Lord Ramsay, P. M. Shepherd and A. G. West. Individually they could be so good; but collectively they were a disappointment. J. N. B. Howard proved to be a competent full-back. Leonard gave colours during the season to Armstrong, Boardman, Carroll, Lomax, Nairac, Smith, Trapp. At one time or another the following played for the 2nd XV: M. J. Armstrong, R. M. Bannister, A. F. R. Benson, A. H. G. Boardman, C. P. Carroll, A. C. Davenport, P. D. Forbes-Winslow, M. C. Gilbey, C. P. C. Hammond, T. P. A. Hillgarth, J. N. B. Howard, R. J. Leonard, J. K. Lomax, R. L. Nairac, D. S. Norton, M. J. R. Pablaod, C. J. Pettit, Lord Ramsay, Hon. A. Ramsay, N. A. C. Roy, D. J. Samuel, P. M. Shepherd, M. G. Smith, G. Trapp, A. G. West, M. R. Whitehead, R. W. Woodcock.

RESULTS

v. Barnard Castle	Home	Won	14—3
v. Leeds Grammar School	Home	Won	18—3
v. Archbishop Holgate's 1st XV	Away	Lost	0—27
v. Ripon Grammar School 1st XV	Home	Lost	6—16
v. Sedbergh	Away	Lost	0—15
v. St Peter's	Away	Won	15—6
v. Durham	Home	Won	9—1

UNDER SIXTEEN COLTS

No one merely looking at the results of the Colts could be impressed. The succession of defeats and the final tally of 98 points scored against them to 34, builds up a picture of gloom and failure only lit by two successes.

It would be foolish to whitewash their deficiencies: it is only too clear there was an obvious weakness in defence and no great penetration in attack. But the story is not quite so disheartening as it sounds.

In spite of all their failures they held together well as a team and here the highest credit must be given to de Trafford who led them magnificently. It is unusual to find a losing side which remains so united and so determined to do better. They never lost heart and by the end they were a very different team from that which

begin the term so disastrously. They were also an unlucky side and dogged by injuries, particularly that of Coker which deprived them of their one really powerful three-quarter for the whole of the term.

There were a number of players of merit; de Trafford, Shuldham, Kean and Powell in a pack which was lively but too small; Reichwald, Horsley, Price and Skehan, the most improved player, among the three-quarters. Given two really big forwards and Coker in the backs the picture might have been very different—as it is, it will remain on record as one of the most pleasant and least successful sides for many years.

The following were awarded their colours: J. H. de Trafford, M. P. Skehan, S. J. Shuldham, A. E. Reichwald, S. A. Price, Q. D. Kean.

The team was: M. Grieve, K. Fane-Hervey, P. Horsley, A. E. Reichwald, M. P. Skehan, S. A. Price, S. J. Shuldham, Q. D. Kean, J. Kentish, J. Fane-Gladwin, D. Satterthwaite, N. Burridge, J. H. de Trafford, N. Powell.

RESULTS

v. Ashville College	Away	Lost	3—38
v. Pocklington	Home	Won	6—3
v. Barnard Castle	Away	Lost	0—17
v. Stonyhurst	Away	Lost	0—22
v. Sedbergh	Away	Lost	3—6
v. St Peter's	Home	Lost	8—9
v. Durham	Home	Won	14—3

Won 2, Lost 5, Points For 34, Against 98.

UNDER FIFTEEN COLTS

Although losing their unbeaten record of the season, the Under 15 Colts have been a good side. Both the matches lost were by the closest of margins and the result could easily have been in our favour.

The backs did not really live up to what was expected of them and too often in the early games the forwards provided an ample supply of the ball only to see it wasted by careless finishing. Nevertheless, by the end of the term both backs and forwards were playing with rhythm and understanding and Ashville College were beaten 36—0. In the forwards the newcomers were outstanding and Murray and Powell, in particular, developed into hard and intelligent forwards. Oglivie was seldom mastered in the hooking duels and his passing of the ball is worthy of any three-quarter. Kennedy was moved from the centre to prop and became outstanding in his speed on the loose ball. Injuries and illness unfortunately prevented him from playing in all the matches. Fraser and Young in the second row were players of mood: at times dominating the line-out, at times rather slow and lethargic. To Young, however, is due the credit for leading the pack so successfully. The back row of the scrum was chosen from Moroney, Murray, Dowling and Gaynor and although they were often seen to good effect in attack and in support of the three-quarters, at times they neglected to tackle hard and low. Murray, however, improved considerably during the term and is an excellent all-round forward.

As captain and fly-half Reichwald had an outstanding term. His flair and reading of the game were a joy to watch and it is a pity that the backs, in general, did not make full use of the opportunities he created. He was a most unselfish player and his absence from the hardest fixture of the term against Archbishop Holgate's was a decided disadvantage. At scrum-half Lucey was plucky and accurate; a great deal of Reichwald's elusiveness stemmed from Lucey's long and quick service. When he can time his breaks he should be a really outstanding player. In the centre Callaghan was a most improved player. Though lacking in pace, his timing and taking of a pass were excellent and his tackling outstanding. After an indifferent start, his co-centre, Howard, emerged

from the term with great credit. He is very fast and strong and now that he is mastering the timing of his pass, he is developing into a dangerous attacker. His tackling has also improved and his personal points tally was considerable, thanks to an exceptionally strong and accurate place-kick. As the centre play improved so the wings came into the game and by the end of the term both Walker and Hughes were scoring tries and looking dangerous. Walker is exceptionally determined with a good hand-off and once he develops his ball sense he will be very good. Hughes is a nicely-balanced runner and with a little more experience he would have scored more tries. At full-back McGing played soundly and his excellent dropping on the ball was a feature of the muddy games we played.

The following represented the Under 15 Colts: B. McGing, A. Walker, J. Callaghan, T. Howard, R. Hughes, W. Reichwald (Capt.), A. Lucey, A. Kennedy, D. Oglivie, D. Powell, D. Young, A. Fraser, J. Gaynor, C. Murray, S. Dowling, P. Moroney, A. Shuldham, B. Musgrave, M. Reilly, S. Marriner.

Colours were awarded to the following: A. Lucey, D. Young, D. Oglivie, C. Murray, J. Callaghan and T. Howard.

RESULTS

v. Leeds G.S.	Won	8—6
v. Barnard Castle	Lost	6—3
v. Pocklington	Won	24—11
v. Coatham	Won	6—0
v. St Peter's	Won	12—8
v. Scarborough College	Won	17—11
v. Archbishop Holgate's	Lost	0—3
v. Ashville College	Won	36—0

Played 8, Won 6, Lost 2, Pts. For 110, Pts. Against 32.

UNDER FOURTEEN COLTS

Although this year's XV did not quite equal its immediate predecessor's unbeaten record, it managed to score more points and had a fewer number of points scored against it.

In the first match of the season—against Leeds Grammar School—the Ampleforth pack was outplayed by a fast, quick-thinking set of forwards who had already had the experience of playing together in two matches and were able to dictate the run of the game throughout. The ball came back on the Leeds' side with monotonous regularity from the scrum and line-out and our backs did well to keep the score down to three tries—one of which came from a tap penalty, so quickly taken that it had been scored before most of the defenders had realised what was happening. Though a disappointing beginning to what eventually proved to be a very good season, it underlined the point that there is nothing like match-play for pulling a team together. Almost overnight the whole tempo of the game was stepped up, and in no subsequent match did the pack fail to master its opponents and give the backs the opportunities that had been denied them against Leeds.

The technique of the forwards in the line-outs never reached a high level but the pack was strong and solid in the set scrums and the shove well-timed. The front row—Forsythe, Cape and Lewis—by going in low and getting under their opponents were able to transmit the powerful thrust of Redmond, Dalglish and Rymasewski with the result that the ball was hooked cleanly and fast to Lillis, who, on most occasions, served Waide with the fast, low pass a fly-half requires to get his three-quarters into their stride. Dowling, at open-side wing-forward, showed that he had the stamina for that position. His backing up in attack and covering in defence were invaluable and many a promising movement by the opposing team was abruptly checked by his decisive tackling. On the other flank, Garsten Zuntz was quick to take advantage of any handling mistakes round the scrum and his ability to dribble an oval ball almost as accurately as a round one was often disconcerting to a player preparing to fall on it.

Among the backs, Waide and Gaynor undoubtedly formed the main striking force. Both powerful runners, it was fatal for the opposition to concentrate too much on stopping either of them, for they both had excellent "dummies" for just such an occasion. Ruck Keene, on the right wing, scored several good tries from orthodox passing movements by good positioning and sheer speed; while Lloyd, though a good deal slower, could always be relied on to batter his way through one tackle and do something sensible with the ball when he was at last brought to the ground. The outside centre, Simpkin, showed promise. His ability to give a pass correctly at speed has not quite been mastered, but plenty of practice and determination should put that right before the end of the second half of the season. Twohig, at full-back, did everything expected of him and, indeed, very much more. His catching, gathering the ball and kicking to touch gave confidence to the whole team, and his speed in following up surprised many a member of the opposition who happened to be fielding one of his few kicks that failed to cross the touchline.

As captain of the team and leader of the forwards, Redmond's experience and encouragement was the foundation of a most enjoyable and successful season.

The following played for the Under 14 Colts: R. Twohig, D. Lloyd, A. Simpkin, N. Gaynor, J. Ruck Keene, C. Leonard, M. Waide, C. Lillis, F. Cape, M. Forsythe, C. Dalglish, P. Redmond (Capt.), J. Dowling, M. Rymaszewski, S. Garsten Zuntz, J. McDonald.

Colours were awarded to: Redmond, Gaynor, Waide, Dowling, Cape, Lewis, Lillis, Twohig.

RESULTS

v. Leeds Grammar School	Away	Lost	0—9
v. Pocklington	Away	Won	23—3
v. Coatham	Home	Won	24—0
v. Scarborough College	Away	Won	35—0
v. Archbishop Holgate's	Home	Won	28—3
v. Ashville College	Home	Won	25—0

THE HOUSE MATCHES

The competition this year was as stirring as usual though the disastrous amount of rain during the term had turned every pitch into a quagmire. The skilled players were thus at a disadvantage and the strongest houses were only allowed to nose home against opponents that they would have normally defeated easily.

In the preliminary round St Thomas's played St John's; the latter won 8—3 as expected. Coker for John's and West for Thomas's had a private battle of their own; each made several breaks. But it was the St John's forwards who held the key to victory; Bannister, Grabowski and Lomax were all noticeable in an excellent pack.

In the other match of this round St Wilfrid's, who had possibly the strongest team in the competition, summarily disposed of St Cuthbert's 23—0 as they did St Aidan's 16—0 in the next round. Lister and Leonard, the 1st and 2nd XV captains respectively, linked backs and forwards admirably, and St Wilfrid's had enough power elsewhere to look a good side.

St Oswald's, another very strong side on paper, were given a rude shock by St Dunstan's who led them 3—0 for some time. However, the powerful St Oswald's pack gradually wore down the light St Dunstan's eight, and after repeated attempts at a pushover were given a penalty try which Whitehead, who had been a hero the day before against St Peter's, converted to put them through to the next round. It was in this match that Whitehead injured a tendon in his hand so badly that he could not play for the rest of the term.

Meanwhile, St Edward's were busy winning an exciting game elsewhere. Their all-round ability just got them through 6—3 against St Bede's for whom Grieve again overdid the breaking from the loose heel. Though he kicked well and covered himself

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PERMISSU SUPERIORUM

Following the announcement that The Rt. Reverend B. C. Butler M.A., O.S.B., Auxiliary Bishop of Westminster, (formerly Abbot of Downside) had accepted the Chairmanship of the Editorial Board and that the Reverend Michael Richards, S.T.L., B.LITT., M.A. had been appointed Editor, the CLERGY REVIEW entered a new chapter in its history.

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in mud and glory, he still cannot appreciate the value of the quick loose heel in the opponent's twenty-five and who should score from it.

St John's made heavy weather of defeating a weak St Hugh's for whom Potez and Polonicki played excellently. But St John's were the stronger up front and although St Hugh's excelled themselves in attacking for much of the second half, they could not break through St John's grip, who were left victors by 6—0.

The semifinals were played in appalling conditions. Torrential rain had waterlogged all the pitches and only two of the more distant Ram fields were suitable. A strong and icy wind into the bargain made sure that not much good rugby would be seen. St Wilfrid's were expected to beat St Edward's but St Edward's made capital use of the wind advantage in the first half when Howard played extremely well at fly-half, and when Walsh kicked a good penalty and narrowly missed with another. St Wilfrid's, in their turn, pressed hard in the second half but were bent on handling and running and it was no day for that; icy fingers could not grasp the ball, and the tenacious St Edward's tackling was equal to any St Wilfrid's thrust. An exciting match ended in a 3—0 victory for St Edward's.

In the other semi-final St Oswald's, as expected, beat St John's but they were shocked to be 5—3 down ere long. The St John's forwards were excellent and held St Oswald's, particularly in the loose. They gradually tired, however, and in the second half St Oswald's pressed hard with the wind and finally gained a penalty under the posts. This made the score 6—5 and it was not until the last minute that St Oswald's sealed their victory with another try.

The weather had improved for the final between St Oswald's and St Edward's. This was the third time in consecutive years that the latter had been in the final and again they perhaps went into the final as underdogs. But playing with great verve and tackling superbly they denied St Oswald's the chance of scoring even though St Oswald's were playing with the wind at their backs. Indeed, St Edward's themselves opened the scoring in the first half with a penalty by Walsh when one of the St Oswald's backs was offside at a scrum.

In the second half St Edward's, with the wind behind them, were pressed by the powerful St Oswald's pack but on the occasions when St Edward's did get the ball their three-quarters looked very dangerous in sharp contrast to the Oswald's line whose bad handling and bad passing wrecked the chances cut out for them by their pack. St Edward's put the issue beyond doubt when Howard made the vital break and Walsh carried it on before putting Madden over for a lovely try which Walsh himself converted. A few minutes later St Edward's ran with the ball again and Walsh passed to Madden, ran round to receive the ball again and scored himself in the corner. This try was not converted but an 11—0 victory was thoroughly deserved and reminded everyone again that the game is so much more enjoyable to play and to watch when there is pace and ability outside the scrum.

The finalists in the Junior House matches were St Hugh's and St Aidan's, but mention must be made of St Thomas's whom St Hugh's could only beat after a replay and St Cuthberts against whom St Aidan's could only draw the first time. An exciting final was won by St Hugh's 3—0.

COMBINED CADET FORCE

The following promotions were made w.e.f. 1.10.66:

ARMY SECTION

To be Under-Officer: Knight D. B., Nairac R. L., Walker J. S.

To be C.S.M.: Campbell J. C., Festing R. M., Swietlicki P.

To be C.Q.M.S.: Benson A. F., Greenfield J. A., Thorniley-Walker G. R., Welling S. H.

To be Sergeant: Bannister R. M., Boardman A. H., Cuppage A. G., Grabowski M. B., Robinson M. G., Rush D. P., Ryan C. J., Satterthwaite R. F., Petit C. J.

To be Corporal: Blake M. C., Chapman F. D., Chisholm M. G., Delglish J. T., Gilbey M. C., Haigh D. A., Hansen I. A., Le Fanu J. R., Loftus G. J., MacDonald W. R., Malczewski G. S., Markus A. F., Roy N. H., Ryan M., Satterthwaite D. E., Tilleard D. M., West A. G., Young D. R., Darnton J. H., Dufort J. F., Fuller N. J.

To be Lance-Corporal: Adams A. C. R., Arnout N. H., Burbury C. H., Brennan P. D., Cahill J., Callaghan J. A., Cape J. D., Clive C. E., Darby G. R., Donlan C., Fernor-Hesketh Hon. R., Grieve C. F., Guly H. R., Hadow P., Harris J. J., Haughton B. P., Horn D. P., Hays T. R., Jays M. J., Johnston C. M., Kelly P., Kilkelly C. K., Larkin J. A., Mafeld A., Morris S., Nevill P. H., O'Connor C. E., Pender-Cudlip M. C., Pries S. H., Pugh S. G., Russell S. M., Staveley-Taylor R. H., Sienkowski I. K., Tufnell J. R., Wetherell J. W., Williams N. R., James M., Knock S. E., Madden C. B.

ROYAL NAVY SECTION

To be Under-Officer: Potez R. J.

To be Petty Officer: Hillgarth T. P., Strange J. R.

To be Leading Seaman: Ashby M. F., Armstrong M. J., Broadhead C. M., Burnford J. M., Davenport A. C., Fairhurst C. S. (later transferred to Army Section with rank of Sergeant), Lomax J. K., Mayne P. H., Moor J. M., McDonough R. M., Forbes-Winslow P. D., Ryan F. B., Ruck Keene B. C., Young J. A.

ROYAL AIR FORCE SECTION

To be Under-Officer: Lewen S. R.

To be Warrant Officer: Murphy R. J.

To be Flight-Sergeant: Kilmartin K. S.

To be Sergeant: Corrigan P. K., Forbes M. C., Ford Jones A. E., Lubomirski S. M., Trapp G.

To be Corporal: Conrath P. B., Mroczkowski T., O'Neill M. H., Smith M. G., Townsend C. P., Wakely P. D.

To be 1/C: Carter P. J., Comyn M. A. J., Cumberbatch T. J., Elwes J. J., Hammond C. P., Hesketh Lord, Le Fanu M. E., Melhuish J. R., Nelson D. E. S., Oglvie A. B., Poole H. C., Woodcock R. W.

The following passed the Army Proficiency Certificate Examination on 28th November 1966: Ahern D. M., Barton R. E., Barton J. H., Bernasconi R. L., Boardman N. P., Christie J. P., Clarke C., Coghlan A. J., Cunynghame-Robertson D. G., Fane-Gladwyn J. W., McCann C. C., Ramsay P. W., Reid S. R., Ryan M. T., Sommer C. E., Tempest A. C., Weaver D. L.

The following were successful in the Royal Navy Proficiency Test held in June 1966: Bartle R. N., Carton R. P., Dawson C. C., Dessain P. M., de Trafford J. H., Fresson J. P., Hatfield J. H., Friel F. K., Houghton C. A., Knapton M. W., Lintin D. J., Liddell J. A., Morrison M. J., Morrogh W., Mounsey J. H., Rimmer R. J., Rodger N., Stringer R. R., Twohig M. M., West D. P., Williams K. D., Wright N. P.

ARMY SECTION

At the beginning of the term 23 senior cadets were removed from the Section to work for university scholarships and entrances. Because of this, some reorganisation has been necessary. The four companies have been reduced to three, but a small H.Q. Company under Captain Everest has been formed consisting of those attending specialist courses. These latter have flourished and we have been lucky in having regular professional assistance for the Signals, R.E. and R.E.M.E. courses. We would particularly like to thank Captain John Hunter, who has done so much to help our Signals, and to wish him success in his new appointment. He is being replaced by Lieut. P. H. Dale who will continue our profitable and friendly liaison with the Royal Signals.

Four Under-Officers were permitted to remain in the Section. Three of them—Lord Ramsay, D. B. Knight and R. L. Nairac—undertook the running of a course for this term's A.P.C. candidates, while J. S. Walker took an Advanced Training course over to Strensall Camp where Captain J. Jordan, Green Howards, arranged an interesting and energetic programme. Captain A. N. Haigh ran the usual post-A.P.C. Tactics course assisted towards the end of the term by Lieut. M. Lacey and members of his No. 11 Army Youth Team. The instruction of those who joined the Section this term and who will take the A.P.C. examination in the summer was in the hands of the remaining officers and C.S.M. Baxter with cadets as assistant instructors.

As will be seen from this account more instructing has been done by Regular Army instructors or our own officers, and therefore a smaller amount by cadets. This has been forced on us by circumstances outside our control. In the short run this can be advantageous—a higher standard can be reached, and this is already apparent among the cadets who have just joined the Section. In the long run, however, it has the danger of destroying one of the main values of the C.C.F.—the opportunity for cadets to command and instruct. We hope to gain the short term advantage without suffering in the long term: that is the intention of all officers in the Army Section.

ROYAL NAVY SECTION

Annual training in the summer of 1966 was very varied. Lt E. G. Boulton and S/Lt S. C. Brooks took a party of 12 cadets on a training cruise in a Motor Fishing Vessel in the Clyde area. This presented excellent opportunities for driving the boat and practical navigation. It was excellent value as training and we hope to repeat it next summer. Lt-Cdr E. J. Wright and six cadets joined the C.C.F. Annual Cruise in the frigates of the Dartmouth Training Squadron. The Ampleforth party were in the leader, H.M.S. *Eastbourne*, and all obtained valuable training and experience both on passage to and from Loch Aish and ashore on Skye on arrival. A further party of ten cadets went to Loch Ewe for arduous training in a large C.C.F. camp and later in the holidays Lt Boulton took a smaller party to the R.N.C., Dartmouth, where the instruction was largely of a practical nature on the River Dart both in power boats and under sail.

The work of the term has been largely concerned with working for proficiency tests at various levels necessary in many cases for attending the annual training and advancement. We had the largest Advanced Naval Proficiency class we have yet had and of the nine candidates who took the examination six were successful. This excellent result, above the national average, pays great tribute to the organising ability of S/Lt Brooks and the enthusiasm of the cadets concerned. The excellent performance of many of the younger members of the Section in the Proficiency Test holds great promise for the future.

R. J. Potez has done well as Under-Officer and P.O. J. R. Strange, technically very highly qualified indeed, has rendered splendid service to the Section.

We are very sorry to say goodbye to Lt M. H. Freeman, R.N., who leaves Linton to return to the Fleet. The Naval Staff Officer at a busy Naval Air Station has a

very strenuous task but Lt Freeman was always very generous to us with his time and assistance. We are grateful to him and welcome in his place Lt. R. Shercliff, R.N., who, having returned from operational duty with the Fleet in the Far East, will doubtless have fresh ideas to improve our efficiency.

ROYAL AIR FORCE SECTION

In the Christmas term eight corps days were effectively used: most of them being taken up by the greater part of the Section in training for the Proficiency Examinations. Flight I, however, under W.O. Murphy, spent most of the term on a fire fighting course, most valuable instruction being given by Mr. Shutt of the National Fire Service.

An accelerated Proficiency scheme was tried out for some of the Proficiency candidates, allowing them the opportunity to pass in one term instead of two. For the remainder, the term was spent in training for next term's Proficiency, with drill under Cpl Moody, R.A.F., from R.A.F. Regiment, Catterick, a map-reading scheme for Flight 4, and films on aerodynamics and the History of Flight.

S.R.L.

THE ROVERS

ONCE again the Rovers rose in numbers as a result of an expansion of activities. These included weekly trips to Welburn Hall, a school for handicapped children, where much useful work was carried out. Our project was started at Redcar Farm to adapt an existing building to form a hostel for camping purposes. The work is being carried out entirely under the guidance of Winslow and Hatfield.

News of First Year activities can be found elsewhere in the JOURNAL.

At the end of the term the usual Aine Hall Concert took place.

THE BEAGLES

LATE harvests have been the rule recently, and this year was no exception. A start could not be made before 24th September, when the young hounds entered well and a brace and a half of hares were accounted for. The Opening Meet was held on 5th October at the Kennels. A good hunt followed with a hare found on the Temple side of the Avenue. Next week we were up at Beadlam Rigg, mostly on Alfred Teasdale's farm, when a good hunt ended with hounds killing a hare over by Skiplam. October ended with two good days on the moors: at Grouse Hall on the Wednesday where hounds hunted well for over an hour, practically always in view of the Field, accounting for their hare between Mr Wildemith's farm and the River Dove; and at Lastingham on the Saturday where a brace were killed up by High Askew.

On the holiday, 1st November, Ousegill Bridge more than lived up to its reputation. Foggy at first and very cold, and before very long the Master had to retire with a dislocated elbow, the result of a fall over a wall. Since both whips were semi-crooked for much of the term we were, to say the least, short-handed. At Marton Common on the Saturday there were, as usual, lots of hares, lots of keen local people following, and the usual great hospitality from Mr and Mrs Biggins at the farm. We wish them all happiness in their retirement at Keldholme.

It was a surprise that Oswaldkirk, on the 9th, provided one of the best hunts of the term: fifty minutes of the best, hounds hunting almost untouched over Mr Michael Foster's land before running into their hare below Birch Farm. By contrast the second holiday, at Levisham, was disappointing, fog spoiling the day. Next a scrappy day from Gilling Grange, redeemed by a very good hunt which ended the day when hounds caught their hare near Grange Farm. November ended with a freezing cold day and a gale of wind at Rudland. It was cold again at Blansly Park, but again the day was saved by a very good hunt and a kill and even more so by the overwhelming hospitality of Mr and Mrs Richardson at the farm. The last day for the School was at East Moors. Very strenuous and a typically good hunt, the pack running into their hare up and across the Bonfield Beck.

This account should have opened by recording the new officials appointed: J. R. Blenkinsopp as Master, M. Savage and R. M. Festing as whippers-in.

Also to be recorded are the sad deaths, within days of each other, of Percy Robinson and his wife. For many years great friends who will be remembered by all who hunted with these hounds at Oswaldkirk Bank Top. Their hospitality was typical of what we are privileged to receive from so many Yorkshire farmers in this country.

THE JUNIOR HOUSE

THE new school year opened on Tuesday, 20th September, with 108 boys in the House. The following boys came up from Gilling:

Loring A. F., Herdon N. B., Lloyd M. A., Hope A. J., Hornvold-Strickland R. F., Clayton S. M., Franklin C. C., Potez J. A. A., Kerr A. P. H., Guiver J. P., Gosling J. C., Young J. E., Durkin J. A., Leeming N. J., Ainscough C. H., Nelson R. J., Peacock B., Campbell I. A., Murphy S. C. G., Sutherland P. F., Gaynor, P. S., Walker M. E., Rambaut B. P., McDonnell J. G., Fresson N. O., Ratcliffe C. A. B., Glaister J. K., Sefern-Aspang F., Liddell M. G., Lewis R. M. R., Graves E. P. S., Townsend J. P., Loftus D. J. G., Brooks S., Stilliard J. A., Fitzalan Howard H. J. N., Dowling T. O., Ryan P. J. N., Brady P. J., Connolly J. F. M., Nelson P. N., Deedes J. H., New S. F. S., Scrope P. G., Leutier P. E.

The following boys came from other schools:

McCraith D. A., Stringer C. J., Lister M. E., Cochrane P. H., Newton M. M., Galloway M. S., Doherty W. M., Lawrence P. L. O'C., MacAdorey T. P., Fawceterley P. D. N., Haughton M. T. C., Haughton A. P. J., Eckhoff T.

M. H. RYAN was appointed Head Monitor and J. E. Spence Captain of Rugby Football with R. D. Dalglish as Vice-Captain. The following were appointed Monitors: Gretton G. R., Richmond R. J. A., Cape N. R., Craven, P. O'K., Bidie T. C., Fitzalan Howard R. A., Hooke R. P. C., Birwistle J. D. A., Judd D. C., Doguid P. B.

WITH such a large number of boys in the House a variety of internal changes had to be made in order to accommodate the extra numbers. One of the classrooms on the top gallery was converted into another small dormitory and a new classroom made out of the old Hobbies Room in the new building. Changes also took place in the daily horarium and the evening

study of four periods of work was divided into two sessions with a half hour break in the middle.

WITH the departure of Fr Piers Grant-Ferris to Gilling the carpentry department was taken over by Fr Charles Macauley, assisted by Br Edgar Miller and Br John Dahm. A large number of the House took this tuition and not a few fine pieces of joinery were completed. An oak bench by R. D. Dalglish, a pair of step ladders by R. A. Fitzalan Howard and a modern bookcase with cupboards by R. D. C. Vaughan were outstanding for their workmanship and finish.

THE editors of the Junior House Gazette—J. E. Spence and M. P. T. Hubbard—organised a professional printing of this twice-yearly journal. The finished product with green cover and selling at 1/- was a credit to its editors and to the many contributors who provided this 25-page issue with such a high standard of copy.

IN the course of the term a new cinema-scope screen was assembled and ready for use by the 1st of November when we screened the first of four wide-screen cinemascope films. Thanks to the services of a generous benefactor we now possess a very good Anamorphic lens and a screen on which we shall be able to show many of the new spectacular films which are being increasingly supplied in 16 mm. format. The screen itself is 14 ft. 6 in. wide and gives a very good and realistic picture.

THIS term has been notable for the very high standard at which the Book Room has been maintained by its officials, T. A. Glaister and E. W. S. Stourston. Never before has this small but important corner of the House been kept in such good order.

ON the last Sunday in the term the customary Carol Service was held and followed by the Christmas meal. This



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year the Headmaster, Fr Raphael Williams and Br Aelred Burrows attended the dinner which was served by Matron and her staff in their usual efficient way.

RUGBY

ONCE again this year's 1st XV has had a most successful season—it was not until they had scored over 90 points that the first score was made against them in the fourth match. Physically the side was rather large, but the object was always to win through skill rather than by brute strength. This made it necessary to leave Duguid out after the first two matches when his size on the right wing proved too much for smaller opponents. Among the forwards M. H. Ryan and Judd played consistently well, and Potez gave a fine example by his fearless falling on any loose ball. Lintin and R. J. Ryan, the halves, did many good things individually, but were not quite so successful in their primary job of giving their backs plenty of ball. This was a pity because there was speed and skill behind them. Hooke, at left centre, was the most accomplished three-quarter and frequently made an overlap before giving the ball to Murphy, whose speed brought him many tries. Dalglish, the other centre, never quite solved the problem of how to go through a gap at full speed and yet pass at the right moment; this meant that Leonard on the right wing had few chances. Hornyold-Strickland at full-back was the safest tackler in the side and always ready to initiate an attack. With balanced strength, the team played most entertaining open Rugby with practically no kicking. Towards the end of the season they got rather bogged down in the mud and eventually lost the last match to Pocklington, whose speedy and determined defence prevented the ball reaching our three-quarters.

One of the most entertaining displays was given when we had to play with eight substitutes against Barnard Castle. The forwards rose to the occasion magnificently with Sandeman distinguishing himself in the line-outs and all playing with great fire. The backs, with Strickland in his proper position at fly-half, were even crisper in their passing and more determined in their running than those

whom they had replaced—Birtwistle, Williams and Gosling all had a first class match. A win 18-0 was highly creditable and well deserved. Finally, an 'A' XV played a match against Red House Preparatory School. Our opponents were rather small and inexperienced so a side was chosen which would give them a close game. The result was a win for Red House 8-3 in an exciting match, which was played with considerable skill in spite of the wind and very cold conditions.

The full 1st XV all have their colours. They are: R. F. Hornyold-Strickland; P. B. Duguid, R. D. Dalglish, R. P. C. Hooke, S. C. G. Murphy; R. J. Ryan, T. E. Lintin; J. E. Spence (Capt.), G. R. Gretton, R. J. A. Richmond, M. H. Ryan, R. A. Fitzalan-Howard, M. T. Ritchie, J. A. A. Potez, D. C. Judd.

A. J. Leonard played in place of Duguid, and the following also played at least once: J. D. A. Birtwistle, C. H. Ainscough, J. C. Gosling, P. S. Gwynor, G. T. D. Sandeman, M. P. T. Hubbard, P. G. Westmacott, C. Williams.

RESULTS

v. Pocklington	Won 33-0
v. Leeds G.S.	Won 31-0
v. St Olave's	Won 24-0
v. Leeds G.S.	Won 15-6
v. Barnard Castle	Won 18-0
v. Pocklington	Lost 3-6

Points For 126; Points Against 12.

SCOUTS

THE Scout Troop has this term had the mammoth membership of seventy-two. These have been divided into ten patrols under the following Patrol Leaders: D. C. Judd, N. R. Cape, M. H. Ryan, A. N. G. Bird, P. G. Westmacott, P. King, M. P. T. Hubbard, M. T. Ritchie, T. D. S. Morris and M. B. Sherley-Dale.

The chief task of the term has been the introduction of some forty new members to the basic general activities of the troop. This task has been performed by the P.L.'s, helped by their Assistant P.L.'s and other 'old hands' in their patrols. As well as this introductory training the P.L.'s went out in pairs one weekend in October for the hike-camp, which is perhaps the most important single item in the programme for the First Class

Badge. They also led patrol expeditions on the All Monks' whole holiday, when they were left to fend for themselves in the surrounding countryside, with only map references to guide them. They all reached their objectives, with various degrees of promptness and efficiency.

The Scout hierarchy, in the person of Mr P. Lankester, Field Commissioner for North East England, paid an informal visit to the troop on Wednesday, 30th November. He was accompanied by Fr Benedict, who has taken Fr Jerome's place as District Commissioner. After being greeted by the Scout Leader, Fr Alban, the visitors were conducted round the various patrol sites by the Senior Patrol Leader, D. C. Judd (we should have mentioned the latter's appointment on the 21st

November; his deputy is A. N. G. Bird). At the end of the afternoon, the visitors joined in our usual weekly camp-fire, at which the Field Commissioner said a few words of praise and encouragement to the troop.

Just before the end of term, A. E. A. Ford-Jones, P. Swietlicki and F. B. Ryan, three of the Rovers who help Fr Alban and Fr Gregory, received official warrants from the Chief Scout as Assistant Scout Leaders.

The troop was pleased, at the beginning of November, to offer the hospitality of the mole-catcher's cottage to the Scout Leader and Patrol Leaders of the 16th Preston, Catholic College, Troop.

A.C.

THE PREPARATORY SCHOOL

THE Officials for the term were as follows:

Head Captain: S. D. Mahony.

Captain of Rugby: M. B. Spencer.

Captains: A. P. Marsden, A. H. Foll, R. A. G. Smith, J. J. Hornvold-Strickland, C. M. Durkin.

Secretaries: M. C. Hay, N. A. Spence, R. J. P. C. French, T. G. Hooke.

Sacristans: T. N. Clarke, P. B. Ryan, R. A. Craig, J. A. Stourton, J. B. Madden.

Ante-Room: P. J. Sommer, P. T. Viner.

Bookmen: W. G. Marsden, J. R. Lochrane, J. M. O'Connor, M. T. L. Heath, M. A. Campbell.

Art Room: C. J. Foll, S. R. Tracy Forster,

S. E. Wright, C. J. E. Tomkins.

Librarian: A. J. A. Tate.

Carpentry: M. P. Rigby, C. A. Sandeman.

Dispensary: P. H. K. May.

Office Men: J. F. Spencer, T. B. Symes.

It was indeed sad to learn that Fr Gervase, after thirteen years at Gilling, had been asked by Fr Abbot to undertake new work at Ampleforth. Many boys must look back gratefully to the time spent under his charge, remembering his kindly, understanding guidance, his gentle encouragement and, perhaps most of all, his ability to share without condescension, in the interests of young people. Fr Gervase made his impression on most sides of school life, by his thorough classroom work, his interest in the cinema, the aquarium, in cubbing and by his tireless and enthusiastic coaching of the games. His departure is a great loss, but we are very grateful to him and wish him happiness in his new work.

We welcome Fr Piers who, with his versatility and many skills, will certainly be an asset to the School.

THERE was a greater number of new boys than ever before but with surprising speed and apparent ease all seemed to settle down and the term pursued a comparatively normal and smooth course. For the most part the weather was mild and, though exceptionally wet, seldom interfered

with outdoor activities though contributing to muddy knees and even muddier overcoats. Apart from numerous coughs and colds the health of the School was excellent and the sick-room mostly empty—a tribute to the care and vigilance of Mitron and Nurse Joanna. In saying goodbye to Nurse Joanna Watkinson we would also like to thank her for her kindly and cheerful work at Gilling. In the same context we rather belatedly record our thanks to Nurse Brasshaw, who has given such valuable help not only in the Infirmary but in most departments of the School.

In the Chapel the boys quickly mastered the changes at Mass which came in with the First Sunday of Advent. Mr Lorigan cleverly adapted and, if anything, improved upon the traditional melody for 'Lord I am not worthy . . .' A notable and significant innovation was the introduction at the Sunday Mass of an Offertory Procession. On the Feast of the Immaculate Conception eight boys made their First Communion. They were M. R. Griffiths, S. D. Nuttall, P. J. Millais, D. A. McKechnie, E. A. Beck, B. Hooke, M. H. Morgan and P. D. Sandeman. On the Feast of All Monks the baby son of Mr and Mrs John Armstrong was baptised in the Chapel, appropriately receiving the name Benedict. Now that it can be in English it is a very meaningful and instructive ceremony. It was on this occasion that we were happy to see Miss Bonagli once again. Throughout the term, both in the Chapel and elsewhere in the School, there has been a glorious display of flowers always artistically arranged. Mr Jack Leng is to be congratulated.

SHORTLY before the end of term there was an informal but quite delightful concert. For this we were chiefly indebted to Fr Anselm and his choir from the College. They sang several pleasing Madrigals and Part Songs and later, after the lively Harmonic Verse of Form IA, joined the Gilling singers in their songs and Carols. We hope they will come again.

THE Cinema has been still further improved by the installation of a wide screen which takes us the whole width of the Gallery, and the necessary lens which turns our square picture into an oblong one. This has been achieved by the researches and enthusiasm of Fr Gervase during the past year. The Cinema has been run by three boys, P. Viner, M. Rigby and J. Tomkins, who have learnt very quickly and become most efficient operators.

At the beginning of term we were pleased to find Fr William back again, apparently restored to health. All the greater, therefore, was the shock when we learned, two weeks before the end of term, that he had to undergo a major operation. Many and earnest were the prayers offered on his behalf and with relief and joy we learned, before going home, that he had come through the ordeal and was well on the way in recovery.

It was sad that Fr William could not be present at the Christmas Feast, as always, a happy and boisterous celebration. There were the usual Carols, very well sung, M. S. Spencer and H. Dowling confidently sang the parts of King and Page in Good King Wenceslaus. The Head Captain, S. Mahony, in well-chosen phrases echoed the thoughts of all in thanking Matron and her generous staff, not only for the magnificent Feast but also for the succession of parties which seem to fill the last two weeks of term. Fr Justin endorsed the Head Captain's remarks and wished us all a Happy Christmas.

CONCERT

5th December 1966

FR ANSELM'S GROUP

Rounds:

Dona Nobis Pacem *Mozart*
 Non Nobis Domine *Byrd*

Madrigal:

Love is the Fire that Burns Me *Bateson*

Part Songs:

My Bonny Lass she smileth *Morley*
 O who will o'er the Downs
 so free *Peartell*
 Ave Verum *Mozart*

IA HARMONIC VERSE

Casey Jones American Ballad

GILLING SINGERS

'Majestic Night' *Alessandro Scarlatti*
 'The Tuneful Shepherd' *G. F. Handel*
 'Urso Major' Traditional

FR ANSELM'S GROUP AND GILLING SINGERS

Maa Bonny Lad
 Northumberland Folk-song

Little David American Negro Spiritual

O Little Town Carol

UP! good Christen folk and listen Carol

ART

A SEPTEMBER term brings new faces and fresh talents for Extra Art and this term has been no exception. It is like the recurrence of the seasons. The promise is there, but the harvest, so far as Gilling is concerned, must wait till the summer. However, among a number of promising students the works of C. Sandeman, S. D. Mahony, W. Marsden come to mind. We had a small number of colour block prints by Edward Bawden, C.B.E., R.A., to show in the Art Room. And on another occasion we visited an exhibition from the Arts Council at the College. There was an opportunity also to visit the College Art Room and see work in progress there.

Forms 2a and 2b are numerous and their achievements varied—sometimes not noticeably concerned with Art. But there is plenty of spirit and not a little ability. N. T. Peers and R. J. Raynar in 2b both showed some promising work, but among so many, when the element of variability plays so large a part, it is unwise to hazard predictions. One thing is always striking—that is the readiness and willingness of the Art-Roomers to engage in their tasks of orderliness. It has been done punctually and well and this is, above all things, a sure mark of a craftsman.

J.B.

FIRST FORM ART

THE First Form has brought fresh enthusiasm and energy to the Art Room, and a variety of interesting and decorative pictures has been the result. It is a season

CROSS COUNTRY

THERE were six races this term, and J. J. Hornoyold-Strickland was first home in all of them. Of the other runners in the Third Form J. O'Connor was probably the second best, with A. P. Marsden, T. Hooks, J. Stourton, French, Campbell, Symes, Mahony, Madden and Durkin generally among the leaders. Early in the term A. P. Sandeman was the best of the Second Form, but towards the end Raynar, Leonard, Bishop and Moore were more prominent. In the First Form Bunting was quite outstanding, with McKechnie his closest rival. The Trojans were usually the reigning champions, thanks to the efforts of Hornoyold-Strickland, T. Hooks, Mahony, A. P. Sandeman and others, but in one race they were defeated by the Romans who had J. O'Connor, French and Stourton home before the second Trojan, and Leonard soon followed to complete their scoring four.

RUGBY

For ten years or more the rugby and cricket has been in the hands of Fr Gervase, and his skill and enthusiasm as a coach had produced a series of great teams. His return to the Abbey has been profoundly felt here, and it is a daunting task to endeavour to keep up his standards. His aims and methods are with us still, but we sadly miss his inspiration.

This term there were plenty of promising players from which to build a team, but because of last year's unusually large top form only one or two had any previous experience of the game as played in the First Set.

The first requirement was a pack of forwards, and with this in view the captaincy had been given to M. B. Spencer, who had shown himself to be an intelligent player who would not shirk the heavy work to be done in the loose scrums and would tackle promptly and low. N. A. Spence and C. J. Foll were like their captain, and the three of them made a first-class front row. As the term progressed C. A. Sandeman and J. A. Stourton developed into a good second row, and C. M. Durkin was always very effective at wing-forward.

of autumn leaves and fireworks, and the boys naturally turn to such topics for ideas—ending, of course, with cribs and Christmas cards. They made papier maché bowls and plates for Handwork and all sorts of clay models. They also studied Geometrical solids, and were delighted to turn their cubes and pyramids into stars to help adorn the refectory for the Party.

W.M. and L.P.

ORNITHOLOGY

LAST winter some of the birds in the immediate vicinity had been colour-ringed and this term ringing activities were resumed whenever suitable opportunities presented themselves. Now, however, we were qualified to use the numbered rings issued by the British Trust for Ornithology. With the help of N. A. Spence and others, over eighty birds were ringed, practically all of them trapped on the East Lawn. Twenty-eight Great Tits were ringed, twenty-three Blue Tits, ten Starlings, and a few Robins, Dunnocks, House Sparrows, Blackbirds, Coal Tits and a Nuthatch. We live in the hopes of some interesting recoveries now that the B.T.O. rings were being used. It has been interesting to see how many of the birds ringed last winter have returned, and many of the tits would be retrapped almost daily in their enthusiasm for fried-bread scraps.

CHESS

CHESS has once again taken a firm hold on the First Form. At the end of the term there were still twenty-eight boys on the Chess Ladder. In the very last set of games, M. Pierce reached the first place by beating M. Moir, who had been top of the Ladder for most of the term. S. Peers came next, followed by C. Soden-Bird, A. Bond, M. Morgan, N. Millen, R. Duncan, B. Hooke and M. May. In this list of the top ten there are three members of the Preparatory Form, which is a record success for that age-group. Although tactics are not yet very advanced, the games are much enjoyed, and our Chess has clearly got off to a good start.

The forwards readily grasped that it was their task to win possession, for they soon realised that with J. M. O'Connor at scrum-half it was well worth heeling the ball, since J. J. Hornyold-Strickland and A. P. Marsden and J. P. Pickin could all make good use of it.

Our first match was against Malsis and it proved to be a hard but enjoyable game. We put up a great effort against a stronger team, but were beaten by 18 points. Then came the return match with Malsis, and though beaten again it was clear how much we had improved. There had been much rain at Malsis and we found ourselves playing for the first time this season on a heavy pitch with thick, sticky mud. The forwards gained possession far more often than in the previous match, and we came near to scoring on several occasions. The score was 3-0 at half-time but in the unfamiliar conditions we tired more in the second half, and finally lost by 14 points.

Our next match was with Glenhow, followed by one with Red House two days later. In these it became apparent how much had been learnt and how much experience had been gained in our earlier defeats and we scored 55 points in the first game and 48 in the other.

A match with St Olave's unfortunately had to be cancelled because of continuous rain, so the season ended with a return match with Glenhow. For this we weakened our team and were lucky to win by six points to three.

Colours were awarded to M. B. Spencer, C. M. Durkin, N. A. Spence, J. J. Hornyold-Strickland, C. J. Foll, A. P. Marsden and C. A. Sandeman. The following also played in matches: J. O'Connor, Stourton, Pickin, M. Heath, Lintin, Leonard, A. P. Sandeman, Mahony, A. H. Foll, T. Hooke, Campbell, W. Marsden, Symes, Collingridge, Madden, M. Ainscough, Bishop, Rigby and Graham.

Lower down the School also there was plenty of talent and great enthusiasm, and this was revealed in the Junior T.A.R.S. matches at the end of the term. The competition was won by the Romans with the Trojans second and Spartans third. Tackling colours were awarded to several players in each of the teams: indeed, 48 boys had tackling colours by the end of the term. One hopes to see them play well enough next term to regain them, and many others, too, who just fell short of the required standard.

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Part II

KONRAD ADENAUER

1876-1967

Ἀνδρῶν ἐπιφανῶν πᾶσα γῆ τίφος

This very great Christian statesman died on 19th April, the architect of new Cologne after the Great War, the architect of western Germany after the Second War, the architect, with de Gasperi and de Gaulle, of that Christian Democratic entente of Catholic Italy-France-Germany which caused the emergence of a new Christian Europe from the smouldering remains of 1945. At a time when the role of the layman is being discussed as never before, his example is among those most worthy to be studied and followed.

Dr Adenauer's connexion with the Benedictines should here be remembered. For a time, while he was being hounded by the Gestapo, he was given asylum in the abbey of Maria Laach. When Monte Cassino came to be rebuilt after the Nazi war had destroyed it, he himself presented to the subterranean chapel of the Torretta a life-size bronze group portraying the dying Benedict surrounded by disciples, done by the sculptor Selva.

Here below is part of a letter we received from a young priest in Germany a few days after the death of Chancellor Adenauer. It speaks for itself.

* * *

"I am deeply moved by Adenauer's death. I have in my time criticised him severely: like many highly successful politicians, he was a terrible over-simplifier—he loved 'the steady certainties'. But he was a man of great spirit, without doubt. Up to within a few days of his death, he moved and spoke like a man of 65 or 70 . . . and he was 91 in fact! I have seen him often on TV and it was always a delight. He had a great sense of humour, though it was coldly ironic rather than jolly. He was throughout his life a faithful Catholic, and one of his sons is a priest. The funeral is to be in the cathedral at Cologne, and the blind Cardinal Frings will probably sing the Mass; and afterwards they will take him up the Rhine—as they took Churchill up the Thames—to be buried in the village where he lived during the last not inactive years of his life. He will rest beside his two wives, the first of whom died in 1916, the second in 1948. This serves to remind us of his huge span of life: he was 14 at the fall of Bismark! He was 24 at the turn of the century, and 38 when the First War started; that is, too old for military service (unlike Hitler), and more-



over unable to procure a life insurance because of a weak lung. He was 57 when the Nazis put him out of office as Lord Mayor of Cologne, and anyone wise would have said that that was the end of his political career. He was twice briefly in concentration camps and for a time hid from the Gestapo. He became Chancellor of a ruined and hated relic of a country at the age of 73 after having been again sent into the wilderness by the British administration at the age of 70. . . . steadily rose the phoenix!

If Germany is now able to take an honourable place among the civilised and peace-loving nations of the present world, it is in no small measure through the last seventeen years' work of this astonishing old man. One of the current reports relates of him that he considered a man's power of judgment immature at 40, and in many cases still so at the age of 50! He went to Spain only a few weeks ago to give a lecture in Madrid, at the age of 91 mind you, and was received like a king. He caught a cold on the journey, and that was his undoing, for he never shook it off. Characteristically, the family kept the news from the press until a week before his death, because even when seriously ill he read the newspapers and heard the radio and TV and got very angry when they reported that he was in the least bit sick! Everyone was shocked therefore when the first report of his mortal illness was issued a week ago. In announcing the death of Adenauer yesterday to the members of the CDU in the Parliament at Bonn, the leader of the party, a young ambitious politician called Barzel, said this: 'I believe none of us will ever forget how still it suddenly became, when a week ago in the midst of our meeting, it fell on me to make the first announcement of his serious illness. We all thought: our old Chancellor is dying. And so it was'. I find this all very moving, and so does the whole of Germany around me now. I must speak tonight to the acolytes in the local parish, and shall tell them that when they are older they will count it a privilege to have experienced the last years of this great countryman of theirs. They are young boys who were born in 1949-50, when the Chancellor came to power, and by the time they began to think, prosperity was already the order of the day here in Germany. They know nothing of the ghastly years immediately following the War, and although they have of course heard of the Nazi crimes, and are very curious as to how they were even possible, such crimes and such harsh times are unreal to them. And so for precisely this reason I think I must tell them that they are witnessing their country's farewell to a man whose total life and work was a consummate honour to his people."

We received a further letter recounting the funeral of Chancellor Adenauer, and since this was not properly covered anywhere in the British Press, readers may be glad of so vivid and personal an account of it as this, from the same priest in Germany.

On 21st April, two days after Dr Adenauer's death, his coffin was taken from his house in Rhoendorf on the right bank of the Rhine, on a German army motorised gun-carriage, across the Rhine on the ferry to Bonn, following the same route which the Chancellor traversed daily on

his way to work during his last fourteen years. Behind the coffin his limousine was driven by his chauffeur of long standing, with a spray of red roses from the old man's garden lying on the empty back seat. The closed coffin, covered by the German flag and guarded by soldiers, lay for two days (21st/22nd April) in the cabinet room at Bonn, as thousands filed past to pay their last respects. Towards midnight of the second day, the coffin was moved in a torchlight procession to Cologne (Dr Adenauer's city) where it was taken to the great Cathedral and mounted on a catafalque before the high altar. For the next two days (23rd/24th April) vast crowds again filed past in sorrow.

The funeral was in two parts—a non-religious memorial ceremony in Parliament in the morning, and the solemn Requiem in the Cathedral in the afternoon. Blessedly the usual characteristic German stiff formality shown on such occasions gave way to demonstrations of warmth and affection. By the morning of 25th April, the Parliamentary Chamber had been stripped of all its desks to provide greater space—all save one, that of the old Chancellor, left in its proper place in the front row, with a bunch of white carnations on its seat. Of course, the Chamber was full to the rafters long before the ceremony began, full of familiar faces from the past, notably the wizened Ben Gurion from Israel (how suitable that he should be there to represent his people at a moment like this) and Harold Macmillan, looking the elder statesman, walking unassisted on a cane. The two Presidents, Johnson and de Gaulle, were of course given a special place as Heads of State; they arrived punctually at 10 a.m. with President Lübke, Chancellor Kiesinger and the Speaker of the Bundestag, Gerstenmaier, who was to excel himself in his speech. He is an ordained, though of course non-active, minister of the Lutheran Church and a former anti-Nazi who got into a lot of trouble with the Gestapo during the War for his plots against Hitler. General de Gaulle went over and spoke to several members of the Adenauer family before taking his seat, shaking hands with one of the Chancellor's sons, Monsignor Paul Adenauer, who was to commit his father to his grave that night at 9 o'clock after a very long day.

The ceremony opened with a brief Haydn suite by a string orchestra, a speech by the President, and then the most moving utterance of Speaker Gerstenmaier, which was the finest speech in German my ears have heard. His magnificent tribute began like this:—

In peace he has gone forth from us, in great peace. When we went to our farewell at his house, we found his room filled with the fragrance of the garden he had so lovingly tended. At once we noticed that he had become suddenly small and exceedingly old—far older than we ever remembered seeing him. He had walked among us upright and in full command of his faculties, his voice more on the offensive than the defensive, right until that recent evening when, hardly noticed, he lay down, not to rise again. Even after his resignation as Chancellor, his working day had remained so long, his literary work so sharp and his speech-making so effective, that it never occurred to us to regard him as an aged man. Only now, when we have looked at him in his coffin, can

we perceive clearly how utterly he has given forth the great and strong spirit which he possessed . . . during his life he always wore an air of remoteness, not the aloneness of someone forsaken but the solitary inevitability of historic greatness. But now, he has been separated from us by a remoteness of an altogether other order.

After the Speaker had touched upon Adenauer's work, he came to his religious faith, and suggested that he was not by nature a man of deep faith but had in him in fact the makings of a sceptic. He closed his twenty-minute speech (intensely interesting throughout) by saying from the Bundestag, "We bid him farewell now in profound thankfulness".

Chancellor Kiesinger's speech was almost as good. He told us of his last conversation with Adenauer at the old man's insistence. Already bearing the marks of death, the old man entrusted his life-work to Kiesinger, urging him to continue his task of building a united Europe. "Konrad Adenauer never reached the promised land," he said; "neither the reunification of Germany nor the unification of Europe came within his grasp. He has left these things for us to do—as a great legacy. May we prove ourselves worthy of this inheritance!"

* * *

The funeral Requiem Mass at 2 p.m. was celebrated by Cardinal Frings, who is all but totally blind, and must therefore be steered about by his chaplain: apart from the blindness, he seems to be entirely alert and in possession of his faculties. He preached a brief and dignified sermon in his curious, high, singing voice. It was wholly unrhretorical, but deeply Christian in content: he spoke about Adenauer's faith, but without giving any impression that he was making propaganda for the Church. Adenauer, he told us, went to Mass more than just on Sundays, at times receiving daily Communion. "The last picture we have of him is on his way to Church on Easter Monday last . . . when he realised that he was dying, he asked of his own accord for the sacraments of the dying, in the first days of his illness."

After the Mass, the coffin was lifted on to the soldiers' shoulders and put on to a motorised gun-carriage, which took it to the bank of the Rhine about a quarter of a mile away. Here the ceremonial was stiff and formal, lacking that grace and dignity which is the invariable mark of London ceremonial. At the riverside, in the presence of crowned and uncrowned heads of states, the coffin rested briefly on a catafalque for a last national anthem; then, as eight naval officers carried it aboard a patrol boat for its journey up the Rhine, the band sadly played the final chorale from the Matthew Passion:—

Wenn ich einmal muss scheiden,	In my last earthly hour
So scheid' nicht von mir.	O leave me not, good Lord.

Then the family—masses of grandchildren, like the posterity of an Old Testament patriarch—boarded the steamer DEUTSCHLAND, and a few minutes later the convoy, including naval boats from England, Holland and

France, was on its way upstream. The coffin could be clearly seen from both banks on its catafalque on the stern where the torpedo tubes normally stand, eight officers at attention on either side. The last voyage up the Rhine took almost three hours. It was a sunny day, but perhaps a little chilly. It was most moving to see the steadily increasing crowds lining the banks, especially in the towns and villages; the numbers grew ever greater as the shops and offices closed in the late afternoon, as people were able to leave their work. When the patrol boat and its escorts reached Bonn shortly after 6 p.m., the church bells in the town rang out, and the guns fired a final salute, ninety-one guns for his ninety-one years.

As is German custom, the Adenauer family had a card made: the picture was from a painting that used to hang in the Chancellor's study, "Mary and John under the Cross". Under the picture was this prayer:—

Look graciously Lord upon our nation, for which our father Konrad lived. Lead us to unity and full freedom, strengthen in us Christian faith and religion, and make us a centre of peace in the family of nations. Then followed these words:

Our father showed us in his life how a Christian can surmount hard trials, and how he can do his duty with courage. He cared lovingly for this whole family, and for every member of it. On 19th April 1967 God summoned him to Himself. We thank Him for giving us such a father.

The "great" commitment all too easily obscures the "little" one. But without the humility and warmth which you have to develop in your relations to the few with whom you are personally involved, you will never be able to do anything for the many. Without them, you will live in a world of abstractions, where your solipsism, your greed for power, and your death-wish lack the one opponent which is stronger than they—love. Love, which is without an object, the outflowing of a power released by self-surrender, but which would remain a sublime sort of superhuman self-assertion, powerless against the negative forces within you, if it were not tamed by the yoke of human intimacy and warmed by its tenderness.

DAG HAMMARSKJÖLD in *Markings*.

THE EIGHTH CENTENARY
OF RIEVAULX ABBEY IN THE
TIME OF AELRED

1132 - 1167

"The oldest hath borne most; we, that are young,
Shall never see so much, nor live so long."

King Lear, V.3.

THE AMPLEFORTH JOURNAL of 1932 carried a spate of articles on Rievaulx Abbey, on Aelred as Abbot, on the diversion of the waters of the Rye from the east to the west side of the valley, and on the eighth centenary Pontifical Mass at the Abbey ruin on 10th July, attended as it was (so related *The Tablet*) by ten to twelve thousand clergy and laity from the three Ridings, Durham, Lancashire and Cumberland. All of this, down to the last Amen of "Faith of our fathers living still", marked the beginning of a process, the eighth centenary of whose high peak we are celebrating this June, viz. the rise of Rievaulx under the fertile hand of Aelred to its undoubted climax at the day of his death.

In 1130, the year of the only Pipe Roll remaining from the reign of Henry I of England, a year of great social stability and financial prosperity, the road between Durham and York ran between church-citadels, a track through a wilderness of human dirth and darkness joining two beacons of civilization and faith. In the north brooded Durham, "half church of God, half castle 'gainst the Scots", bleak granite towering over the Wear, inside of which, attended by a community of black monks, there lay the remains of Cuthbert and Bede, the most precious relics of a former monachism effaced by the Danes. In this lantern of life, light "did burne continually both day and night in token that the house was always watchinge to God". In the south stood York, seat of the northern archdiocese, a great fortress city yet to become a great cathedral city, already possessed of two communities of black monks and a minster which was to be destroyed by fire with much of the walled city in June 1137. What lay between, ravaged by the Conqueror's army, was a dim promise of the future, St Wilfrid's at Ripon, Augustinians at Kirkham, Benedictine Whitby and a handful of miniscule cells. Along the track, a day's horse-ride to the north of York, Walter d'Espesec Lord of Helmsley had his castle.

In 1132 Bernard Abbot of Clairvaux wrote to Henry King of England thus—"In your land there is an outpost of my Lord and your Lord, which I propose to occupy by sending men from my army. If it does not displease



THE SOLE SURVIVING REPRESENTATION OF ST. AELRED OF RIEVAULX
taken from a late Twelfth Century Manuscript of his treatise *Speculum Caritatis*
(incip—*Vero sanctorum vera*)
from Benedictine Anchin in Picardy, which also owned
a copy of St. Aelred's treatise *de Jesu Puero Duodenni*
Douai Bibl. Mun. MS 392 131

you, they shall claim it, recover it and restore it with a strong hand; for which purpose I have sent ahead to reconnoitre men who now stand before you. They will make careful investigation and report back to me in detail. As vassal of their Lord, help these messengers of your Lord." And so in military terms the former knight at Clairvaux conceived and executed the foundation of his greatest daughter house in an outpost about a mile north of d'Espece's castle in the Rye valley at the foot of the track to Durham. In so doing, he planted a lantern of light which was soon to shine every bit as bright as that of the resting place of Cuthbert and Bede.

Bernard sent out, as was Cistercian custom, a dozen monks (the same number that left St Mary's abbey in York the same year for Fountains) headed by his secretary William, who died a saint in 1145. They were men who "venerate poverty, not the penury of the idle and negligent, but a poverty directed by a necessity of the will and sustained by the thoroughness of faith and approved by divine love," Walter Daniel tells us. "They are welded together by such firm bands of charity that their society is as terrible as an army with banners." They were at once tough and gentle, abstemious and fervent, humble and loving, "by the love of the Spirit, made of one heart and one soul". They lived at first in shacks surrounding a clearing, their larger buildings alone containing fires, and consequently liable to destruction by burning. They began searching their valley for quarries for a stone church: they found one upstream and the nave was begun.

This was as it was in 1134 when the knight seneschale of King David of Scotland, Aelred, travelling on business to Archbishop Thurstan of York, stopped twice en route at the castle of the lord of Helmsley. Like Bernard, he went to visit the white monks and rode away; like him, he returned and remained; like Bernard, he became an abbot within a decade. In 1143 he had inwardly become a monk, had been made the novice master of his community, had travelled to Rome on abbatial business and had drafted his *Speculum Caritatis*, in which he tells us of Rievaulx at the end of its first decade—"Here there is no place for self-will and no time for idleness: but there are many compensations for what is hard. We never quarrel or dispute or grow angered by one another. We never have the poor at our door claiming we have defrauded them—indeed we are free of all civil litigation. *Ubique pax, ubique tranquillitas, et a mundalium tumultum mira libertas.* So much unity and concord is there among the brethren, that all are as one . . . without distinction of persons or consideration of birth: necessity alone distinguishes us, and infirmity alone grants us consideration. The fruit of our joint labours is granted equally to teach of us, with more perhaps to some not as affection but as need dictates. It is a constant marvel to me that three hundred men can accept, as they do, the rule of a single man (*trecentis hominibus unius hominis voluntas est lex*) so absolutely that it is as if all had agreed upon one course of action, or as if they had heard it from the mouth of God." The twelve men of 1132 had swelled by 1143 to twenty-five times their number. It was time to make foundations.

That year Aelred led the little band of twelve monks sent off to Revesby in Lincolnshire to establish Rievaulx's second daughter house: in this, too, he followed Bernard, that both were founder abbots. By 1153, ten years later, the year of Bernard's death, Aelred had returned north and was ensconced at Rievaulx as its abbot, with a considerable reputation abroad. He was clearly on close terms with his three bishops, Alexander the Magnificent of Lincoln, the Cistercian Henry Murdac of York and Hugh Puiset of Durham. He was writing the Life of King David of Scotland and was about to dedicate one of his works to Henry, "glory of the Angevins", on the threshold of his reign in England. He was sketching out his historical account of the Battle of the Standard (where Walter d'Espes played an heroic part); his Life of St Ninian of Galloway; his work on the saints of his birthplace, Hexham; and his important spiritual treatise, "When Jesus was Twelve", with its historical, moral and mystical levels of reflection. He had become a preacher and arbitrator of national standing. At home in his abbey he had negotiated with the Byland community for the land transfers which allowed huge operations of the diversion of the Rye (the marks of which clearly remain today); and had made his peace with Byland after his quarrels of the 1140s. He had brought to its first conclusion the building of the abbey church, large enough to accommodate a community which was growing fast and must already have become greater than the four hundred of ancient Cluny, if we can count *conversi* as monks.

The *conversi* lived in granges around the dispersed estate, clearing the wilderness and managing a fast expanding wool trade. They came in to High Mass on Sundays and big feasts, so that "you might see the church crowded with brethren like bees in a hive, unable to move forward because of the multitude, clustered together rather and compacted into one angelic body." The church of that period was fiercely austere in design, for as the Abbot believed, "there is no place at all in monasteries for sculpture or painting or food for wandering eyes." It was a nave 160 feet long, orientated north-south, with nine bays (that is, the present northern remains without the Galilee porch), each bay filled by a low screen, each with a round-headed window piercing the outer wall (of the kind still extant in the lower walls of the transept). Along these bays ran a pair of barrel-vaulted side aisles, roofed in stone by contrast with the beamed wooden central roofing. The eastern aisles contained five altars at the far end, the western only four as the entrance door at the farthest end prevented the fifth. A rood screen separated the choir and altars of the *monachi chori* and the *conversi*, which together occupied the whole church, no room being given to the laity at large in Cistercian churches. The great rectangular sanctuary lacked aisle or ambulatory, as was Cistercian custom until Byland broke away when they began building their huge church in 1177.

By 1163 Abbot Aelred was approaching his last long illness. He had ceased regular attendance at Citeaux and Clairvaux annual chapters, by special indulgence. He nevertheless continued visitations of his own daughter houses in Lothian and Galloway, and in Bedford, Lincoln and Nottingham. He had just completed a second spate of writing, which included his most

famous work on Spiritual Friendship. In that year he was present at the Westminster Translation of the Confessor, preaching at the invitation of his kinsman Lawrence Abbot of Westminster before a royal assembly, and ultimately writing the Life of Edward the Confessor from the material gathered by the Westminster monk-historian Osbert de Clare. This was Aelred's zenith: the rest was a slow physical decline which brought him through much suffering and sanctification to the grave. Walter Daniel reaches very great heights of perception by medieval standards in describing at length this slow decline, and he bears reading today as fine prose: he was the house infirmarian and the closest witness to Aelred's last hours—indeed he held Aelred's head in his hand during his final moments and conducted the anointing afterwards. In his mortal illness, Aelred predicted that "on the Eve of the Ides of January my soul, handmaid of the Lord, will leave its earthly home": and so it was, for he died on 12th January of 1167.

Between 1132 and 1167 Rievaulx had grown from a deserted wilderness under clearance by twelve white monks, a place of loneliness and vast solitude as the Newburgh Priory historian William called it, to a massive concern of some six hundred and forty monks and *conversi*, involved in a steady round of prayer and sheep farming: statistically speaking, it had swollen by fifty times in thirty-five years. It had produced two saints and at least three eminent scholars. It had made foundations in three southern counties and two Scottish provinces. It had anchored the Cistercian movement in the forefront of English monasticism. And it had begun a tradition which was not quickly to lose its momentum. An enduring lamp had been lit.

A.J.S.

MARTYRDOM

The true idea of martyrdom is not dying for a "cause"; it is a death for the good of the opponent. It comes from a belief that the conflict is a kind of mutual sickness, and that by offering himself to death the martyr transfers this sickness to himself and absorbs it there.

BRIAN WICKER in *The Guardian*, 29.ix.1966.

A LETTER TO SUMPSIMUS

24th August 1966.

My dear Sumpsimus,

It was good of you to send to your not yet decrepit uncle Mumpsimus that parcel of books, articles and pamphlets which urged the virtues of the new vernacular Mass, and deplored either directly or by implication the traditional Mass in the Latin tongue. I was grateful, too, for your covering letter. You, it was clear, were already dedicated to the cause of your new vernacular, but you were courteously prepared to ask for and even to consider my opinion. There was no suggestion that I was to be, as I lately overheard a brash young man put it, "dragged screaming into the twentieth century"—a century of which I have now had, incidentally, a very considerable experience, and of which, I think, I have taken the measure: hence the implied compliment of the pseudonym by which I address you. For you remember, I expect, the old story (concocted, I think, by Wolsey's man, Richard Pae) of the conservative if insufficiently learned monk whose missal contained the misprint, with which he had always scrupulously complied, *quod ore mumpsimus*. When corrected by a forward-looking young monk, he retorted: "You may keep your new *sumpsimus*: I shall stick to my old *mumpsimus*".

Let me, then, tackle first the charge of elderly conservatism. To this I would reply that I am indeed, in all probability, a fair representative of that not inconsiderable number of converts who have found themselves on the periphery of the Church after coming to the conviction that without it civilization could not stand. Without Morality, no Tragedy; without Manners, no Comedy; without both, no Satire; only a sneer. To our dismay, we were compelled to call in the next world in order to redress the balance of that world which, up till then, had been our only concern. And there stood the Church, intensely, even horribly, human; and yet alone among human institutions not subject to the sentence of mortality. Like Macaulay, we looked for an answer; and, unlike Macaulay, we were not satisfied with his answer. And so we went, as did certain greater and better men before us, by way of the Three Taverns towards Rome. Today we try to look at the Church and the things of the Church, not in terms of a decade but in terms of close on twenty turbulent centuries; this is not conservatism; it is an appreciation, however imperfect, of reality.

Let me, too, clear away another possible misconception. Some liturgical experiment in the use of the vernacular may very well, for all I know, be justifiable today: that is a point with which I am not concerned. Sweeping change, however, is a very different thing from experiment. Today in the England of Elizabeth II it is for many Catholics almost as difficult to find a Latin Mass at which to assist as it was in the England of Elizabeth I:

this is not development but a landslide. And no true radical (one who, presumably, is concerned with roots) cares for a landslide.

And now to my case. To begin with, I distrust some of your friends. They are forward-looking men, pioneers, men-in-advance-of-their-time. You know the type. Have you sufficiently considered, my dear Sumpsimus, the undoubted fact that what is a "scandal to all right-thinking" men in one generation generally becomes to all right-thinking men two generations later, a thing of beauty carelessly tossed on to the rubbish heap, or with difficulty saved from dull stupidity or malevolent philistinism. And notice, these reformers are not stupid men. On the contrary, they are highly intelligent. It is this which makes their folly at once fascinating and destructive. You doubt me? Very well, let us have a look.

I need not delay over Cardinal Bembo. He, if I remember rightly, wanted to improve *Pater Noster qui es in coelis* into a version which, in the interests of what the Renaissance supposed to be pure Latinity, invoked Jupiter on Olympus. He was not alone in his mad logic. Do you remember Cocksure Tom Macaulay's horror at reading for the first time the *Gloria in Excelsis*? A horror so extreme that it betrayed him into a false concord. Again, take Tobias Smollett. He was an acute, sensitive, widely travelled man. Yet he looked at York Minster with despairing revulsion and urged that it should speedily be replaced by a "neat Grecian room". And it was Washington Irving, wasn't it, who groaned at the "barbarous ornament" of Westminster Abbey. Horace Walpole was as civilized a man as you could wish to meet; yet he was sincerely convinced that "Dante was but a Methodist parson in Bedlam, and Spenser John Bunyan in rhyme". And then there was the Cambridge Camden Society. Consider the trail of ruin and devastation for which its members are responsible. All of them up-and-coming, highly intelligent, abreast-of-the-times young men. Nearly all of them subsequently stalked the corridors of power in Church and State in their own right. They came, they saw, they destroyed. One could stretch the catalogue of proposed or accomplished destruction for pages. *Oculos habent et non vident: aures habent et non audient*. When I consider that all these were, in their generation, intelligent, right-thinking men, I must confess that you and your friends have every claim to be considered men of strong nerves. For to the *Pater Noster*, the *Gloria in Excelsis*, York Minster, Westminster Abbey, the *Divine Comedy*, the poetry of Spenser, the prose of Bunyan and half the incomparable parish churches of England, you reformers propose to add the Latin Mass, the most beautiful thing in Europe. May I, with *malice prepense*, recommend to you as bedside reading the *Journal of William Dowsing*?

And now to my next point. Nowhere, so far as I am aware, is there any recognition among the English Catholics of the plain fact that the experiment of a vernacular liturgy in England has a long history behind it. And that history of a Serbonian Bog, "where armies whole have sunk", illustrates in considerable detail most of the problems which the introduction of a vernacular liturgy involves. Part of the explanation of this odd

phenomenon is that the English Catholics have never troubled to study the religious history since 1559 of their own country. They remain either up to their necks in Boyne Water or splashing in the engaging if muddy shallows of the seventeenth-century controversies between the regular and the secular clergy. In the meantime, the great river of English religion has flowed forward unobserved. It is very odd; and it is rather depressing.

I do not propose, my dear Sumpsimus, to instruct you in the business; one cannot compress four centuries into one paragraph. I shall content myself with saying that you should explain to your friends that, if they wish to be taken seriously by me, they must have first read and pondered that admirable introduction to the subject, Addleshaw and Etchells: *The Architectural Setting of Anglican Worship* (Faber 1940). Is it unkind to remind you how you goggled at me when I ejaculated "Grantham"?

Here all that it is necessary to say is that, so far as the ordinary Englishman of the villages and market-towns of Tudor England was concerned, the Reformation came to him principally as the substitution of a vernacular liturgy for the Latin Mass; and this in a building constructed for the traditional rite. Inevitably the new liturgy was the work of academics, with a liberal dose of inspiration from Germany. And so it is today. Not, of course, that history repeats itself, though historical situations do so with a curious regularity. You have found as yet no Crammer to do the job of translation. The new service has not been greeted by an armed rising, nor does one expect to see the corpse of Sir Arnold Lunn dangling from a church tower, with a Roman missal tied round his middle. At the same time, I could wish that you and your friends would read Crammer's denunciation of the Catholic Rebels of 1549. You'll find it in Strype. Your arguments and, may I say, your irritation, almost exactly reproduce those of the Archbishop. Admittedly, he made great play with the new dogma of the Divine Right of Kings, while your friends prefer to appeal to the supposed sentiments of the twentieth-century democracy. Yet, after all, what is *vox populi, vox Dei* but either the old heresy of the Divine Right of Kings standing on its head, or our old friends the Tailors of Tooley Street, armed with a loud speaker.

And what may we gather from the liturgical experiment in the vernacular by our English forefathers? Primarily this, uniformity is impossible. Acts of Parliament, energetic Bishops, zealous magistrates, eloquent preachers, learned divines, all will in the event be powerless to overcome human nature. Choose, if you will, divine worship in the vernacular but you must pay the price; and the price, or part of it, is uniformity. A century and a half of a vernacular liturgy changed the "Dowry of Mary" into "the land of a hundred religions and one sauce", as the Neapolitan ambassador observed. You think, do you, that the Church of Rome can succeed where the Church of England failed, and that where the magic of Crammer was insufficient the prose of *bien pensant* twentieth-century academics will do the trick? You exclaim, do you, "it can't happen to us"? And yet, my dear Sumpsimus, you lectured me on the dangers of "Triumphalism".

After 1559, when the Latin Mass ceased in England, several types of religious temperament which it had satisfied were slowly and inexorably driven apart. By the end of the seventeenth century the rift was unbridgeable. I say "temperament", not as supposing that theology had no part in the business. Of course not. Yet I believe that temperament played, in all probability, the decisive part. And the historians, I see, are beginning to say so too. High Church, Low Church, Broad Church, Arminian and Calvinist, Fifth Monarchy Man and Quaker, Conformist and Non-Conformist, temperamentally they were all there in the churches of medieval England, assisting, each after his own fashion and according to his own capacity, and to the measure of divine grace, in the Latin Mass. When that went, religious temperament had its way: there was nothing to contain it.

In particular was this true of the clergy. The Latin Mass exalted the priesthood and all but obliterated the priest. With every tone and gesture prescribed by rubric and dictated by custom, with his face hidden, and with his back shrouded in the chasuble, with his voice confined by the disciplined march of the immemorial Latin of the missal, the human individual personality and temperament of the priest were barely audible. In so far as it was humanly possible, the Mass was anonymous.

This anonymity ceases with the introduction of the vernacular. Now, however hard he may try, the priest's personality necessarily reverberates through the church. If you like that personality, it provides a serious distraction; if you dislike it, it provides a perhaps worse distraction. "No priest between my soul and God" was cry of the Reformers; and they promptly introduced the vernacular. "A good many of the young parsons have now got into a way of performing the service impressively. So-and-so has a little of it. I don't suppose the Catholic service could be performed impressively," wrote Hurrell Froude on the threshold of Queen Victoria's reign. He was right. It can't—in Latin.

A further point, the Germans, admittedly, are rarely at their ease unless moving in mass formation, but with the English it is otherwise. In particular, they respond to silence. Not for them the fire and the whirlwind; instead they react to the still, small voice. You can see it in their secular ceremonies; even when they employ noise—the drums and the bugles and the marching—it only emphasizes the silent, or all but silent, climax. It is not for nothing that the Quakers have shaped so much of English history, filling England with their good works and the *Dictionary of National Biography* with their honoured names. "Let all mortal flesh keep silence", says the *Liturgy of St James*. With the introduction of your new vernacular, that is the one thing that poor mortal flesh is not allowed to do.

I have said that uniformity, anonymity and silence are all part of the price you will have to pay for the vernacular. Is that the extent of the bill? By no means. Let us look at another item, St Paul's. By St Paul's I mean the fact which emerged during the century after the Reformation, that it is all but impossible to use a vernacular liturgy, a *liturgy in which all must*

see and hear with ease all that is said and done, in a building constructed for the Latin Mass. To attempt to do so is to attempt the impossible. Only what Wren called an "auditory church" can provide the architectural setting in which the attempt can be made. Hence St Paul's. If you and your friends seriously intend to impose the vernacular, if the proposition is anything more than a transient fad, then you must build. To attempt the task otherwise is as naive as to suppose that you can defeat tanks with bows and arrows. Now, even if you are confident of producing a twentieth-century Wren, have you the money? "If wishes were horses, beggars would ride." And remember also, for what it is worth, that in the eighteenth century a vernacular liturgy and the auditory church did not usher in a religious revival: that came from elsewhere.

The virtue of prudence, according to St Thomas, is the virtue by which suitable means are found for the right ends. Are you and your friends being notably prudent?

Also, talking of prudence, I can find in your friends' writings little, if any, appreciation of the linguistic difficulty. This difficulty is two-pronged. If, for instance, you are in England, what of the undoubted fact that Englishmen find it difficult to speak to each other without inviting the irritation or ridicule of their listeners? You might reasonably have been expected to have considered the difficulty at a time when *My Fair Lady* has popularized the point of Shaw's *Pygmalion*. You should have expected rather than have been surprised at the complaint of a young couple that the principal effect of the wholesale introduction of the vernacular into their East Anglian parish church was that their children could now only address the Almighty in the broadest of Dublin accents. The other prong of the problem is, potentially at any rate, political. You appreciate, don't you, that a linguistic frontier is not a line but a zone? And you appreciate, don't you, that beyond that zone all will not be plain sailing? Have you ever seen a large scale linguistic and dialectical map of Europe? Are you aware of the political and social implications of language? Have you ever considered that people may buy and sell in one language, pray and talk to their friends in another? What would you do if your parish contained both Walloons and Flemings, or Frenchmen and Bretons, or Catalans and Castilians with colonies of immigrant Basques and Galicians? Or, to come nearer home, what is the vernacular of a congregation composed of three Welshmen from Anglesey, four Lancastrians, two Spaniards (one of them from Galicia, and the other from Madrid), an Italian ice-cream man and his family, an Irish woman from the Gaeltacht, a retired English major and his wife, four Irishmen from County Meath, one Glasgow Scot, one family of Poles and another of White Ruthenians, the congregation being completed by the arrival, just in time for the Gospel, of a chinless young man in a sports car in which he has given a lift to two West Indians from Grenada? Nor should you imagine that this sort of thing is likely to be an eccentric example of a passing phase. On the contrary, when England joins the Common Market we are likely to get more of it, not less. It's

all very well you and your friends appealing to Pentecost: you should also consider the implications of the Tower of Babel.

And the Tower of Babel brings me to what I suspect will prove to be the most serious weakness of your movement. It is necessarily a movement in which academics and, for want of a better word, intellectuals have taken the lead, while a sizeable proportion of their followers are what Macaulay called "reckless empirics". Now, the occupational disease of academics is, as you and I know, the conviction that the rest of humanity is (potentially, at any rate) nearly as intelligent as ourselves. Despicable as they may appear, the creatures are worth teaching; and if, in particular, they are to have the inestimable privilege of being instructed by us, much indeed may be confidently expected. Hidden beneath that craggy and unrewarding landscape there awaits our delivering hand a great fund of untapped intellectual wealth, a gush of rich oil to reward our remorseless drilling. Such, too, is the popular delusion, the enticing half-truth of our own day.

In fact it is nearer the truth, in all probability, to say that most men don't develop intellectually much beyond the age of twelve. "The majority," as Newman remarked, "remain boys all their lives." They remain to a greater or less degree mentally children whose increasing acquirement of a variety of skills marks their adult lives. Their wisdom comes from their hands, not their heads. Necessarily, then, they are largely inarticulate. And when they are compelled to speak, what they have to say is generally repetitive and second-hand. You learn from such men, not by listening to them but by watching their hands in action, and for such men the Latin Mass can do what a vernacular liturgy cannot. You will not normally find such men thronging the Anglican parish church, but you will find them at Mass. If, out of the corner of your eye, you see their faces at the Elevation of the Host, you will realize that they know more of the Mass than you do.

So much, you may say, for the illiterates, but what of the increasing number who can, to a greater or less extent, read? After all, nearly a century of compulsory public instruction, the film, wireless, television, have all had their effect, and here, surely, is the main argument for a vernacular liturgy. The truth is far otherwise. The illiterate (that is all those who cannot profitably use the printed word) follow in the main with their eyes. Hence the importance of the movement and the manual acts of the priest, and pre-eminently of the Elevation of the Host. The literate (that is those who can profitably use the printed word) follow also with their eyes, but in their case they attend both to the Book and to the Priest.

And what of the ear? What of speech? Today in England men listen as little as they can, and what they hear they usually forget. Modern techniques have made them familiar with noise as a background, and in the background it remains. Hence the decline and fall of the sermon. Try this experiment. Get a number of people in a room, and read aloud to them a passage of prose and a passage of poetry. Then examine how much has penetrated to the minds of your audience. Repeat the experiment, but

give each a copy of what you are to read so that they may follow as you read. Again examine the result.

You will reply, I expect, that such an experiment is a waste of time. The answer is obvious, the second method is the right one. Then, my dear Sumpsimus, you should not have been surprised to notice that whereas when the Epistle and Gospel were in Latin, and the literate (as distinguished from the educated) followed the English translation in their bilingual missals, nowadays they simply gape and—listen? I doubt it. Not in any real sense, for that is something they are quite unaccustomed to doing. They look as if they were listening? No doubt. They have all been to school.

Nor am I much impressed by the vigorous assertions of some of your clerical friends that now they "feel the congregation is behind them" as they say Mass in the vernacular. "Anything for a change" is the contemporary cry. The new master with a new bag of tricks can always command attention for his first term. It is later that the test comes. When your new *sumpsimus* is no longer new, when familiarity has dulled the edge of your new tool, the response will approximate to what it formerly was. Then will come the cry for more change. You will go further and, I suspect, fare worse.

You reply, do you, that all this is mere pessimism, unbecoming a Christian man? Well, listen to St Thomas More, the man whom Swift described as "of the greatest virtue this kingdom ever produced":

First in many places they sang the service in their mother tongue, men and women and all, and that was a pretty sport for them for awhile. But after a little use thereof, the pleasure of the novelty passed, and they set somewhat less thereby than a man's song. They changed also the mass, and soon after that many cast it up clean.

One wonders at times, I admit, how many English Catholics have in effect decided to confine their energies to the task of zealously building the tombs of More and Newman, while excusing themselves from the task of reading what these men had to say. I remain unconvinced by the proposition that Englishmen are better nourished on "the sermons of mystical Germans" than on the prose of their own scholars and saints.

The truth is that behind all the parade of modernity, the catchwords of the contemporaneous, I smell the old heresy of the romantic Conservatives. "Back to the Golden Age! Back to the Apostles! Back to the Church of the Second Century! Back to the sub-Apostolic, and mainly Judaic, Age of Christendom! We must get behind Constantine! Back to the Catacombs! Then, and only then, will the Twentieth Century troop into our churches." Go and tell it to the Horse Marines.

Your movement is not, in fact, something new, some fresh pentecostal upsurge of new life. It is, I suspect, just old England, running true to form. Turn, for instance, to the fifteenth century, and you'll find most of your friends there, large as life. In a context of political, social and economic upheaval, erosion and loss of confidence, you have your Lollards. There

are the orthodox men, hurrying up just in time to be too late, allied for the moment with the lunatic fringe of Enthusiasm. There are the men looking for an *open sesame* to success, a "secret weapon", a "discovery" which will lead to a "breakthrough" to the new Jerusalem and the Land of Promise. There are the "reckless empirics" denouncing the "bigoted dotards". And there, to be blunt, are those less attractive men and women who were so clinically analysed, as Walter Hilton saw them in actual flesh and blood, in the towns and villages of Leicestershire and Nottinghamshire. You will find them in chapter 26 of Book II of his *Scale of Perfection*. The types of humanity never die: from age to age the world is like itself.

Do not mistake my meaning, my dear Sumpsimus. I am not echoing, at any rate as yet, Bishop White of Winchester, as he preached the funeral sermon of Queen Mary Tudor: "I warn you the wolves be coming out of Germany and they have sent their books before them." On the contrary, I have a fondness for Enthusiasm. Nor am I one of those nervous Catholics who suppose that the Church is in danger. For nearly twenty centuries Rome has known how to deal with Enthusiasts, and I see no reason to suppose that she has suddenly lost her touch. At the same time it would be foolish to deny that some of your friends smell of the faggot. It was Tyndale, was it not, who complained of St Thomas More for his refusal to admit that "buzzing in Latin, on the holy days, helpeth not the health of the people". Nor is there any denying that the campaign against Latin is violently in contradiction to the traditional position of the English Catholics. The Elizabethan Catholics insisted on using it on the scaffold to the scandal of their executioners. Bishop Milner was admittedly not a man who suffered fools gladly, but there is a particularly contemptuous edge to his irritation in the short chapter which he devoted to that particular objection. In our own day a greater scholar than Milner, writing from outside the visible unity of the Roman Church, Fr Gregory Dix wrote:

It is sometimes forgotten by the advocates of a vernacular liturgy that our Lord, as a Palestinian Jew, never attended a vernacular service in his life. Alike in temple and synagogue, the services were in the liturgical Hebrew which was not understood by the people without special instruction.

No, the English Catholics have always been more than ready to echo St Paulinus of Nola:

*Per te
Barbari discunt resonare Christum
Corde Romano.*

The Latin Mass kept Margery Kempe sane, and made Margaret Clitherow into a saint. And there is no reason to suppose that it will not be equally effective in the second half of the twentieth century. I am not afraid of the Enthusiast: I am afraid of Joanna Southcott.

Have I any advice, you will ask, or am I only concerned to deplore all that you and your friends are about? By no means. I am concerned neither to curse nor to bless; instead my position is that of the candid friend.

Try, I urge you, to persuade your friends not to overplay their hand. In particular, they must refrain from arguing that full participation in the Mass is all but impossible for the English Catholic unless it is in English. For that is not only patent nonsense but, since Newman disposed of it in 1848 and repeated his argument in 1874, it is inexcusable nonsense. Try also to persuade them not to imitate, in advancing their case, the extreme infallibilists of the last century, that "insolent and aggressive faction" to use Newman's accurate description. Last and most important, dissuade them from easy talk of the guidance of the Holy Ghost. For the normal man will always think with Butler (no, my dear Sumpsimus, the Bishop, not the Abbot): "Sir, the pretending to extraordinary revelation and gifts of the Holy Ghost is a horrid thing, a very horrid thing." For, after my fashion, I am on your side.

And now, finally, let us concern ourselves with what the Americans and the politicians would call your "image". For long enough now, England's green and pleasant land has reverberated to the cheerful whirr of mechanical saws as, in Church and State, in school and factory, in counting house and college, Englishmen have been delightedly absorbed in the task of sawing off the various boughs on which they have been sitting. It was inevitable, I suppose, that a section of the English Catholics should, if belatedly, have joined in that exciting but ultimately unrewarding occupation; but one could have wished it otherwise. And so the Latin Mass has come under attack. For four centuries it has, in the mind of the ordinary Englishman, served to separate the Church of Rome from the crowd of conflicting "Christianities" as they stumbled and slithered towards their logical conclusion. In so far as it disappears, the Englishman will conclude that the Church of Rome is no more than one of "the Churches", one of those increasingly unfamiliar organizations in which his grandmother believed and his grandfather would have liked to believe; and in which he himself was baptized and married. It will be another heavy burden for the English Church. Is it really necessary?

Do not forget that phrase of Chesterton's: "wickedly wearying of the best". There is a power of perceptiveness in that adverb.

Your affectionate uncle,

MUMPSIMUS.

[Reprinted, by kind permission of the Editor, from the December issue of *The Clergy Review*.]

TRUTH AND VIOLENCE

An inner spiritual grasp of Divine Truth will necessarily be lacking to the man who solves problems by force and not by love. Such a man no longer believes in the power of Truth to defend itself in him. He, on the contrary, defends the Truth as something smaller and weaker than himself.

ST CLEMENT OF ALEXANDRIA.

FREEDOM BEGINS WITH BREAKFAST

THE MORNING AFTER

On a certain date, henceforth to be known as Independence Day, the imperial Flag is hauled down and the National Flag is run up. The new national anthem is played: the plumed hat of the outgoing Governor is doffed; the new Head of State waves his fly-whisk or shepherd's crook or whatever symbol of simplicity replaces the sceptre and orb; the fireworks are let off. The people sing and dance and go wild with enthusiasm. They are free.

Liberty is indeed a heady libation but, like other libations, it is liable to produce a hangover. On the morning after Independence, a free people wake up to find themselves just as poor, just as sick, just as hungry and just as illiterate. Their homes are still hovels. Their stoop-labour is still as back-aching. In terms of their expectations, freedom is a post-dated cheque to be drawn on the Future.

Freedom begins with breakfast. Democracy is a word that rumbles meaninglessly in empty bellies. Flags are not enough. National anthems are an overture and self-determination is a prologue.

Aristotle said:

"The purpose of politics is to make life possible and then to make it good."

What is 'good' and good for whom? Our western precepts of freedom go back to the Greeks and, in point of time, to Pericles' Funeral Oration in 431 B.C. Like the later Gettysburg Oration of Lincoln, it was over the graves of the war-dead. Recall the Oration of 2,400 years ago:

"It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while the law secures equal justice to all alike in their private disputes the claim of excellence is also recognised; and when a citizen is in any way distinguished, he is preferred in the public service, not as a matter of privilege, but as the reward of merit. Neither is poverty a bar, but a man may benefit his country whatever be the obscurity of his condition. There is no exclusiveness in our public life, and in our private intercourse we are not suspicious of one another, nor angry with our neighbour if he does what he likes; we do not put on sour looks at him which, though harmless, are not pleasant. While we are thus unconstrained in our private intercourse, a spirit of reverence pervades our public acts; we are prevented from doing wrong by respect for authority and for the laws, having an especial regard to those which are ordained for the protection of the injured as well as to those unwritten laws which bring upon the transgressor of them the reprobation of the general sentiment."

Abraham Lincoln, in 1863, put it more succinctly than Pericles—

'The government of the people, by the people, and for the people.'

We have to remind ourselves that Pericles' definition of democracy applied only to the citizens of the city of Athens and not to the slaves, nor to their allies, of whom he said:

'They will not remain quiet a day after we become unable to march against them.'

Early America engraved in the Declaration of Independence the equality of all men but withheld the application of the principle from the slaves. A war was fought and Lincoln's America emancipated the coloured people in law but could not give them the reality of political equality. A century later it needed the Civil Rights Act to re-assert the statutory freedom of the Negro and yet today, in the South, only 2% of the 3,000,000 Negro children are in desegregated classrooms. A member of the Johnson Administration, Robert C. Weaver, himself a Negro, has pointed out that in the present day United States the average family income for non-whites is only half that for whites and that only one third of Negro families earn enough to give them what the government itself specifies as an 'acceptable standard of living'. The current rate of unemployment among Negroes in the United States is well over double that of the whites. We, the British, gave our subject peoples their freedom and then applied the Immigration Act.

It is obvious, therefore, that the word 'freedom' has no self-sustaining validity. It can only have the meaning we give it and a substance which it acquires for itself. The operative word is 'substance'. It is an aspiration which once nominally achieved must embody the expectation.

THE SCIENTIFIC REVOLUTION

In 1945 we wrote into The Charter of the United Nations the principles of self-determination but I doubt whether the representatives of the Great Powers who endorsed the fine phrases fully realised the implications of what they were doing. They certainly did not foresee the 'Revolution of Rising Expectations', or the emergence within twenty-one years of sixty-five new states, most of them the fragments of what were then great empires. Empires disappeared and nations proliferated and in the process they changed the character of the United Nations.

But other forces, unrecognised by the architects of the United Nations, were already in existence. Only three people at San Francisco knew, and knew imperfectly, about the atom bomb which was to be exploded within a month of the signing of The Charter. They were Truman, Atlee and Eden and none of them certainly knew of its frightful significance. Hiroshima was still two months away. But Britain had already experienced the effect of rocket missiles, and we had already used on the anti-aircraft guns which intercepted the flying-bombs predictors, the early forms of the computers which were to give a portentous meaning to automation.

Thus the world was entering the Atomic Age, the Cybernetic Age and the Space Age while the Charter members were legislating for yester-

years. It is a cliché but still true that over 90% of all the scientists that ever lived are still alive. That is another way of saying that most of the great scientific achievements have come about in the past fifty years and preponderantly in the last twenty-five years. The remaining 10% of the great scientists and the great discoveries are scattered along the Corridors of Time, the millennia between the release of atomic energy and the mastery of fire.

This Scientific Revolution has changed the whole nature of international relations. It has produced the atom bomb. It has produced the population explosion. It has broken the gravitational fences of our planet so that Man can now venture into Space. It has reduced the world to a neighbourhood. No place on earth is more than a few hours away by jet propulsion; no place on earth is more than a few minutes away by rocket propulsion; and no place on earth is more than split-seconds away by radio. And now we can not only hear what is happening half the world away; with Early Bird television relays we can actually see simultaneously events that are happening thousands of miles away.

An astronaut can step out of a space-capsule travelling at 17,500 miles an hour and, walking alongside it, can amble across the continent of America from California to Florida in twenty minutes or right round the earth in an hour and a half.

Science has shrunk the earth in time and distance. Everywhere, people are aware of change. I have been most places—in the deserts, in the Arctic, in the jungle, in the high places of the Himalayas and the Andes, and on islands which were once remote. Everywhere, there is this awareness. In the Congo, I have seen radio-bulletins picked up by transistor radios and tapped out on talking-drums in the swamp forests. In the dyak longhouses of Borneo, youngsters waiting in the Bachelors' House for their pagan initiation into manhood listen to the Beatles. In the Arctic, children who have never seen a wheeled vehicle can identify every aircraft that flies overhead. In the Sahara, the flaming torches of burning exhausts from the oilfields are pillars of smoke by day and pillars of fire by night for the Bedouin caravans. On the breathless heights of the *altiplano* in South America, the disinherited heirs of the Incas watch Disney films. And the juke box has got to Kathmandu.

Nationalism is contagious. Through radio, it has reached epidemic proportions. Even the illiterates can 'get the message, loud and clear'. They know that others have achieved their independence and they demand it for themselves. Conversely, the imperial powers have had to respond to a world opinion generated by radio. There has been an electronic feedback. Situations which fifty years ago could have been ignored or suppressed become, instantaneously, world news. World reactions, in the United Nations and elsewhere, are reported back to the subject-peoples involved and reinforce their demands. These demands—'Freedom', 'Uhuru', 'Merdeka'—become a drum beat spelling out the resentments of people against the conditions of life which they identify with their alien overlords.

THE REVOLUTION OF RISING EXPECTATIONS

Thus the Scientific Revolution, in terms of communications, produced the Revolution of Rising Expectations. But nationalism is only one manifestation of that revolution. The awareness of change extends to other things. People everywhere are losing their fatalism. They no longer accept hunger, or sickness or poverty as the will of the gods because they expect the wit of Man to do something about them. They are also being made aware that there are peoples much better off than they.

As Mr. Abba Eban, now Foreign Minister of Israel, said at the United National Conference on Science and Technology for the Benefit of the Less Developed Territories:

'If constitutional freedom could itself guarantee welfare and equality, we should now be celebrating mankind's golden age. But, in the awakening continents, political freedom has not been attended by parallel liberation of peoples from their social and economic ills. Behind the emblems of sovereignty millions continue to languish in squalor, illiteracy and disease. They have lost the essence of their freedom in the throes of famine and want. As political inequality passes away, a new inequality comes to the fore. It is the inequality between those who inherit the new abundance and those who can only look upon it from the outside.'

This version of window-shopping is one of the reasons for widespread unrest. It is like walking down the High Street and seeing behind a plate-glass window things which you never knew you wanted but which you are told you need but with no money in your pocket with which to buy them. This display of what is available is the more frustrating when people cannot get even the bare necessities. And, again, mass-communications have been largely responsible. One sometimes wonders whether the advanced countries realise what the effects of much of their broadcasting or films are. In boasting of their own achievement of affluence, and the success of their science and technology—presumably as an encouragement to developing countries to do likewise—they are reminding the under-privileged that unto him that hath shall be given. If you have science and technology you can have more science and technology and the abundance thereof.

One recalls the conference in Israel on 'Science and the New Nations'. Eminent scientists, including a galaxy of Nobel prize-winners, had been brought together with men-of-affairs of the emergent countries. They had explained the wonders of science. They had described atomic reactors and the abundant energy which they would make available—to those who could afford atomic reactors or, as was made patronisingly plain, could be trusted with them. They had described the advances in medicine, and space research, etc. After a couple of days of this—taking the layman round what Professor P. M. Blackett called 'the Supermarket of Science' and showing them what they could not have—the late Solomon Gaulker of Sierra Leone got up and said: 'We do not want your white man's magic. Give me the answer to my witchdoctors'.

That same night he and I were standing on the roof of the Weizmann Institute watching the brightest star in the sky, as it moved in fifteen minutes from horizon to horizon; it was a man-made celestial body, Echo 1, one of the early satellites. He wanted to know how much it would cost and I chaffingly asked him whether he wanted to buy one. He said, no. All he wanted to know was how many hospitals and schools he might have built or how many ploughs he might have bought or how many children's lives he might have saved with the money that satellite cost.

The answer was, Plenty. And those were early days. This year the United States is spending over \$5,000,000,000 on space research, with the U.S.S.R. in similarly expensive competition. One does not question man's wide-ranging curiosity which makes him adventure into space but one is entitled to question the sense of priorities and the sense of values which rate inquisitiveness about other planets above the desperate problems of this one. It is not just a question of money; it is a question of the diversion of human ingenuity and talent which applied to terrestrial needs could abate the miseries of mankind.

Academician E. K. Fedorov of the U.S.S.R. at the United Nations Conference on Science and Technology used space research as a justification for 'Free demographic expansion', that is, for unlimited population growth. He suggested that before the increase in population created a critical situation within the dimension of the earth itself, the sphere of human inhabitancy would be increased. He was implying that, just as in the nineteenth century the wide open spaces of the New World were opened up to feed the teeming populations of Europe and to receive the overspill by immigration so the planets might come to the rescue of the Earthlings. This was more imaginative than realistic. Over a period of 150 years the total migrants received into new countries was 50,000,000—13,000,000 less than the annual increment of population today. So the space equivalent of the coffin-ships which took the immigrants from famine-ridden Ireland would have to be very large and very numerous and even steerage rates would be pretty prohibitive. Or if you were thinking of getting food and raw materials from the planets—with no present evidence that we could—the freight charges for a round trip to Venus would require a new dimension of economics.

THE POPULATION CRISIS

No, the answers for the Earthlings will have to be found here on Earth. And they will have to be found fast. The present population is 3,300,000,000. On present trends it will have doubled by 1996, with the prospect of 52,000,000,000 150 years from now—as close to us in the future as the Battle of Waterloo is in the past.

At a conference which I attended not long ago in Washington, we were contemplating the likelihood, by the year 2,000, of at least five cities in India with populations each of over 60,000,000. That means cities each with a population greater than that of the whole of Britain.

I do not know how many people, on the principle of battery-fed chickens, the world might ultimately sustain. In any event it is quite irrelevant. What matters is the *rate* of increase. At the present time it is over 170,000 per day, or 7,000 extra mouths to be fed every hour.

In the mathematics of hunger those are intimidating figures, because they relate to a world in which the greater proportion of our fellow human beings are at present inadequately fed. Over 500,000,000 people suffer from chronic marasmus—total calorie hunger—and over 1,500,000,000 suffer from chronic malnutrition—lack of protein and vitamins necessary for wellbeing. The better-off look at statistical tables from the complacency of their own dinner tables and talk about the food crisis as though it were impending when it is, in fact, overwhelmingly with us already. Some of us can put names and faces to statistics and we know what chronic famine and starvation mean to actual people. And, short of famine conditions or corpses in the gutters, or Belsen skeletons, we know how undernourishment and malnutrition merge in a picture of mass poverty, deprivation and degradation. When one has seen a dead baby lifted from an empty breast, or has looked into the abysmal eyes of a child suffering from kwashiorkor, one does not double-check the protein statistics, nor take refuge in 'global per capita'. One just agrees with Lord Boyd Orr, Nobel prize-winner, former director of the Food and Agriculture Organisation, when he said, 'All that my years of scientific research have taught me about calories, amino-acids, proteins, carbo-hydrates, trace elements, vitamins and enzymes is that: "If people are hungry, they need food; if they are ill-nourished, they need good food".'

Confronted with actual conditions, one does not speculate about what will happen in 1980 or 2000 A.D., or make slide-rule predictions about how many people Planet Earth may eventually sustain. Here is clear and present hunger, not figures conveniently projected to a time when it will be somebody else's business.

But in human terms we are already characterising and caricaturing the future, by our present neglect.

The Sixth International Conference on Nutrition held in Edinburgh was, in terms of the number of papers, more concerned with the malnutrition of the well-to-do, the malnutrition of excess. (Death on the expense account, the occupational hazard of executives.) But we were confronted also with the grim facts, revealed by a symposium held at Lake Como, under the auspices of the Rockefeller Foundation. The revelations produced a shocked realisation of something which the experts had apparently overlooked. The follow-up was an emergency conference called in Washington by the National Academy of Sciences. (As a participant, I objected to the title 'Protein for the Pre-School Child' because most of the children about whom we were talking had no schools to be 'pre-' to.) Last year there was a re-examination of U.S. Food Policy in the light of the disclosures, at Estes Park, Colorado.

The facts were that in the developing countries, sometimes called the

One Hundred Territories, the mortality rate in the first year of life was more than five times as high as that of infants in the advanced countries. In the next age group, from weaning through the fifth year, the mortality rate was 1 per thousand in the highly developed countries but as high as 40 per thousand in the developing countries. That is a disparity of 40 to 1.

Statistics know no grief. Yet even when they say, quite callously, that these mortality figures mean so many fewer mouths to feed, they burk the truth. An estimated 70% of the age-group 1-6 in the developing countries are suffering from severe protein-calorie deficiency which impairs growth and development, sometimes irretrievably.

The impairment would include physical, neurological, mental and temperamental damage. They would be nutritionally maimed in frame, nervous system, mind and emotions. They would be, in greater or lesser degree, the handicapped and the unstable, in countries where precarious development could afford neither the social cost nor the social risk. Thus, by our present neglect of nutritional deficiencies, we are already perverting the society of 1984.

We talk a lot about 'Investment in human resources'; and how 'Human resourcefulness is the key to development of the material resources of any country. . .'. This emphasis on humanity is a gratifying improvement on the classical attitude that development depended upon the exploitation of natural resources, with cheap labour to do the manual work. It is a recognition, in terms of enlightened self-interest that the material resources of the world have to be shared. The inescapable truth is that the wealthier countries, if they are to maintain or extend their own standard of life, will have to depend on the natural resources of the developing countries. These are now the independent countries, no longer submissive, no longer prepared to be the hewers of wood and the drawers of water, nor to have their lands treated as the quarries for raw materials for other countries. But to develop the resources which we want to share with them, they will have to upgrade their skills and produce their own trained people—trained in the scientific, technological attributes of the second half of the twentieth century. But consider the effects of present malnutrition. Children who are being damaged today by protein deficiencies will not be able to make their full contribution to the development of their country. Indeed, they may become a heavy economic and social liability.

COMPUTERISING COMPASSION

With this belated recognition of protein scarcity, which has been pretty obvious to those who work in the developing countries, the United States Food for Peace Programme is proposing to fortify and upgrade the protein value of their surplus agricultural products.

Accepting the fact that more than half the world's population is at present deficient in the foods necessary for well-being, how can we computerise compassion and measure misery?

The protein needs of man (and of his domestic animals) have been qualitatively and quantitatively established. It has been scientifically measured to the second decimal place how many grams per day of the eight essential amino-acids he needs for maintaining growth, for providing the requisite nitrogen balance and for developing disease-resistant antibodies. To ensure those he can turn to animal proteins, meat, fish, eggs and milk which, with intelligent anticipation of subsequent precise measurements, the pioneers of nutrition intelligently called 'the protective foods'. In addition, animal protein contains vitamin B₁₂ (cyanocobalamin). One could be an all-out vegetarian if one could supplement plant protein with methionine, lysine, and vitamin B₁₂.

With such precise laboratory knowledge, the Food and Agriculture Organisation and the World Health Organisation have specified the minimal protein requirements of man as a daily 60 grams per person of which 7 grams must be animal protein, 17 grams must be pulse protein and the balance of 36 grams can come from other vegetable and cereal sources.

The total world production of edible animal proteins, other than fish, is between 18 and 19 million metric tons. This provides 18 grams of animal protein per capita per day. But like all global food statistics which escape into per capita when the problem is per stomach, this is shockingly misleading. The animal protein availability to people in Oceania (which means Australia and New Zealand) is 130 grams per day, North America 76 grams, Europe 22 grams, South America 26 grams (again distorted by the disparity between the cattle-raising countries, such as Argentine, and the rest), Africa 9 grams and Asia 2 grams. Thus Africa and Asia are well below the minimal limits for protective foods. Some of this protein hunger could be redeemed. For instance, India has about 200 million Sacred Cows which is a cattle population bigger than that of the United States. They are worthless animals. Fortunately water buffaloes are secular and are now, with help from Oxfam, being bred for milk and meat. In Africa, cattle—however scruffy—are often currency.

Domestic livestock consume 300 million tons of protein a year, which is four times that of human consumption. As a through-put to provide what, after all, is the missing amino, this is bio-technological inefficiency. As Professor Scrimshaw and his colleagues in INCAP have shown with 'Incaparina' and as the Indians have shown with multi-purpose food, and has been found with 'pronotro' in Africa, it is relatively easy to replace animal proteins by cheap supplements from indigenous plant sources.

For as far ahead as one can foresee there will always be food-crisis situations. Famines, unfortunately, will recur. We have the example in the droughts of India and Southern Africa. On a world scale we ought to be able to plan to meet drought situations. I am not here discussing the possibility of climatic control or of artificial rain-making which may bring as many problems as they solve. I am thinking of a more rational conservation and distribution of world food surpluses, but even then there are bound to be local crisis situations. But one thing is plain. Countries and

regions must not become dependent on the surpluses of others. They must be enabled to increase their own food production and the whole world must combine to help them to do so. This is what we mean by 'sharing knowledge and skills' which is a people-to-people relationship for which there is no substitute.

What has impressed me in my association with OXFAM, both here and in the field, is the way it has recognised the need, not only for famine relief which was its first function and still its first charge, but its increasing emphasis on long-term self-help schemes, such as the loan of £100,000 to India for fertiliser and hybrid seeds to help increase food production by better methods on irrigated lands. In its immediate concern for the special needs of a famine-threatened India and the drought-affected areas in Africa, it has coupled its relief work with permanent improvements such as better water supplies, controlled grazing in Bechuanaland and experimental fish ponds in Basutoland.

One of the frightening things in my experience of famine situations and the movement of refugees is to see them in their extremity, eating the germ-seeds and the seed-roots on which their next harvest would depend. In these circumstances they are eating their own future and that is why OXFAM is far-sighted and enlightened in combining relief with long-term projects and with training.

SHARING KNOWLEDGE AND SKILLS

You are familiar with the saying 'Give a man a fish and you give him one meal for himself; teach a man to fish and he goes on feeding himself and his family'.

I also like the saying of the Chinese philosopher, Kuan Tzu, who, in the third century B.C., wrote, 'When planning for a year—sow corn. When planning for a decade—plant trees. When planning for life—train and educate men'.

The wisdom of the Ancient East thus recognised, as modern planners also must, that this is not a conflict of choices; they all belong together. Nations, like people, may feel differing degrees of urgency or impatience. To the man who has to sow corn or starve, planting a tree may seem a luxury and education an indulgence, but he will not have shade or a roof-tree when he wants it, and his children will be no better off than he is now, if, at the same time as he sows his corn, he does not plant the sapling or help to build a school. So, too, with Nations; they cannot ignore the clamorous necessities of the moment, but neither can they afford to plan the future use of their natural and human resources without foresight.

As former Director-General of the World Health Organisation, Dr. Brook Chisholm, put it: 'A mature person, in terms of the twentieth century, is one who can look two generations ahead'.

Two generations ahead will take us into the twenty-first century. The headline situations of today will be meaningless then. The urgencies of

relief which so properly concern Oxfam at the moment will be forgotten incidents but what it does now in people-to-people relationships and in sharing knowledge and skills and in 'planning for life' will be part of the inheritance of that second generation.

And this is more important than the political situation which as we see almost every day can only be temporary. Freedom, in terms of the self-determination of peoples, of lines drawn on maps, almost whimsically, of flags and anthems, is compulsive and unavoidable. We cannot have internationalism until we have nationalism, we cannot have super-nationalism until we have complete internationalism. It is all the process of growing up. Adolescent nations are like adolescent beings. They are obstreperous and unpredictable. They want to be seen as well as heard. Having been given the latch-key, they resent being told what company they should keep or how they should order their lives. But many of us who have observed the new nations—65 of them since 1945—during the recent peace-keeping crisis of the United Nations have been enormously impressed. They were behaving maturely while their elders, the Super Powers, were behaving childish. As Lord Caradon has pointed out, the United Nations is *their* organisation, which they cannot afford to see undermined.

Their home-base of freedom, however, is less stable. In the past five years over thirty countries, after their first experiments in democracy, have had upheavals with military revolts. Generals are the official receivers in political bankruptcy. But, again, this is the painful process of growing up.

To me it proves two things: Democracy is not for export and Freedom begins with Breakfast. The concept of democracy, the sovereignty of human rights, has, or should have, a universal validity but the practices of democracy, the constitutional expressions, must be indigenous. As Julius Nyerere has rightly said: 'Democracy does not always have to take a Westminster or Washington form. There is no imperative requirement of a two or multi-party system'. Britain can give them a wigged Speaker of the House and a mace, but how do you translate an unwritten constitution? As I had to remind Americans frequently in a U.S. college tour last year, the United States started as a popular revolution and as a one-party state. If, as we insist, at constitutional round-tables and the like, that emerging countries imitate the patterns which served our purpose, we are with the best intention doing them a disservice. Or, at best, creating something which will be discarded. After all, it is implicit in the term 'democracy' itself that it should come out of the people and out of the culture of the people. So, while I deplore violence, I see in the internal changes of the new nations a necessary adaptation with, one hopes, military 'caretaking' only an interlude.

Another thing which is foreseeable is a rejigging of boundaries which are quite unrealistic. In Africa, for example, they are administrative leftovers from the carve-up of the Berlin Congress. They are not even ethnically justified and economically they are absurd.

THE SUBSTANCE OF FREEDOM

There are no boundaries to the Revolution of Rising Expectations. People everywhere want the content of freedom. They want and their wants are modest—a better life for themselves and for their children. Without that fulfilment, political freedom is an illusion. Once they could blame their colonial overlords; now they have no one but themselves, or at least their governments, to blame. Poverty is their new overlord. If their governments do not, literally, deliver the goods, they will look for another government and another system. That, it is abundantly plain to me, is what has happened in Indonesia. The island of Java, the focus of the upheavals, was once a rice-exporting region; today there is chronic famine.

Two great revolutions—greater than any revolutions in Man's history—are in conjunction: The Scientific and Technological Revolution and the Revolution of Rising Expectations. The first can fulfil the second. The task is formidable, and the increasing population makes it more so, but given good will, imagination and foresight it is not beyond accomplishment. We have the knowledge and the means; what we need is the intention.

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[The above article is the text, slightly abbreviated, of the Gilbert Murray Memorial lecture, delivered on 1st April, 1966, at St. John's College, York, to the Oxfam National Supporters' Conference.]

CONSCIENCE

If civil authorities legislate for or allow anything contrary to that (supernatural) order and therefore contrary to the will of God, neither the laws made nor the authorisations granted can be binding on the consciences of the citizens, since God has more right to be obeyed than man.

POPE JOHN XXIII in *Pacem in Terris*.

THE CITIZEN AND THE LAW

Must the citizen ever for a moment or in the least degree resign his conscience to the legislator? Why has every man a conscience then? I think we should be men first and subjects afterwards. It is not desirable to cultivate a respect for the law so much as for the right.

HENRY D. THOREAU in *Civil Disobedience*.

CAPITULATION ?

SOME THOUGHTS ON NEW LEFT CATHOLICISM

THE anonymous author of "Letter to a Nephew" in the last number of THE AMPLEFORTH JOURNAL, himself no mean master of the technique of innuendo, commented that the unease felt about Catholic radicalism might well be justified, but that "we cannot tell until the innuendoes about these leftist bounders are turned into specific charges". This remark suggests what I believe to be the case; although we have lately heard a lot about leftist Catholics and their activities, most of us have only a hazy notion of what they are getting at. We learn that they are radically dissatisfied with the present structures of the visible Church, and then perhaps make an emotional judgment: either that they sound progressive and so must be all right, or that they sound extreme and so must be heretics in embryo.

Snap judgments of this kind, owing more to attitude than evidence, are the stuff of political and religious controversy; but if the Church as a visible community is to be strengthened and enriched by its present tensions, we have to get away from snap judgments and make a conscious effort in charity to understand what other Catholics are saying and why. Which does not, of course, mean that, when we have made the effort, we shall necessarily like or agree with what we find.

In the case of the Catholic Left—or "New Left"—the task of understanding should on the face of it be easy. Its adherents are unusually articulate. As well as writing regularly in "Slant" and "New Blackfriars", they have been at pains to publish in a cheap and accessible form a manifesto defining their position, and a related series of essays by one of their number developing certain aspects of their thought in greater detail.¹ The object of both these books is clearly stated: it is to persuade their fellow Catholics that being in the Church involves political commitment to the extreme left, with the corollary that society is further from Christian perfection in the capitalist/liberal democratic west and nearest to it (though admittedly with a very long way still to go) "in countries we have been successfully trained to think of as godless".²

It is, however, not this particular message which is to my mind the most interesting feature of what its adherents call "the Slant Position". On grounds of historical probability alone it seems to me unlikely that so extreme a formulation of the Christian's duty will ever find general acceptance among English Catholics. What is more interesting for thinking Catholics, whatever their political complexion, is to understand the stages in the argument which have brought the Slantists to make this extreme claim, their mode of thought and its theological implications.

¹ "Slant Manifesto" by Adrian Cunningham and others; and "The New Left Church", by Terence Eagleton. Both published by Sheed and Ward, 1966. It is on these two books that the assessment of "the Slant position" which follows is mainly based.

² "The New Left Church", p. 98.

Unfortunately this is not a straightforward undertaking. In the first place, the Slant Position itself is still in process of evolution and it is often unclear whether they are exploring an idea or committing themselves to it. Thus they will make the same point in an extreme form in one passage and in a much more moderate form elsewhere. Mr Neil Middleton, for example, was quoted in "The Tablet"³ as writing in "Slant": "If we really want to engage in serious ideological struggle with this enormous and corrupt organisation [i.e. capitalist society] in England, then we must be clear that what we are working for is the overthrow of the Church as we know it". On the other hand Mr. Eagleton, whose language is in places equally extreme, appears at the very end of "The New Left Church" to be a good deal less absolute: "to make a Christian society is not to begin from scratch, but to extend what we believe already exists as a real fact in the liturgical community. We begin from the future, as it exists now in the liturgy, and make this live in the present. What kind of struggle making it live will entail is uncertain: at the moment we are still exploring. . ."⁴

The authors also employ a highly specialised language unfamiliar to the ordinary English reader, shot through with what I take to be the jargon of psychology and remote from the English empirical tradition to which they make an occasional ritual genuflection. It would, for example, be hard to disagree with Mr Eagleton that he may be thought "to risk obscuration" in the following passage:

"When Christ told us that what we did to others we did to him, he meant that he was to be the interiorised ground of that reciprocity of subjectives which constitutes human community."⁵

Extensive reference, too, is made to a wide range of writers some of whom the average English Catholic has probably never heard of and many of whom he has almost certainly never read. Mr Eagleton, never quite sure whether he is writing theology or literary criticism, is particularly fond of this technique. Among many lesser known names, he freely cites Leavis, Miller, Lawrence, Ibsen, Eliot, Forster, Sartre, Mallarmé, Thorm Gunn, Orwell, Heidegger, Hoggart, Raymond Williams, Mill and of course Marx. There is no single direct quotation in the whole book from the Gospels, which are referred to five times altogether. Papal utterances are mentioned only to be disagreed with. If, as he says, Mr Eagleton is writing to persuade his fellow Christians to take a new view of Christianity this is an odd way of going about it.

The final difficulty, and perhaps the most significant, is personal. An Amplefordian of my generation, however much the Council may have widened his horizons, writes almost inevitably out of the heart of the English Catholic establishment to which, willy-nilly, he belongs. Its deep

³ "The Tablet", 19th Nov. 1966.

⁴ "The New Left Church", p. 179.

⁵ *Ib.*, p. 167.

commitment to the traditional forms of Catholic piety and its habituated loyalty to papal and ecclesiastical authority in its old and most intelligible sense have formed his thinking; so has his place in the wider English social establishment to which Catholics have in many ways consciously sought to conform. This complex of attitudes (for which I make no apology) is precisely the target at which, all the time, the Slantists are really aiming their keenest shafts. Like all writers of the left, their real and bitter enemy is privilege; and for them a privileged Christian is quite simply a contradiction in terms. That privilege can have good results—create a widening group of educated people enjoying intellectual independence and intellectual tolerance—is no defence. It is “the product of social exploitation”, and if it produces and seeks to diffuse liberal values, these are no good either because they “can only exist within a leisured class”.⁸ The harassed barrister working over the weekend on his brief and trying to help with the washing up as well, or the civil servant at his desk until 8.0 o'clock at night, may wonder where this leisured class of exploiting liberals is to be found. However that may be, my point is the obvious one that there is a fundamental conflict of prejudices between the Slant position and my own which is an obstacle to mutual understanding and makes objectivity difficult.

Having got this far, some readers of THE AMPLEFORTH JOURNAL may be asking themselves if the effort at understanding is really going to be worth while. The answer is that although the number of Catholics committed to the full implications of the Slant position is (and I believe will remain) small, many of the ideas it embodies are in general harmony with the contemporary climate of thought among the younger intellectuals in this country and elsewhere. They also owe much to the thinking of “progressive” theologians abroad, especially in Holland and Germany. Although, therefore, we may not agree with the Slantists that their position has “established itself as the first stream of original and creative thinking to appear within British Catholicism for many years”,⁷ we must expect it to exercise within the Church an influence disproportionate to its small number of adherents.

Apart from its impregnation with Marxist thought, the two main components of the Slant position as I understand it are Enthusiasm (in the eighteenth century or Knoxian sense) and an aversion from the supernatural, which derives partly from legitimate suspicion of “other-worldliness” as a form of escapism, and partly from the prevailing intellectual ambience of contemporary England. A deep rooted hostility to authority in any operable form might be adduced as a third, subsidiary, strain

This is not as surprising a mixture as it may sound. Political radicalism has always been to some extent the secular counterpart of religious enthusiasm, and the true radical's impatience of mere reform is a reflexion

⁸ “Slant Manifesto”, p. 40.

⁷ *Ib.*, p. 150.

of the enthusiast's intolerance of institutional religion. The Slant position embodies both these attitudes. In the words of Fr Herbert McCabe, O.P., “the real division . . . seems to lie between ‘progressives’ who are reformers and those who are radicals—between those who seek to improve and humanise the present organisation of the Church, and those who have a vision of a quite new kind of Church [my italics] and who see reforms as merely masking the problem”.⁸ This is one of the central themes of New Left, as of Marxist, writing. Society in the western world as it exists today, and the Church itself as it exists within that society, are so corrupt that any attempt at reform is misconceived; indeed it will only make matters worse: “the radical feels . . . that reform will not cure the ills, but merely smother them until they burst out with new virulence in some other way”.⁹ This attitude (the word “feels” above is significant) derives not so much from any considered analysis of society as it really is or is likely to develop, as from an emotional aversion from any sort of compromise with injustice. “Christianity is an extremist belief . . . [it] sets itself against compromise and half measure; it tells us to pluck out eyes and walk two miles instead of one . . .”¹⁰ This, to use the jargon of the day, is an authentic Christian insight; it is also, wrenched out of the whole context of the Catholic tradition, an authentic mark of the enthusiast. It must be all or nothing. The claim the Slantists make, Mr Redfern tells us, is not that Catholics see their political commitment in different ways, and the radical Catholic sees this “in terms of commitment to the policies of the socialist, unilateralist and internationalist left. It is not even, singly, the claim that Christianity today can be realised only in political terms . . . which coincide with the objectives and programmes of the left. The full claim is stronger . . . namely that, at this time and in this society and world, it is only in these radical socialist terms that Christianity is any longer intelligible and meaningful, let alone realisable”.¹¹

It was at about this stage in the argument, one imagines, that Mr Woodruff hit upon “nefarious nonsense” as the *mot juste* to sum up the Slant position;¹² and indeed it is difficult to resist the conclusion that the working out of this position as described in “The Slant Manifesto” and “The New Left Church” is an object lesson in intellectual intemperance.

Here is a group of thoughtful Catholics, apparently of high intelligence, wide reading and great Christian compassion, who find it inconceivable that any Christian conscience, unless hopelessly compromised by environmental and casuistical habits of morality, could tolerate American policy in Vietnam or the preservation of peace by nuclear stalemate. That the institutional Church does not condemn these things unequivocally is for them self-evident proof of its corruption, of grave deviation by the Pope

⁸ “New Blackfriars”, January 1966.

⁹ “Slant Manifesto”, p. x.

¹⁰ “The New Left Church”, p. 2.

¹¹ “Slant Manifesto”, pp. 152-3.

¹² “The Tablet”, 19th November 1966.

and the bishops from authentic Christianity. Yet they cannot see that a similar line of reasoning may also apply the other way round. Is there not something rather rum about a professedly Catholic way of looking at the world which leads Catholics to conclude that the whole system of Catholic spirituality, with its emphasis on personal access to a transcendent God, has been misconceived; that the true nature of the Mass and the Sacraments has been obscured at least since the Dark Ages; and that the Gospels are essentially a social and economic programme which could, in an industrial society, be more intelligibly expressed in Marxist terms?

And yet the Slant position is not in its intention destructive. On the contrary it has something positive and constructive to say, and asks questions—notably about the compatibility of Christianity and social inequality—to which there are no comfortable or easy answers. At the very root of the Slantists' position, it seems to me, lies a sense of guilt in the face of Marx's famous charge that religion is "the opium of the people"; that religion in fact is an escape from, rather than a means of confronting, reality. The essential mistake they make is to sacrifice, in expiation of the guilt they feel, the whole supernatural dimension of their religion.

In spirit the Slantists look back to the nineteenth century and visualise the intolerable squalor of Engels' Manchester, the whole system of ruthless exploitation which *laissez-faire* capitalism and the industrial revolution fostered. They see, as Marx saw, a situation "crying to Heaven for vengeance"; and they believe that the Church not merely condoned it, but bore a triple responsibility for it. First, because its assertion of the right to private property seemed to sanction the position of the rich at the expense of the property-less poor; second, because the deeply personal character of post-Tridentine spirituality allowed Catholics to think of their relationship with God as something quite separate from their relationship with their fellow men, from whose miseries they could therefore dissociate themselves; and third, because Christian emphasis on the next world served as an excuse (both for exploiters and exploited) for inaction in this one, and removed the incentive to create here and now a society based on love and compassion. These were the inescapable connotations of religion in Marx's mind, and it is religion in this sense—and God in this sense—that Marx rejected and that Christians too must reject.

How far this analysis stands up to serious examination is a matter for the historians. At this time of day few of us would (I imagine) deny that there is more than an element of truth in it. But it is easy, at this distance of time and in the present intellectual climate, to undervalue or dismiss the sense of Christian service and love which found expression in the nineteenth century in so many new religious orders and lay institutes. It is easy to overlook the countless priests, nuns and laymen who gave their lives among the poor and died of the cholera; or to ignore the fact that Bishop Ketteler of Mainz was laying the foundations of modern Catholic social teaching (which the Slantist in any case sees as "bankrupt") almost at the same time as Marx was writing his manifesto. There is also

the point—and the Slantists make a lot of this in other contexts—that the Church is set in history and is to a larger degree than we used to admit conditioned by the dominant thinking and attitudes of its time. Individualism was as deeply rooted in nineteenth century Europe as secularism is in twentieth century Britain.

The Slantists of course concede that western society no longer sees a nineteenth century aspect (they are not so sure about the Church), but they contend that the basic injustices remain. For all their sophistication, like all enthusiasts they prefer their categories simple. Society, for them, is still divided into the exploiters and the exploited, and the wage earner under Capitalism inescapably "alienated" (a central idea, this) from his work. The disappearance of the grosser excesses of Capitalism, which they continue to speak of as an abstraction with a malign life of its own, has only served to disguise the essential injustice of the system. "Capitalism, faced with the demands of a powerfully organised working class movement . . . can no longer get away with allowing starvation or brutality or mass unemployment as it has often done in the past. But . . . it . . . is thwarting other, equally vital needs . . ." ¹³ This personification of the system obscures, for the Slantist, the fact that individual human consciences have become and are becoming more alive to social injustice and that this has transformed and is transforming society all the time. Indeed, for the Slantist this is irrelevant; for he must "reject the idea of personal charity" ¹⁴ or at least view it as a wholly inadequate response which will rather "make the situation worse by easing the inhuman results of these structures [i.e. of capitalist society] and thus diverting people's attention from their evil". ¹⁵ In an industrial society ¹⁶ the Christian must think (whether exclusively or not is unclear) in terms of wider relationships and institutions. His job is not to try to love his neighbour in the literal sense, but to create new legal, social and economic structures so that his neighbour can live a fuller and more human life. The traditional Christian will at once object that the latter objective does not exclude the former; but if he studies Slantist writing he will soon discover that false antithesis of this kind is a recurrent pattern in Slantist apologetic and is indeed responsible for the extremism of its conclusions.

One of the weaknesses of the Slant position, even in its own terms, is that although it sees the Christian's primary duty as being to work by political means to replace existing social and political structures by a

¹³ "Slant Manifesto", p. 32.

¹⁴ *Ib.*, p. 14.

¹⁵ *Ib.*, p. 8.

¹⁶ It is worth noticing in passing that the Slantists' critique of contemporary society, much of which is penetrating and just, can in general be applied to any complex industrial society, and that some of the features they criticise most sharply are not peculiar to "Capitalism". No serious evidence is adduced, for example, to show that the worker at the factory bench in Stalingrad is less "alienated" from his work than he is in Chicago. There is a reference of studied vagueness to the success of workers' control factories "in some societies" by Mr Eagleton, but we are not told where they are.

human community for which the eucharistic liturgy is to provide in some sense a model, it has not yet succeeded (and this is frankly admitted) in translating this vision into any sort of coherent, let alone practical, political programme. It appears to prefer communist régimes to any others, but, as we shall see, recognises that they are not wholly satisfactory. Although the notions of "community" and "democracy" are central to Slantist thinking it is far from easy to grasp exactly what these terms signify. The Slantists object strongly to comparing society to a family, because the latter image can be used to inculcate paternalist attitudes to authority; yet it is precisely to the family that Mr Eagleton has to turn as an example when he gives the fullest and most sympathetic account of the notion of community in his book.¹⁷ Similarly, with democracy. Parliamentary democracy is dismissed by Mr Eagleton as a piece of mystification, but this does not prevent him from assessing that "Until the Church returns to its early practice of electing its ministers [i.e. priests] no real democracy is possible".¹⁸

This does not mean that the Slantist notion of community can be dismissed as too muddled to be of interest. On the contrary, it is a notion which in its essence all Catholics will recognise as valid, and as owing much to earlier Catholic teaching (including that of Pope Pius XII) on Our Lord's Mystical Body. The tragedy of the Slant position is that it has chosen to express this notion in terms which appear to exclude any personal or private spirituality and indeed to leave very little room for the human person at all. (The idea of an individual in any sense is abhorrent to the Slantist.) "Experience of the liturgy will mean that Christians will be instinctively hostile to any attempt to dilute the idea of community, to separate an individual and society. Christians will have to reject the idea that society is a collection of free and autonomous individuals. . . . They will recognise, with Karl Marx, that society is a sum-total, not of individuals, but of relationships—not men in isolation, but a dynamic whole."¹⁹ And again, "Christ is present to me, not because I am personally devout but *simply because* [my italics] I am part of his community. . . ."²⁰ And "we are saved, not by the intensity of our private love for God, we are saved by the degree to which we create community in the world."²¹

Here again the ordinary Catholic will detect a disturbing use of false antithesis, the intellectual intemperance which leads the Slantist to rush from one wrong emphasis (excessive individualism) to the opposite (Marxist collectivism). Would we not have our priorities right if we said instead that a Christian's personal love of God should *find expression* in his efforts to create community in the world? If Our Lord meant otherwise, would

¹⁷ "The New Left Church", pp. 147-8.

¹⁸ *Ib.*, p. 114.

¹⁹ "Slant Manifesto", p. 13.

²⁰ *Ib.*, p. 12.

²¹ *Ib.*, p. 6.

He not have reversed the order of "the two greatest commandments of the Law"?

It is all the sadder that the Slantist should use his vision of community to devalue the individual person, when Christians have in the revealed doctrine of the Blessed Trinity the perfect model of a community in which each person is completely himself and yet together with his fellows forms a complete and harmonious community. But (I speak from memory) the Slantists do not mention the Blessed Trinity: like the society in which they live, they do not like Mystery.²²

Since the Slantists have chosen to interpret community in Marxist rather than traditionally Christian terms, they are of course vulnerable to the argument that we have seen Marxist communities in action, and do not like the look of them. There may not be much reflection of the *Civitas Dei* in the individualistic, competitive, self-seeking society of the west; but is it any more visible in the sterile repression of Ulbricht's Germany, or the drab and alien régimes which the other East Europeans have come to tolerate without ceasing to despise? Mr Middleton at least is uneasily aware of this dilemma and admits that the socialist revolution in Russia has suffered a "degeneration";²³ and Mr Wicker does not favour replacing "liberal" régimes by "totalitarian" ones. Fr Laurence Bright, on the other hand, seems to have forgotten about Stalin when he writes "Secular power . . . may mysteriously become evil from time to time—the régimes of Hitler or Ian Smith would be modern examples".²⁴

For the Catholic however this line of attack is little more than a debating tactic. My real objection is that the notion of personal encounter with God is so central to the Christian tradition that to obscure it is to obscure an essential feature of the Christian message. To be alone with God: Our Lord himself set us this example, and Christian saints and mystics, hermits, anchorites and solitaries have followed it ever since as a way of life. Every layman and laywoman, living in the world and working, as the Slantists would rightly have us work, to create community, should feel the need from time to time to be alone with God in prayer. When the Slantist seems to strike at this need and writes contemptuously that "there is no private hot line between us as individuals and God",²⁵ he is striking at the heart of traditional Christianity; his insight, if I have rightly understood it, is destructive. For although we are all members of Christ's body, and members of one another, we are also persons in the image and likeness of the persons of the Blessed Trinity. The conflict

²² This distaste is well displayed in Mr Eagleton's discussion of the Eucharist and the other sacraments on pp. 73 et seq. of "The New Left Church", where he explains them in linguistic terms. It is difficult to judge how far he is really pressing his analogy, but he leaves one with the impression that Our Lord is present in the consecrated host in the same way as its meaning is present in a word.

²³ "Slant Manifesto", p. xvi.

²⁴ *Ib.*, p. 189.

²⁵ *Ib.*, p. 172.

between the individual and the community is, for the Christian, a false conflict: Christ is present to us in both. We are the branches of Christ's vine; but we are also persons, to each one of whom Our Lord may say, as he said to the Good Thief: "This day thou shalt be with me in Paradise". In the circumstances of modern industrial society, when the individual seems to count for less and less and we all feel at the mercy of trends and forces and great anonymous organisations, this is an aspect of the Christian message to be proclaimed more clearly than ever, not to be played down and explained away.

And this brings me to the crux of my quarrel with the Slant position. The Slantist dislikes the notion of an individual relationship with God because (it seems to me) he finds the whole notion of a transcendent God suspect. In perhaps the most revealing passage in either of the books under examination, Mr Middleton writes: ". . . we must not lose sight of the fact that it is this world we are called upon to transform—we *have no other* [my italics]. We are not asked to think in terms of another world, another order; *this* is our world and it is in the terms of *this* world that we must transform it".²⁶ If this passage means what it appears to mean, and is read in the light of the Slant manifesto as a whole, I believe that it is as contrary to the whole sense of Christian revelation as it is in harmony with the intellectual climate of today.

The Slantist is intensely and rightly aware in other contexts of the dangers of what is called "milieu Catholicism", of a Church so deeply embedded in a bourgeois society that it absorbs instead of challenging accepted bourgeois values, and so, when the test comes, as it came in Hitler's Germany, the Church capitulates. Without accepting that thesis in its entirety, I accept its force. But the Slant position, it seems to me, represents milieu Catholicism of another and equally dangerous sort. If its thinking is carried to its logical conclusion there will be capitulation of another kind, and we shall be left with a Church stripped of its supernatural content, open indeed to the world, but offering nothing which the world cannot discover for itself.

I am reluctant to believe that the adherents of the Slant position have yet made this capitulation. Mr Wicker and Fr Laurence Bright, for example, write with perception and sympathy about the value of tradition and the institutional Church. The others too are, on their own admission, still exploring the implications of their own thinking. They have much of value to say to their fellow Catholics about the nature of the Church and of society. But they will only succeed in getting their message across if they can assure us that they are not draining the Church of its supernatural life; that although this world may be all we have while we are in it, it remains "a very little thing in comparison with eternity"; and that it should be the prayer of all Christians not only that a community of love may be established on earth, but that in the words of St Thomas More "We may all meet merrily in heaven". So far however the majority

²⁶ "Slant Manifesto", p. xv.

of the Slantists show no sign of doing this. On the contrary, I am afraid they would reply that in asking for such assurances I have missed the whole point of what they are trying to say.

DAVID GOODALL.

UTINAM ET NOS

In memory of THE REV JOSEPH COLTMAN M.A.

Principal Curate of the Minster
 where, for the space of twenty years
 he preached the Gospel to the poor
 with a truth and piety almost apostolical.
 "Glory to God and goodwill towards men"
 were written on the tables of his heart and
 expressed in the cheerfulness of his countenance.
 His conversation and his manners were full of the
 simplicity of nature,
 and the pleasantness of wisdom.
 Gifted with a peculiar felicity in communicating
 knowledge, he devoted much of his time and talents
 to education,
 training up children in the way they should go,
 forming the young in Christian principles and persuading
 men by the authority of doctrine and by the silent
 witness of virtuous example.
 Nor did his love cease till he was admitted
 (as our hope is) to a more intimate communion with
 His Master in Heaven
 Whom he had so duly followed on Earth, there to
 receive the gracious benediction
 "Well done thou good and faithful servant"
 "Enter thou into the joy of thy Lord."
 He died June the 19th 1837.
 Aged 60 years.

(an epitaph from Beverley Minster.)

ORTHODOX AND CATHOLIC

This article can best begin with an account of events that I personally experienced in my own country of Yugoslavia. Since it is more or less equally divided into Catholic (the Croats) and Orthodox (the Serbs), it contains on a small scale all the problems and hatreds that divide our two Churches.¹

Twenty-five years ago, in the January of 1942, I was a newly ordained priest in the city of Novisad on the Danube in Northern Yugoslavia. We were occupied by the Hungarians whose rulers were, professedly, very devout Catholics. Their army was officially under the protection of Our Lady, they had chaplains and were closely linked with the Church. A deputy of the police-run Ministry of Education who was sent specially to this area of occupied territory was a Roman Catholic priest; I know because he interviewed me.

My first experience of Catholic occupation was this. I was an officially qualified teacher of religion, and we were building a chapel at the school in order to give the poor children unable to attend church services an opportunity to do so. We therefore brought some of the Holy Icons and started the celebration of the Holy Liturgy in a class-room, while preparing the ground for the chapel. In the same school there were also Roman Catholic children who had their own church not far away and a resident chaplain; so we thought the arrangements quite fair. But a few days after the arrival of Hungarian troops, I found the Holy Icons thrown out by the local Roman Catholic priest, and he said to me: "Take those away, otherwise I shall throw them out into the dustbin!"

Very soon after that there was very severe raid by the Hungarian army on the local population, in which some eighteen Serbian Orthodox priests perished. Some of them were killed in their homes with their wives and children. As you know, our priests are married, and fanatically minded Hungarian soldiers killed, as they thought, these unclean marriages.

Across the river in Croatia the situation was even worse. It will be enough here to tell you that from 700,000 to 800,000 people were massacred by the Catholic *Ustachi* who were officially linked with the Church and hid their chaplains with them; everything was done *ad majorem Dei gloriam*. Many churches of the Serbian Orthodox were burned, some with their people inside them.

It is of course true that the Orthodox were not idle and that whenever the *Chetniks* were able to get hold of *Ustachi* or Roman Catholic priests, they did the same; but of those who suffered, the great majority were Serbian Orthodox. And the whole business was based on the idea that

¹ The author is an archpriest of the Serbian Orthodox Church, of a family Russian by origin, that settled in Yugoslavia after the Revolution. He is the father of Mr Vladimir Rodzianko, who was one of the leaders of the Russian expedition.

those who were outside the Roman Catholic flock and not in obedience to the Pope had to be eliminated because they were worse than the pagans. The hatred was such as to be not merely un-Christian but inhuman. This period fulfilled Our Lord's words that "there will be times when men will kill you and think they worship God by doing so". And how was it possible for Orthodox people not to see all these things as in continuity with the atrocities of the Crusaders? What we suffered was too like what was suffered, for example, by the people of Constantinople in 1204, as described in the letters of Pope Innocent III.

Nor did the establishment of a godless government bring fellow-Christians together. I remember how in 1945 I was in charge of a camp of Orthodox refugees in a deserted village. Easter was approaching; there was a Roman Catholic church in the village, with neither priest nor faithful. The authorities, when asked if we might use this church, said that to avoid provoking religious dissension we would have to ask the local Catholic bishop. I went to see him; he was very polite but his answer was unequivocal: "It is better that the Godless take over this church by force than that I should of my own free will give it to the Orthodox." So we celebrated Easter in private houses, and the Godless in due time used their right of force and turned it into a cinema.

I tell these stories not with any purpose of arousing or perpetuating sectarian hatred, but simply because many Catholics are quite unaware of the scale of the problems dividing us. We have to face facts as they are, and recognize that when followers of Christ can do such things to each other, it represents a major triumph of the Evil One, out of which we can find our way only by repentance, mutual forgiveness and Christian love. But the beginning of ecumenism for us will have to be the realization of how much there is to repent of, how much to forgive each other and of how many obstacles love will have to conquer. And I hope that when Catholics encounter difficulties with Orthodox, they will remember such stories as those I have told and consider that perhaps there is something to be said on the other side and that it is possible to be convinced that Rome is wrong, even grievously wrong, and to be neither stupid nor wilfully blind.

Most Catholics are in fact uninterested in ecumenical relations with the Orthodox Church, partly because they are conditioned to think of Her as very far away and partly because they have so imperfect an idea of the issues dividing us. They are told that doctrinally the Orthodox are extremely close to the Catholic Church; of the grave dogmatic problems, not to mention the cultural and historical ones, that separate us, they know nothing. So when confronted by the actual human resistance and uncompromising otherness of the Orthodox Church, they get an impression of some kind of mysterious supernatural obstinacy about the Orthodox, rather as there is about the Moslems (everyone knows how difficult it is to convert a Moslem), and just stop thinking about the matter.

Now I wish to suggest that the Orthodox Church, whatever else She

is, cannot reasonably be thought of as "very far away" and that, in consequence, Catholics would do well to start thinking about Her.

In the first place the world is shrinking. Nobody now can contract out of care or responsibility for whole areas of the human race. Modern communications have made us too immediately aware of the fact that we are one community. People's feelings on racialism illustrate this well enough. But, after all, Yugoslavia is closer than Sharpeville; Athens is not so far away as Selma; Russia is a good deal closer than Mississippi. It would be odd to give all one's attention to problems far away, and none to those on the doorstep.

In the second place it is simply out of date to think of Orthodoxy as something that belongs to the forgotten lands beyond the Iron Curtain. Thanks to the great movements of population after the First and Second World Wars there is now an enormous Orthodox diaspora in Western Europe. In Great Britain alone there are now more than 150,000 Orthodox faithful and in France over 300,000. In the United States, where the Orthodox Church is recognized "as a fourth major Faith of the U.S.A.", there are over 3,000,00 of them and the Church is growing. The Orthodox Church has been established there since the eighteenth century and the flow of the Orthodox into the country and conversions of local Americans are still going on.

Thirdly, it is simply a fact that the greatest challenge to Christ today comes from atheistic Communism, and the corollary to this fact is that the greatest part in meeting this challenge is being borne by the Orthodox Church in the countries behind the Iron Curtain. And those who think they have the cause of Christ at heart must give full weight to these facts when they consider whether or not to pay attention to ecumenical relations with Orthodoxy. And they must also remember that it is mere pipe-dreaming to expect most Communist peoples to hear the call of Christ from any one save the Orthodox Church; it would be naive indeed to think, for example, of Russia being evangelised by Catholic missionaries.

It follows then that the relationship of the Orthodox and Roman Catholic Churches cannot fail to be one of the central Christian problems of our age. And that being so, let us rejoice to see that this new age has started so well. When the Holy Father of Rome and the Holy Father of Constantinople met in the spirit of Christian brotherhood, when they officially put aside the 1054 decrees of excommunication, and when quite recently Patriarch Athenagoras announced for his Church that the Pope of Rome should be commemorated in the Holy Liturgy under the title of "Patriarch of the West and First Patriarch" according to the tradition of early Christendom as *primus inter pares*, many saw a possible beginning of united witness.

This rejoicing is good, but one must remember that consideration of the essential divisions has not yet begun and will take much time, prayer and effort. There is no place here to go into all that lies behind the

divisions and gives rise to the different characters of Eastern and Western Christianity. It is enough here to remind Catholics that, as they look on Protestants, so do we look on them; that is to say, we consider that the Orthodox Church is the one Church of Christ, and that the Roman Church is a local church or patriarchate that has cut itself off. If you remember this attitude of ours, a lot of things will become plain.

What then is to be done? At the highest level we see the work of the Pope and of Patriarch Athenagoras; we see the decree of the last Rhodes Conference allowing individual Orthodox churches to begin dialogue with the Vatican. All this is important, indeed indispensable. But let us remember that Popes and Patriarchs and theologians cannot operate independently of their people; history shows several examples of "reunions" that were pushed through by high-level negotiations but failed utterly because they were not ratified by the people. It is in the hearts of local Christians that reunion must be prepared. The time for negotiation has not really come. Fraternal charity must first be established; not enough on either side as yet either know or want to know about the other. The barrier of mutual ignorance, mistrust and even hatred is still too high. We must be content to do our small part; in the Lord's time charity will ripen into desire for union, and only then will it make sense to think of formal negotiations.

I will, therefore, end this brief article with a word concerning the work that has been done by the Abbey of Ampleforth in this field. It has worked with simplicity and without ambition, having no other aim than the increase of mutual charity and respect. The process was begun by Abbot Herbert, who in 1960 sent the gift of an icon to the Abbot of Zagorsk. (This occasion was my first contact with Ampleforth, as I was asked to translate his letter.) In 1962 a representative of Ampleforth visited Zagorsk again, met the Abbot, exchanged fraternal greetings and presented him with a copy of the Rule of St Benedict. Then in late 1964, when His Holiness the Patriarch of Moscow visited this country, one of the brethren went down to represent the Abbot at the reception given for the visiting delegation and at the patriarchal Liturgy. Subsequently a representative of the AMPLEFORTH JOURNAL was granted an interview with His Eminence Metropolitan Nikodim of Leningrad; the article which appeared in the February issue of 1965 was very widely quoted.

The fruit of all this was seen when the time came to prepare for the Russian expedition. It was given an explicitly pilgrim character by Ampleforth's request to visit Zagorsk and to attend the Patriarch's Easter Liturgy in Moscow, and it was placed under the patronage of St Sergius. By now, to put the matter plainly, the Orthodox trusted Ampleforth, and their response to these requests could not have been warmer. It included a permission, literally unprecedented, for myself to visit Ampleforth and celebrate a Liturgy in the abbey church for the boys going to Russia, a permission granted with the brotherly approval of some other Orthodox bishops and by the representative in this country of the Serbian Patriarch,

the Rev Father M. Nikolic, for a Liturgy that was probably the only one in the entire world that day, as it was on a Lenten weekday when we do not celebrate. Of the actual pilgrimage to Zagorsk and the Midnight Mass at Moscow I do not have to speak. It is enough to say that such things were made possible only by the willing co-operation of such men as Metropolitan Nikodim, of Leningrad, and Metropolitan Anthony Bloom, the patriarchal Exarch for Western Europe.

In all this we see the illustration of the simple Christian law that love comes first. As His Holiness Patriarch Athenagoras said with reference to reunion, "Theologians must not forget love; it is love that unites." Ampleforth has been content to obey this law. All one can say is that from a field so well prepared the Lord will surely bring a harvest.

ARCHPRIEST VLADIMIR RODZIANKO.

MARRIED LOVE

If you marry only a body you will soon enough have exhausted its mysteries and you will find yourself looking for another. If you marry only a heart, you will soon enough have exhausted its depths and you will find yourself drawn by another. If you marry a man and even more so if you marry a son of God, then if such is your desire, your love will be eternal. For it is the infinite, transcending as it does both husband and wife, which makes it possible for them to make their love eternal.

MICHAEL QUOIST in *The Christian Response*.

THE INSTITUTIONAL CHURCH

by

GREGORY BAUM, O.S.A.

'Tis an ill wind which blows no good. The demise of Charles Davis and the Dominican storm-in-a-teacup threw up a fruitful reaction among the writers, which cleared the air of pre-existing tensions fast becoming oppressive. *The Tablet* carried articles and correspondence on the Church as an institution, on authority and conscience, and on the rights of personal decision: most notable were two articles by the Regent of Blackfriars, Oxford, Fr Cornelius Ernst, O.P., the second entitled *Lumen Gentium*. From America has come an equally valuable *apologia* for the Church as an institution, entitled "The Mystery of Salvation is Celebrated in the Church". By permission of the American Catholic weekly newspaper, *The National Catholic Reporter*, we republish it here. It is from the pen of a fine Canadian theologian, who is presently director of the Centre for Ecumenical Studies in Toronto and a consultant of the Secretariat for Christian Unity. Born in 1923 to a Berlin Jewish family, he came to the Church aged 23 "from paganism, not from Judaism" as he explains, and immediately entered the Augustinian Order. He did his theological training at Fribourg, and has since done a lot of writing. This article was written to answer Charles Davis' statement in *The Observer*, 1st January.

Reading Charles Davis' statement in *The Observer* I found myself in sympathy with him and yet not tempted to follow him in his decision. I understand the painful soul-searching that goes on in a Catholic theologian who regards a papal teaching on a moral issue as erroneous, and hence looks upon it as misleading people, leading them into confusion and producing suffering among them.

I agree with Charles Davis in his analysis of the papal position on birth control. I agree that all too often the hierarchical Church shows a bureaucratic unconcern for truth, for what thinking people think, for persons. I would even go a little further and suggest that the hierarchical Church's presentation of divine authority as a legislative reality, accompanied at times by an indifference to the well-being of persons and the power of truth, may tend to falsify the very image of God in the hearts of Catholic people: for do we not often regard God as a mighty law-giver who insists on His own abstract principles against the well-being of people and the insights of common sense?

Where I do not follow Charles Davis is in his theological evaluation of the institutional Church. Charles Davis claims that "the elaborate institutional set-up" which has developed in the Western Church is regarded by the Catholic Church as an absolute. I do not think that this

is so. The Catholic Church proclaims and teaches that the Church's episcopal structure and the Petrine primacy within it are the gifts of Christ to His people, but "the elaborate institutional set-up", i.e. the highly centralized administrative apparatus, the outmoded governmental procedures, the present codification of law and, indeed, the very understanding of the role of law in the Church—all this is by no means regarded as an absolute in Catholic teaching.

On the contrary! According to Catholic teaching as formulated at Vatican II, the present elaborate institutional set-up is not in conformity with the doctrinal ideal; it is in need of reform. The emphasis on the local Church, the teaching on collegiality as a new context for papal primacy, the demand for dialogue and participation, the recognition of the prophetic office in the Church as a necessary complement, and sometimes corrective, of the teaching office of the hierarchy—all these doctrinal realities, while admittedly existing mainly on paper, offer an authoritative critique of the present elaborate institutional set-up. The teaching of Vatican II enables us to distinguish between papalism and papal primacy.

I believe that Christ's gifts to His people include the institution. While I, too, suffer when authority is being abused and institutions attach an exaggerated importance to themselves, I would hesitate to entertain resentment against the institution as such. Institution is absolutely necessary for the promotion of social life on this earth. The early capitalistic dream that the concern of each man for his own prosperity is the best guarantee for the well-being of the whole community is, to my mind, totally unrealistic. This dream has no validity for the economic community; nor has it validity for the spiritual community of the Church. Christian life cannot be promoted and perpetuated without institution. The realities of worship, education, common witness and united action demand institutional forms. The most perfect communion of men on earth cannot be given permanence without institutional forms.

It seems to me important that people remain open to the institution and clarify their own feelings in regard to it. Resentment against the institution as such is ultimately damaging to life, even to personal life.

At the same time, the institution is subject to pathological deformations. Charles Davis himself speaks of pathological patterns in the life of the institutional Church. I am convinced that in presenting the struggle of Jesus with high priests, Pharisees and Sadducees, the New Testament reveals to us the illness of the institution, not simply the illness of the Jerusalem synagogue at that time, but the illness threatening every institution, including the ecclesiastical establishment. The Gospel is God's Word to create human self-understanding; it is moreover the Word of God to create the self-understanding of the community, more especially of the Church. As the institutional Church must continually find itself in the apostles and their union with Christ, so it must also regard the unwillingness of the religious authority to listen, to learn and to change as a constant possibility for the institution today. In the past we have been reluctant

to apply the Gospel message on the deformation of the religious institution to the Church herself. It was precisely the unwillingness to apply Christ's struggle with the institution to any aspect of the Church's life that has resulted in the anti-Jewish interpretation of the New Testament from the earliest times on. Yet at Vatican Council II this element of the Gospel message has been recovered, at least in part, in the acknowledgment of the sins of the Church, her perpetual need of renewal and reform, her pilgrim situation in human history.

We must appreciate the institution in freedom in order to be able to discover its pathology. We do not find this freedom if we harbour resentments against the institution or have vested interests in it. A person emotionally too involved in the institution, either by being hostile to it or by being overly dependent on it, is unable to distinguish between health and illness in the institution and is thus incapable of working for the reform of the Church's institutional life.

Where do we find this freedom?

What the Gospel teaches us about the nature of the institution enables us to appreciate it in freedom. The institution is a ministry. The role of the ecclesiastical institution is to serve Christian life. Vatican Council II has greatly stressed the ministerial character of the hierarchical institution. The hierarchical ministry, therefore, is not primary in the Church; primary is that unto which the hierarchy ministers, namely the Christian people or more precisely the mystery of salvation at work in the Christian people.

When I say "Church" I do not think first of all of the hierarchical institution and regard people as being "in the Church". Unless I regard ecclesiastical hierarchy as a ministry to Christian life, I do not have a Christian and Catholic understanding of it. Church is first of all the people in whom Christ is alive.

It is here that I find Charles Davis' decision difficult to understand. He certainly knows that Church is first of all community and only secondarily, in a derived sense, hierarchical ministry. And yet in deciding whether to remain with or leave the Church, he has taken his principal criterion from what is happening in the ministry.

To be a Catholic means to believe that the mystery of salvation revealed in Christ is celebrated in the Catholic Church in the adequate form. If a man leaves the community for the religious failures taking place on high, he is, by the same act, removing himself from the community in which he believes Christ to be alive according to His own promises. Must such a decision not tear a man apart?

To appreciate the institution in freedom means to desire its health and to contribute as much as possible to making it an effective instrument of service. This includes obedience to institutional authority. Yet when the institution fails to serve life, we are not heartbroken. That which is primary in the Church, namely the transforming presence of Christ in His people, goes on (and goes on, according to the teaching of Vatican II,

in the whole of humanity) even when the institution consecrated to serve it becomes intermittently ineffective. Over what is really important in life, popes and bishops have no power. God is at work in mankind to humanize and reconcile the people of His choice: this is the message revealed to us in Christ and communicated to us in the Spirit. The Church is the visible sign of God's universal design, and the hierarchical ministry is ordained to promote the mystery of reconciliation. This mystery, at work in us and in all men, constitutes the sure foundation of our hope.

Charles Davis has explained the reasons which prompted his decision. To understand these reasons better, I wish to introduce a distinction. Some moral decisions claim to be the application of universal norms, they imply the demand that other men come to the same conclusion. Other moral decisions claim to be the right thing only for the person who makes them, they do not demand that others follow the same course of action. Moral decisions having to do with one's personal vocation, in marriage, in religious life, in a profession or in more unexpected ways of personal existence, belong to this category. They make no claim of universality.

Charles Davis' statement reveals that he regards his own decision to leave the Catholic Church as belonging to this second kind. He writes that "the strength of his reaction" is due to "his own personal make-up". He regards his step as his own responsible decision, without affirming that this is the norm to be followed by other Catholics. In this, his decision to leave the Church differs radically from those of men who have left the Catholic Church (and other Churches) on the basis of principles which they regarded as universally valid and which, they hoped, would induce others to follow them. Charles Davis regards his choice to be his choice.

And for this reason it is possible for a Catholic who firmly believes that Jesus Christ is celebrated in the Catholic Church in keeping with His own self-revelation, to appreciate Charles Davis' decision as a fidelity to a singular vocation, a vocation which causes great pain to the Church but which also carries a message for the Church. Do we hear the message?

GREGORY BAUM, O.S.A.

THE MONEYED CHRISTIAN

The distinguished and world-honoured company of Christian Mammonists appears to the eye of my imagination as a drove of camels heavily laden, yet all at full speed and each in the confident expectation of passing through the eye of the needle without stop or halt, both beast and baggage.

COLERIDGE, 1817.

THE TURMOIL OF ADOLESCENCE

INTRODUCTION

THE increasing awareness of and concern for the teenager by the adult of today is matched by the increasing freedom, activities and ambitions of what will be tomorrow's generation. Our society has become acutely conscious of and even threatened by the emergence of a social problem which at times has the quality of a battle between the generations. The adolescent struggle appears to have shifted from the context of the individual to that of the group and perhaps never before has the development of the young person been more under scrutiny or more severely criticised and commented upon than now.

Why then does the adolescent present us with a social problem and why has this become a source of anxiety to adults in our Western society? Do the signs augur well or badly for the adult of tomorrow?

To examine these questions we must review the situation both in terms of the individual youngster and of the society in which he lives. It is a complex of physical, emotional and social factors which cannot and should not be naively simplified into catch-phrases or condensed prejudices which may help us individually to find an explanation, and so relieve us of our responsibility, but which really do nothing to make the passage of youth into manhood easier for him or for us.

THE PATTERN OF PHYSICAL TURMOIL

Let us try to examine what adolescence means to the young person himself. It is first of all a physical event which brings with it a tide of change both anatomical and physiological. The child perceives events which for the first time in his life force him to be aware that his bodily self-image has to undergo a transmutation of profound significance. After the first few years of life and until the advent of puberty, physical development has been largely a relatively simple phenomenon of physical expansion, that is growth. Now the changes become increasingly qualitative rather than quantitative, and increasingly differentiated. The characteristic external alterations in size and shape which take place at puberty are accompanied by equally drastic changes within when a host of physiological events take place. All these changes take place roughly within a certain age range, but there are marked variations between the sexes and also between individuals in the same sex, and each youngster has to perceive these changes not only in terms of his increasing awareness of the differences between male and female, but also those between individuals of the same sex. Furthermore, he has the disturbing awareness that these changes in himself are disharmonious. Growth of limbs may outstrip muscular development; secondary sexual characteristics may not develop concordantly nor corres-

pondingly with emerging sexual drives. This whole state of morphological flux places the youngster in a position of being physically at odds with himself and with others, and tends to undermine his confidence in the direction to which his physical development is leading him. All kinds of doubts about his bodily self-image assail him, and he has to learn to cope with these.

The interaction of physical and emotional development is mutually pervasive and for a short period the latter can retard the former. In due course, however, the body matures regardless of the emotional state of the youngster and frequently a further and greater disharmony thereby arises.

THE PATTERN OF EMOTIONAL TURMOIL

On the emotional plane the changes are perhaps even more profound because they are less obviously mechanistic. They involve conscious and unconscious processes of the mind, intellectual and instinctive forces, and all that is comprised under the term "feelings". Parallel to the physical plane, the emotional development of the adolescent is a sequel to earlier childhood development and similarly the events that take place are now qualitatively more differentiating than before. As a result there arises a disharmony akin to that on the physical plane and both together are expressed by increasing conflict with the self and the outside world.

At the earliest stages of life the child has to learn in microcosmic form to differentiate itself from others. This process takes place in the intimate setting first of the one to one relationship of mother and child in which the beginnings of a perception are realised of the "self" and "non-self", and then in terms of the relationship of the child and his two parents whose functions are increasingly seen to be different and yet complementary and yet again perhaps competitive. (Sibling relationships help to extend the microcosmic experience further.) Initially the child is wholly dependent in this situation but *pari-passu* with its learning of objective relationships the child is also trained to be increasingly independent, and to learn to cope with itself in terms of its inner world (instinct and fantasy) and its outer world (reality). This whole process is, in fact, the basic training of the personality and the means by which the child prepares for his eventual emergence into adult life.

At adolescence then, the individual further differentiates himself from others and at the same time as he completes the learning process he tests it out. What he is testing out is his capacity for mature emotional and physical relationships and therefrom his ability to join the community of man and take part in its material, social and spiritual enterprise in such a way that he can comfortably find his own place and equally comfortably be accepted. From his earlier and present experience with his parents, or their substitutes, and by means of his identification with their personal qualities as he perceives these, the adolescent will apply, for better or worse, his image of his fellow man to the people with whom he has eventually to make this adult alliance.

In order to achieve this goal the adolescent has got to emancipate himself from his parents and break the ties of dependency which until now have provided the controls and the security of which as a child he has felt so much in need. The problem of the adolescent is the conflict between his desire to embrace the challenge of adult society's expectations of him and his fears of his competence to do this. This results in the danger of his attempting to withdraw into the safer but no longer possible or acceptable realm of childhood.

Inevitably, therefore, this transient and final period of development is marked by special difficulty, not only because his physical and emotional maturation is as yet incomplete but also because he has no real source of personal experience of the outer adult world, into which he suddenly finds himself moving, other than that of his parents from whom he is seeking his emancipation. This he feels bound to reject.

Because he is still relatively immature, the emotions of the teenager are a mass of self contradictions. It is rather like the motility phenomenon of the paramecium, he goes forward, then he goes back, he loves, then he hates, he rebels, then he submits, he is generous, then he is selfish, he is adventurous, then he is fearful, he is idealistic at one moment and negativistic at the next, he is frank and yet secretive too, he shifts from undue optimism to undue pessimism. He has no idea of how he sees himself compared with how others see him. In fact he has no solid identity and he lives in that inbetween world of fantasy and reality, where not infrequently dreams of fulfilment become nightmares of indecision.

THE PATTERN OF SOCIAL TURMOIL

In examining the social factors of the complex we can begin to understand and evaluate the impact of the adolescent on society as a whole in this present day. First of all in the family setting certain curious events are found. An iron curtain seems to have descended between the parents and their own past adolescent turmoil. They appear more often than not to have totally forgotten what it was to feel like an adolescent. They often seem to have little sympathy for it and act as if such a period in their lives had not existed. (Perhaps this is the price one has to pay to be adult.) Moreover, parents seem to be actually threatened by the adolescent needs of their children and this is frequently the time when the relatively still waters of marital harmony are troubled. Strong undercurrents which had not been perceived before begin to be apparent. Fathers may be threatened by the aggressive strivings for independence and the challenge of their authority by their sons, and they resent the implications of their greater sexual potency and freedom. At the same time they can be disturbed by the sexual development of their daughters. Mothers may find that there is now another man about the house, or that, as their sons and daughters grow up, the interest and calling of motherhood is being taken from them. In the face of such threats parents may tend to lose their balance. Inconsistency creeps into the ways in which they handle the new challenge of

their offspring. They may become either too punitive or too permissive, alternatively moralistic and then disinterested, rejecting or overprotective.

Frequently the demands and needs of the adolescent are misunderstood or misinterpreted. They may be regarded as unreasonable or worse still as not significant, and the parents out of fear and frustration tend to withdraw emotionally or practically from the situation.

Under such circumstances, goaded by his strivings for independence, even while he knows that he is not yet ready for it, and often feeling misunderstood and misjudged, the youngster begins to rebel against the family ties and seek some new way to help himself to achieve his goals. Should he turn to adult society for this purpose he finds even greater inconsistencies here than at home. In particular, and even though it can be remarkably tolerant, adult society makes demands on him which on occasions seem utterly contradictory and often hypocritically moralistic. This only serves to compound his difficulties.

Modern society may appear to him as morally and spiritually confused. Indeed perhaps it is, as the old beliefs and standards are being swept away. No longer does family life carry the sanctity with which it used to be imbued, nor is human behaviour generally stamped with the mark of religious faith and fervour. Material rewards, sensual pleasures and the "Madison Avenue" approach to our daily lives predominate, and nearly everything seems to contain a gimmick of one form or another. This is how the youngster views, in part at least, the world which he is approaching. It can be a most cynical and disillusioning picture, and if it is only partly true, it is a part that carries much weight in the thoughts of the adolescent wherein idealism is still the battle cry.

Furthermore, it is unlikely that, in turning from his parents to other adults who represent the same authority, he will hope to find sufficient tolerance and understanding of his own individual and profoundly personal experimental needs. This is one reason why adults do in fact find it so hard to help distressed adolescents and why those who work closely with them have to learn, not without difficulty, to enter again into that world of uncertainty and turmoil, without becoming overinvolved and with an infinite amount of patience and practical wisdom.

THE ADOLESCENT SUBCULTURE

In this setting of rebellion against the family moves and the distrust of adult society at large, the adolescent of today has established his own clear-cut and emphatic subcultural pattern. It is no coincidence that this subculture has emerged at this particular point in time, because even if the adult's world at present appears morally and spiritually confused, it does at the same time contain a germ of immense change by virtue of this very state of upheaval. The promise of human progress of an unprecedented extent lies at the feet of the youngster of today. This is an immense challenge and he hears opportunity knocking and sees the doors opening as never before. The prospect is a dizzy one and the youngster feels that it is

offered to him directly, because he knows that tomorrow's world is his and not his parents'.

So it is that, with a greater freedom than his age group has ever before possessed, the adolescent turns to his own peers for the support and solidarity which others can no longer offer. Society has been wise enough to see the necessity of this and in many ways has encouraged the process.

Essentially what has happened is that young people have to a great extent overcome the isolation of adolescence to which a generation ago the diminution in the size of the family unit had been contributory. They have formed their own culture with its own set of values and behavioural standards, and in many ways they have replaced parental and adult authority with the group authority of their own peers. In such a setting the adolescent of today can complete his development. He can experiment within limits acceptable to the group code, he can make minor mistakes and be judged and punished by an authority which is not imposed upon him by a society which is largely foreign to him. He can meet a challenge which comes from his own age instead of from one that he sees as traditional and out of date, and he can do so with all the support of the setting of his contemporaries. Even so, at the back of his mind he knows that the adult is still there, still eventually in charge, and still capable of retrieving him from serious difficulty and offering him help in his task of reaching the goal of adulthood for which, in the course of time, he will then abandon the subculture, because he will have worked free of it.

A final word should be added about the special world of the adolescent. By its very nature and of necessity it has a rapidly shifting external pattern, but this should not deceive us about its more fundamental structure. However evanescent the groups and gangs, the hair styles, the cut of clothes, the cryptic language and the convulsive dancing, the underlying form remains the same and serves a serious purpose. The changing external symbols exist for two very good reasons, one to prevent the adult from becoming familiar with the code and so to ensure his permanent exclusion from the teenager's inner sanctum, and the other to ensure a constant expression of the adolescent's individuality within the group identity.

POINT AND COUNTERPOINT

On the fringe of the subculture there are bound to be the extremes, as indeed occur in adult society. Hooliganism, gang disputes, delinquency, drug addiction, indiscriminate promiscuity and the like have emerged from the cohesive process but reflect a minority abuse and not its true nature. Both youngsters and adults will have to learn how best to encourage a greater sense of responsibility in this matter. But if the adult justifiably expects young people to respect society's laws, then equally justifiable is the youngster's expectation that adults should make themselves more proficient in the knowledge and understanding of their special needs and in providing these. Needless to say this strikes at the very roots of parental training and at those of all who, in one sphere

or another, have authority over the adolescent. In the best of these circumstances the future of today's adolescent cannot be but bright.

PHILIP BOYD.

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[This article is reprinted from the Middlesex Hospital Medical Journal, by kind permission of the Editor—The author is an Old Boy, St. Bede's, 1940.]

A COURTEOUS EPITAPH

Reader!

If thou hast a heart fam'd for
Tenderness and Pity Contemplate
this spot.

In which are deposited the Remains
of a Young Lady, whose artless Beauty,
innocence of Mind, and gentle Manners

Once obtained for her the Love and
Esteem of all who knew her. But when

Nerves were too delicately spun to
bear the rude Shakes & Jostlings
which we meet with in this Transitory

World, Nature gave way: she sank
and d'ed a Martyr to Excessive

Sensibility.

MRS SARAH FLETCHER

wife of Captain Fletcher

departed this Life at the Village
of Clifton, on the 7th of June, 1799

In the 29th year of her Age.

May her soul meet that Peace in
Heaven which Earth denied her.

(a Tombstone in the churchyard of Dorchester, Oxon.)

FASHION: THE SUPPRESSION OF PERSONALITY

TODAY we are obsessed with the idea of education, but, paradoxically, people have less discrimination now than they had in the eighteenth century, when the majority was illiterate. It appears that mass education has done almost nothing to sharpen taste. On the contrary, it has dulled our sensibilities so that we are all becoming the victims of fashion.

It is no exaggeration to say that it is possible today to find one hundred thousand identically furnished flats in London alone, decorated with the same furniture and prints, and run by a similar wife wearing a similar dress. In such stereotyped homes we have to listen to similar conversations and identical prejudices.

Fashion is generally confused with taste. Advertisers exploit that confusion. But fashion and taste are not the same thing. Fashion is the suppression of personality: taste is the expression. Fashion is bending the personality to conform: taste is the freedom which allows the individual to be undivided—which is what individual means.

The average person is so insecure that he is prey to the insidious suggestions of advertisers and journalists. He tries frantically to keep up with the times, and is desperately anxious to be "with it". Many people have forgotten long ago what they really liked themselves: some never knew.

I do not think there are three dozen people in this country who have the courage or the ability to say whether, for instance, a novel is good or bad, unless they have first discovered who wrote it and what the critics thought.

One of the reasons why I have so few friends is that I have occasionally played a game on them of putting on an unknown record, and then asking them whether or not they liked it before telling them who composed the music. The consequences of such a trick can be revealing. I have been known to read out a paragraph from a novel in a brown paper wrapper and then ask my friends whether they liked the style. I also once blindfolded half a dozen people, who pretended to like wine, served them *vin ordinaire*, and asked them to guess the vintage. Few could tell the difference between burgundy and claret.

Here is an example from which you can test your taste. These are verses from a modern poem:

*The gravid elephant, the calving hind,
The breeding bitch, the she-ape big with young
Were the first gentle midwives of mankind:
The teeming lioness rasped her with her tongue;
The proud vicuna nuzzled her as she slept
Lax on the grass; and Adam watching too,
Saw how her dumb breasts at their ripening wept,
The great pod of her belly swelled and grew,
And saw its water break, and saw, in fear,
Its quaking muscles in the act of birth,
Between her legs a pygmy face appear
And the first murderer lay upon the earth.*

First ask yourself whether you like the verse, before trying to guess who wrote it.

Next try and exercise your discrimination for prose by deciding whether the following appeals to you:

She was silent. This cruel, vicious fellow knew of strange refinements. The horrible truth, that wicked people are capable of love, stood naked before her, and her moral being was abashed. It was her duty to rescue the baby, to save it from contagion, and she still meant to do her duty. But the comfortable sense of virtue left her. She was in the presence of something greater than right or wrong.

And the following typical excerpt from a fashionable author produces a different reaction when one knows the name on the cover:

She began to cry. I held her in my arms. I felt nothing at all. I kissed her salty tears and murmured, murmured I don't know what. I felt her body straining, straining to meet mine and I felt my own contracting and drawing away and I knew that I had begun the long fall down. I stepped away from her. She swayed, where I had left her, like a puppet dangling from a string.

"David, please let me be a woman. I don't care what you do to me. I don't care what it costs. I'll wear my hair long, I'll give up cigarettes. I'll throw away the books." She tried to smile; my heart turned over.

Some readers may find that the verses I have quoted impressed them with their verbal accuracy and muscular vitality. But I doubt whether they will guess that they are from a poem, "Imperial Adam", by an Australian poet called A. D. Hope. He is not only unfashionable, but unknown.

How many people would dare to dismiss the second extract as sentimental if they had known it was by E. M. Forster, or be appalled at the emotional clichés and intellectual platitudes of the third example, if they had seen the name of the "with it" author James Baldwin on the cover?

It would be absurd to assert that just because an artist was fashionable he was always devoid of merit. There are times when the consensus of opinion responds to quality. Henry Moore is one example of this: Picasso another. Though it is fair to say that both had to endure a generation of being unfashionable and will probably soon be so again.

A discriminating taste can spot quality in new work before fashion stamps it with approval. Eliot, Auden, Epstein, Moore and Picasso are names for all to conjure with: Sidney Goodsir Smith, Leopold Sauvage, Brancusi and Gaudier-Brzeska mean something only to a very few. People have read Kenneth Tynan, but not Ananda Commerswamy.

The fact is that few people have a mind of their own anyway, and would prefer to read the book that is the bestest and the play that has been seen by the mostest. The minority which has any personal discrimination is having its taste gradually eroded by advertising and its own sloth.

The only resistance to this tide is to be honest in one's own response to a thing, and then to have the courage to stand by it. It is not easy, for instance, to state that you find the prose of Evelyn Waugh better than that of Henry James because it is more lucid and better constructed. And taste is not only operative in the arts. When we use it we may find that we prefer kippers to smoked salmon.

Fashion is transient and changes from puff to puff; taste is something that evolves from established values and criteria, moulding appreciation into a permanent sensibility. It often means belonging to a minority of one—not "with it", but "against it".

RONALD DUNCAN.

Ronald Duncan, poet and dramatist, is the author of "This Way to the Tomb" and "The Death of Satan".

A POSSIBLE DEFINITION

Man is a committee-forming animal—with a strong bias toward being chairman.

HENRY COWARD, ca. 1912.

HUMANISM IN A COLD CLIMATE

TWO VIEWS ON ONE BOOK

RENEE HAYNES remarked of Rosemary Haughton's latest book, "On Trying to be Human", that it is explosive with intellectual energy and many-levelled comprehension, and written with her whole self, nothing held back. A slightly different view is presented by Justin Gosling; and the authoress has here answered some of his observations by giving us a "peep behind the curtain" of the motivation of this book, a peep which adds illumination to the book itself. Justin Gosling is an O.A. (1948), a tutor in philosophy at St Edmund Hall, Oxford, and the author of "Marriage and the Love of God" (Chapman, 1965); he writes articles on the same theme, for example, "Rhetoric and Marriage" (a review article on Fr Bernard Häring's "Marriage in the Modern World"), in this year's January issue of *The Month*, which coincidentally carries a review of Rosemary Haughton's book. The book has a valuable preface by Charles Davis, who, full of enthusiasm for the work, yet warns us that nothing so quickly dates as the up-to-date, and that the new swing from prudery to stress upon sexual symbolism in the love of God may be over-weighted. But then, no prophet has been heard except when he has overplayed his case: it is the occupational risk of intellectual leadership. [Review Editor.]

Rosemary Haughton. ON TRYING TO BE HUMAN. Chapman. 199 pp. 25s.

According to Christian belief Christ came to redeem human nature, not reject or destroy it. The church and sacraments, the doctrines of the faith and life of prayer all, indeed, introduce us to a way of life unattainable by man except in response to God's initiative, but in doing so they make possible the fullest development of the human person. For it is the human person at his best that God's friendship calls for. Something has gone wrong therefore if Christianity seems something remote from life, inspiring fear of it rather than love of it, answering to no human aspirations. Mrs. Haughton feels that to most unbelievers Christianity has this appearance of irrelevance which gives our enthusiasm for theological debate an air of irresponsible futility. She feels that to a large extent this is because Christians themselves have not allowed their faith to have its proper explosive impact on their lives: so far from producing a pervading reform of their whole outlook on life it is too often at best a comforting bolster against facing the outside world, at worst an unintelligible rigmarole not rejected only because it has never been thought about. Consequently the impression of remoteness derived from observing our lives is substantiated by our general inability to give any account of its relevance when questioned. What Mrs. Haughton calls the genuine unbeliever is a person who has a genuine concern for the development of the best in human beings,

and who, rightly on the Christian's own premisses, demands from Christianity an answer to these concerns. He rejects Christianity in large part because of what he considers its total failure in this respect. Mrs. Haughton considers that communication with such people can only be achieved if both sides give their positions a critical survey in the light of the other's views. On the Christian side this involves rethinking the points of contact between the faith and human nature, and then allowing the integration to take place in our lives. It is Mrs. Haughton's aim to start doing this and to stimulate others to the same task.

In her view it is a fact about the usual state of human beings that they live lives to a large extent cramped by fear and selfishness which inhibit open and enthusiastic interest in the world around them; this in turn leads to a half-hearted devotion to the truth and a stunted development of interpersonal relations. At the same time there is a general aspiration to break out from the limitations of this form of existence to a condition where free and confident interpersonal life is the norm. This phenomenon is a common topic with contemporary thinkers and in Mrs. Haughton's view the usual state of inadequate communication is part of what Christians are concerned about when they talk of the state of original sin, from which we are released by the new life of Christ and the love that drives our fear. The tension which men experience in themselves is what St Paul describes as the war between the spirit and the flesh, between the endless generosity of Christ's love and our constant fear of committing ourselves. This basic view of the impact of charity is worked out in chapters on the conditions for entering the kingdom of heaven, on marriage, on passion, on the significance of the eucharistic community, on Christ's unconventional attitude to morality, on Satan and on suffering.

The above gives an over-brief version of what I *think* is Mrs. Haughton's main theme. Some reviewers have complained that her concern for humanism has led her to rid Christianity of its distinctive features. While there are passages which give grounds for this, it seems to me tenable only if one insists on reading these passages unqualified by the dominant themes of the book. My own misgivings are slightly different, and while they may be in part the result of temperament and upbringing I give them nonetheless, since I think that I am not unique in these respects. It is still a matter of argument whether what follows is a criticism of author or reader.

First, there is the rather dramatic style of writing with its flavour of existentialism (in the vague popular sense of the word). People who write in this atmosphere seem to have a nose for the right problems and a resistance to getting any clearer about them. There is also an air of posturing, of declaring oneself a part of an interesting and enlightened elite raised above the conventional multitude. Mrs. Haughton has some sharp words for the pursuit of physical toughness, but there are spiritual heroics too, exciting pictures of dark nights, fearful desolations and so on which render one interestingly aloof from more humdrum souls. "The real search for authenticity cannot stop there. The moral vacuum of authentic

decision does not consist in a rejection of normal morality but in the recognition of a radical agnosticism in relation to it—an inability to know what is right in any but an approximate and inadequate way. Another word for this is humility. The final, searing loneliness in which such a decision must be made is not the self-created isolation of rejection but only an acknowledgment of the facts" (p. 145). Perhaps this sort of thing can be written with a simple heart, but the recurrence of such passages not only makes me doubtful whether I have understood what Mrs. Haughton is talking about, but also produces uncomfortably the atmosphere I have just complained of.

My second complaint is one that is almost inevitable of someone working out ideas which they find very illuminating and invigorating. It is that revelation tends to be made to measure up to the ideas, rather than made their critic. Something of this is almost unavoidable in any attempt at interpretation, but it can become a habit of mind which the reader can catch. In particular the emphasis on love as a relationship of communication between persons seems to be given too much work. The development of personal relationships is indeed a central theme in Christianity which has doubtless suffered neglect; love also has to be shown, however, to those whom one does not know, and some of the demands made on Christians are not aimed at developing mutual understanding directly, but are made because Christians are asked to serve as a reminder of facets of Christ's love for man. Thus in discussing the indissolubility of marriage (p. 111) Mrs. Haughton gives the impression that she sees this only in the terms of the authentic union of developed persons. At least one reason why this demand might be made on Christians, however, is that Christ never gives up hope with anyone. The very insistence on indissolubility is some reminder of this, but when an individual, separated from husband or wife because of a breakdown of the marriage, manages, with love, not bitterness, to accept separation but not divorce, then he or she is a living reminder of the fidelity and patience of Christ's love. Nor is it clear that in such cases the personality is stunted. Some of the apparently harsh demands made on Christians, which seem to ignore their personal happiness, become more intelligible if one remembers that the Christian community has not only to concentrate on internal development but also to contain in its various parts reminders of various aspects of God's love. What seems simply harsh when one concentrates on the difficulties of the couple can seem a demand of generosity when considered in the light of the mission of the church. The hardness remains, the harshness is less clear—unless one believes that all who fail to live up to the church's demands are damned. This is just one of various points about divorce, and over-concentration on the important and currently popular teaching about personal relationships can lead to a certain brusqueness with the scriptural evidence and earlier Christian views—though the eastern tradition on this subject certainly needs more attention paid to it.

These features of the book, its (to me) lack of clarity and air of drama, and its lop-sidedness, meant that with one reader it failed of its purpose:

I found it deadening rather than stimulating, except in parts. There is no doubt, however, that quite a number of people have found it a breath of fresh air, which is why I suspect my reaction to be a matter of temperament. Perhaps, therefore, those who find my remarks carping and irritating would be well advised to read the book, and those who find they reflect a reaction they have to similar sounding contemporary literature had best keep away.

J. C. GOSLING.

REPLY BY ROSEMARY HAUGHTON

I HAVE been asked to comment on this review. After reading it several times I think the best way I can do so is to say exactly how I feel about the book, after reading the review. It is inevitably a very personal book, and Mr. Gosling's reactions (as he says) are personal. Any comment that is not to be a boring series of refutations must try to carry the theme of the book on, in reaction to a reaction. This is the way dialogue goes, which is not always the same as argument.

My first reaction to this review was a panicky feeling that perhaps the reviewer was right, and the book was after all merely pretentious, hysterical and dull. And I admit that in reading bits of the book over now (a year since it reached its final revision, and two years since I began it) I do find much of it unnecessarily obscure. But the reason for this is the same reason that makes some people seize on the book as "a real liberation"—as one theologian described it in a letter to me. What I wrote about, when I wrote it, was obscure, and others have known this obscurity in their own lives.

This is the reason that the book was written at all. At the time I began it, I had reached, as many Christians do at some stage, a point where none of the beliefs I had held seemed certain or even meaningful. I found I could not say with complete assurance that I believed anything at all, yet I did not reject belief. Simply, I could find no clarity, no reason for belief. This was at the time that my publisher was asking me for a book about modern Christian life. I wondered whether I could do it, and finally decided that all I could do was to try and discover what there was that I *could* say about Christianity without dishonesty. I would start with nothing but verifiable human experience, and see whether that, and no more, could make sense of Christianity—and, in doing so, discover its own meaning in a way that would otherwise be impossible. It was this refusal of support from revelation that most angered some reviewers, though not Mr. Gosling. He objects to the peculiarity (in both senses) of some of the human experiences I tried to explore. I don't think, in fact, that they are all that special. You have to have a special and perhaps over-analytical type of mind to *describe* them as I did, but the experiences are common to many who would not describe them or even reflect upon them. They just live them. I am not sure whether Mr. Gosling hasn't known experience of

this kind, or whether I simply failed to link up with his experience. Probably the latter; and if so, it is my fault—for it is true that the language is, as another (private) critic remarked, "turgid and verbose". But this critic also said that it had "flashes of pure inspiration". My experience of *writing* the book was that by labouring through analysis and discussions that now read so heavily, I did from time to time make discoveries that felt to me like "pure inspiration". This does not excuse the turgidness, yet I realise, looking back, that given the terms of reference imposed on me by my own lack of assured faith, I could not have written it any other way. I did struggle with problems at an absolutely basic level, and the result is hard to read and perhaps depressing. Yet quite a few people have found it the reverse of depressing, because they recognised in it struggles and fears of their own. This is the reason why I felt the book was worth writing; it seemed unlikely I was unique, and I thought I might encourage some people to hold on, if only by the tip of their fingers, until rescue arrived.

Because, of course, this is not a Christian book, it was written not *in* faith but *towards* faith. And faith is not a thing you get by hard work, though you may (in the course of the work) glimpse it in "flashes of inspiration". But the work is not useless, for it makes faith possible. Rescue does arrive if one holds on. It arrived for me through someone who had faith, and was able to communicate it. This is how faith occurs. Perhaps the chief use of the book is to show that although much can be achieved and must be achieved without faith, the effort is, as Mr. Gosling says, deadening. This was certainly St Paul's opinion.

R.H.

COURTESIES OF DEBATE—OLD-STYLE

Sir, Tho' your coarse stile and coarser breeding might induce one to believe you equally a stranger to literature and the Court, yet there appears such an uncommon Depth of Rancour and Design throughout your whole performance as must convince me that, if you are impolite, obscene and inaccurate, it is in order to cover and disguise yourself.

An open letter from an XVIII century pamphlet.

CARDINAL NEWMAN (V)

CORRUPTION IN THE CHURCH

This matter appears to be of topical interest. Readers may be interested in Cardinal Newman's reflections on the subject.

And if Satan can so well avail himself even of the gifts and glories of the Church, it is not wonderful that he can be skilful also in his exhibition and use of those offences and scandals which are his own work in her now or in former times. My Brethren, she has scandals, she has a reproach, she has a shame: no Catholic will deny it. She has ever had the reproach and shame of being the mother of children unworthy of her. She has good children—she has many more bad. Such is the will of God, as declared from the beginning. He might have formed a pure Church; but he has expressly predicted that the cockle, sown by the enemy, shall remain with the wheat, even to the harvest at the end of the world. He pronounced that His Church should be like a fisher's net, gathering of every kind, and not examined till the evening. Nay, more than this, He declared that the bad and imperfect should far surpass the good. "Many are called," He said, "but few are chosen"; and His Apostle speaks of "a remnant saved according to the election of grace". There is ever, then, an abundance of materials in the lives and the histories of Catholics; ready to the use of those opponents who, starting with the notion that the Holy Church is the work of the devil, wish to have some corroboration of their leading idea. Her very prerogative gives special opportunity for it; I mean, that she is the Church of all lands and of all times. If there was a Judas among the Apostles, and a Nicholas among the deacons, why should we be surprised that in the course of eighteen hundred years, there should be flagrant instances of cruelty, of unfaithfulness, of hypocrisy, or of profligacy, and that not only in the Catholic people, but in high places, in royal palaces, in bishops' households, nay, in the seat of St Peter himself? Why need it surprise, if in barbarous ages, or in ages of luxury, there have been bishops, or abbots, or priests who have forgotten themselves and their God, and served the world or the flesh, and have perished in that evil service? What triumph is it, though in a long line of between two and three hundred popes, amid martyrs, confessors, doctors, sage rulers, and loving fathers of their people, one, or two, or three are found who fulfil the Lord's description of the wicked servant, who began "to strike the manservants and maidservants, and to eat and drink and be drunk"? What will come of it, though we grant that at this time or that, here or there, mistakes in policy, or ill-advised measures, or timidity, or vacillation in action, or secular maxims, or inhumanity, or narrowness of mind have seemed to influence the Church's action, or her bearing towards her children? I can only say that, taking man as he is, it would be a miracle were such offences altogether absent from her history. Consider what it is to be left to oneself and one's conscience, without others' judgment on what we do, which at times is the

case with all men; consider what it is to have easy opportunities of sinning; and then cast the first stone at churchmen who have abused their freedom from control, or independence of criticism. My Brethren, with such considerations before me, I do not wonder that these scandals take place; which, of course, are the greater in proportion as the field on which they are found is larger and wider, and the more shocking in proportion as the profession of sanctity, under which they exhibit themselves, is more prominent. What religious body can compare with us in duration or in extent? There are crimes enough to be found in the members of all denominations: if there are passages in our history, the like of which do not occur in the annals of Wesleyanism or of Independency, or the other religions of the day, recollect there have been no Anabaptist pontiffs, no Methodist kings, no Congregational monasteries, no Quaker populations. Let the tenets of Irving or Swedenborg spread, as they never can, through the world, and we should see if, amid the wealth, and power, and station which would accrue to their holders, they would bear their faculties more meekly than Catholics have done.

(An extract from "Christ upon the Waters", a sermon preached by John Henry Newman on 27th October 1850, in St Chad's, Birmingham, on the occasion of the Installation of Dr Ullathorne, the first Bishop of the See.)

IDLENESS

Too much idleness, I have observed, fills up a man's time much more completely, and leaves him less his own master, than any sort of employment whatsoever.

EDMUND BURKE.

IGNORANCE

A man's ignorance is as much his private property, and as precious in his own eyes, as his family Bible.

OLIVER WENDELL HOLMES.

RECOMMENDED BOOKS

THE SACRAMENTS

I. GENERAL INTRODUCTORY WORKS

H. McCABE: *The New Creation*. Sheed and Ward; 10s. 6d., 216 pp. 1964
An inspiring study of the Sacramental signs and the depth of their meaning.

J. P. SCHANZ: *The Sacraments of Life and Worship*. Chapman; 25s., 310 pp. 1967.

An excellent book which attempts to popularize the insights of Schillebeeck, Rahner and Davis (see below) on the biblical, liturgical, communal and personal dimensions of Sacramental Theology. It studies Baptism, Confirmation and the Eucharist as well as Sacramental economy in general.

A. ROGUET: *The Sacraments*. Blackfriars Publications; 6s. 6d., 162 pp. 1959.

A series of broadcast talks giving a good account of the Sacraments and the meaning of the ceremonies of their administration.

II. ON PARTICULAR SACRAMENTS.

C. DAVIS: *The Making of a Christian*. Sheed and Ward; 8s. 6d., 184 pp. 1966.

A good account of the theology of Baptism and Confirmation, written with this author's usual clarity.

M. BOHEN: *The Mystery of Confirmation*. Herder and Herder; \$4.50, 188 pp. 1963.

A scriptural and theological account of the theology of Confirmation with a discussion of the difficult question of the right age for the Sacrament.

PRIESTS OF ST SEVERIN: *Confession*.

A book specially useful for older children. Good on examination of conscience.

III. FURTHER READING.

E. SCHILLEBEECK: *Christ the Sacrament*. Sheed and Ward; 15s., 276 pp. 1963.

It is in Christ that we meet God and the Sacraments are the means of contact with Him which He has left us. A profound study of sacramental life.

K. RAHNER: *The Church and the Sacraments*. Burns and Oates; 12s. 6d., 117 pp. 1963.

The traditional seven Sacraments are details in the life of the all-embracing Sacrament which is the Church. This work shares many insights with that above, but is complementary to it in some details.

T. WORDEN AND OTHERS: *The Sacraments in Scripture*. Chapman; 30s., 280 pp. 1966.

A series of papers giving the scriptural background of the Sacraments and showing their significance in relation to scriptural events.

A. SCHMEMMANN: *The World as Sacrament*. Darton, Longman and Todd. A broader view of sacramentality set out by a member of the Orthodox Church.

(Note.—For works on the Eucharist consult the list on Liturgy in the last number of the JOURNAL. Marriage will be the subject of the next list. Suggestions and comments will be welcome.)

ALBAN CROSSLEY, O.S.B.

ENTHUSIASM FOR THE VERNACULAR

They were drawn on a hurdle from the Tower to Tyburn. Being pressed by the preacher to acknowledge his offences against God and his prince, Thomas Norton answered that for offence made and committed towards the Queen's Majesty, he had the law for it, and therefore must suffer death, and to that end he was come thither; and so he only asked pardon for his offences against God. He was then requested to say the Lord's prayer in the vulgar tongue. "Sir," quoth he, and answered very obstinately that he would pray in Latin, and therefore prayed him that he would not molest his conscience. Another minister bade him, if he must needs say it in Latin, to say it then secretly to himself, and so he did. His Latin prayers being ended, the preacher exhorted him to say the Lord's prayer and the Belief in English. This he at last agreed to, and so said the Lord's prayer in English, to which he added the Ave Maria. And then he desired not only the audience, but also the saints in heaven to pray for him, both then and at all times. He hung a certain space and was then taken down and quartered.

*Execution of Thomas Norton, of Markenfield Hall, Yorkshire,
May 27, 1570, for restoring the Mass by force of arms.*

CORRESPONDENCE

RELIGION IS NOT ABOUT SOCIAL JUSTICE

26th April 1967.

DEAR SIR,

I am glad that references to Anthony Lejeune's article "Religion is not about Social Justice" persist. His fearless objectivity and clarity of thought urgently recall the profound truth that if we seek first the kingdom of God and His justice, all things shall be added unto us. In other words Mr Lejeune stresses the primacy of spiritual values. In so far as each soul cherishes these values the rest—social justice included—is added unto us.

"Uncle John" disappoints us, therefore, when he refers to "that silly article by Lejeune" in his "Letter to a Nephew". And Mr de Hoghton's failure to see the point of the article adds to this sense of loss by confusion. Anthony Lejeune does not say that "the Church should employ itself solely with things spiritual".

In the final analysis—and it is with this clearly in mind that Mr Lejeune writes—everything depends upon a hierarchy of values clearly perceived and fully responded to. This posits first, clarity of vision, and then courage to act upon it. Fr Cyril's forceful "Two Men: One Lesson" exemplifies this. St Thomas More died for the primacy of spiritual values. And it is encouraging now to note how the current film of his life—a film which concentrates on his clarity of thought and fearless response to this sense of true values—draws the London crowds.

Religion, as the lives of the Martyrs witness supremely, is primarily—but not exclusively—about the salvation of an individual soul, immortal, infinitely precious in the sight of God. Primarily, then, religion is not about social justice. This is why the Church exhorts us to put first things first daily, even to an heroic degree—even unto death.

Yours sincerely,

Ampleforth Abbey.

DUNSTAN ADAMS, O.S.B.

CATHOLIC OR ROMAN CATHOLIC

11th March 1967.

DEAR SIR,

There was nothing discourteous to be described as Roman Catholic in my part of the world; on the contrary, it was most necessary as one could equally have been a Roman (Latin), Greek or Armenian Catholic.

My town Lwow was the capital of three Catholic archdioceses, the site of three Catholic cathedrals each with its Catholic archbishop; all owed their allegiance to the Holy Father in distant Rome.

The Greek Catholics, re-converted from the Eastern church, kept their ancient liturgical language, their oriental ceremonial making the inside of their churches indistinguishable from the Greek Orthodox.

The Armenian Catholics said Mass in some ancient form of their language. Only the Roman Catholics used Latin and this is what we colloquially meant by "Roman Catholic".

Yours sincerely,

3 The Little Boltons,
S.W.10.

BERNARD POLONIECKI.

TEILHARD AND MEDAWAR

DEAR SIR,

Professor Medawar's famous review, re-published in the October issue of the JOURNAL, receives a wider airing as one of the essays included in his recent book "The Art of the Soluble". It is of a power and wit that have heavily influenced the reception in this country of Teilhard's works and ideas. I would like to offer some comment on this clash.

The confrontation is that of a master and particularist with a visionary and synthesizer, whose working lives have wholly distinct directions and intentions, even though passed in closely related fields.

Medawar profoundly distrusts those whom he calls "system-builders" about evolution or metaphysicians with their "hunger for synthesis and system". His own utterances are strictly limited to his chosen field of study, biology, and he resists any invitation to be drawn into generalizations. Whereas Dr Bernard Towers (*Listener*, 15.4.66) suggests that Teilhard is to be judged not as a "master" but a "pioneer", whose intuition represents a scientific insight of the order of the discoveries of Copernicus, Galileo and Darwin.

Of the two principal points of divergence between Teilhard and Medawar, the first is this. The main lines of evolution have been traced from earliest fossils to modern plant and animal. This verifiable past Teilhard unifies with an extrapolated future under one law of increasing complexity. This law, operating first in inanimate matter, breaks with man into the realm of thought and social behaviour. He is able to see evolution on these two levels as a single continuum because both are the product of that gradually complexifying psyche which he discerns in unbroken continuity from the smallest particle of matter up to man. Now this world-view demands giving a Darwinian, or elective, character to psycho-social development and a Lamarckian, or instructive, character to biological evolution. The former attribution Medawar considers wrong, the latter both wrong and dangerous.

Medawar's position on man's place in biology is not altogether clear. Man appears as product of past genetic evolution and subject still to further radical changes; with him also appears a new psychic dimension of chance. But the ultimate causes of this advent and of the new dimension are left unexplored.

The second point of divergence is this. Biologists will agree that certain biological states are more "advanced" than others, advance being

measured by the complexity of genetic information passed from parent to offspring. But they will not accept that the evolutionary process is proceeding in any one direction, towards any one goal or with any one privileged axis of development. Such an assertion would involve value-judgments as between one species and another, for which the criterion would be not scientific but an "anthropomorphising" assessment of resemblance to man. For a biologist as such, blue-tits and baboons and men are all equally successful examples of biological adaptation to environment, and all equally capable of further biological advance.

So the essential question seems to be this: is it either necessary or desirable or even possible always to think of the data of biology within the limitations (admittedly indispensable in the laboratory) of the biologist's purely scientific criteria?

Konrad Lorenz, the behaviourist biologist, points out the difficulty by suggesting to the scientist who considers himself absolutely objective to kill in succession a lettuce, fly, frog, guinea-pig, cat, dog and chimpanzee. He claims that the undertaking would become progressively more difficult as the victim's level of organization rises, and as greater value is attributed to it.

If a scientist can find this difficulty in keeping out non-scientific criteria, why should a layman try to do so, above all if he is a Christian with his belief in God's creative purpose?

There is a paragraph in Teilhard's essay "Le Prêtre", written in 1918, that gives a clear statement of the source of his inspiration and shows how his view as a scientist grew out of his vision of his role in life as a priest and soldier of God:

"I should wish, by my thoughts, by my words, by the whole activity of my life, to bring to light and to preach the continuousness that makes of the cosmos an all-embracing medium that is divinised by the Incarnation, that divinises by inter-communion, and is divinisable by our co-operation."

It was in this light that he attempted a reconciliation of Christianity and evolutionary science, using "this treasure buried since the days of St Paul", the "cosmic" meaning of Christ.

Medawar's position serves a different end. To remove, a little unfairly, a sentence from his essay "Hypothesis and Imagination"—"Science is an immensely prosperous and successful enterprise—as religion is not . . . —because it is the outcome of applying a certain sure and powerful method of discovery and proof to the investigation of natural phenomena".

As a non-scientist myself, and not therefore directly concerned with Professor Medawar's border battles, it seems quite reasonable to accept the importance of the one, and the usefulness of the other.

Yours sincerely,

JOHN GORMLEY.

57 Duncan Terrace,
London, N.1.

LETTER TO A NEPHEW

[On page 30 of the spring issue, in the article whose title heads this section of *Correspondence*, is the following statement:

"I have been told, and I hope it is not true, that my University will receive no more Ampleforth boys until there is an adequate Chaplaincy."

The author's hope was well founded; what was told him is not true. Nor will it ever be.—EDITOR.]

18th April 1967.

DEAR SIR,

With all respect, I have, like "Uncle John", some doubts about your editorial in the October 1966 number of *THE AMPLEFORTH JOURNAL* on several grounds. To discuss them all would require a very long article; may I attempt to take you up on one or two points?

First of all, you seem, to me, to confuse "bourgeois" with "middle class". The two have in common usage come to mean much the same thing, but of course they carry rather different implications. Your editorial is about bourgeois values. The middle class is a heterogeneous mass: the majority of the population of England comes within it; one of the few things many of them have in common is an acceptance of bourgeois values. There are really no such things as middle class values because of the very diversity of that class.

The "bourgeois" values which are attacked so frequently are values which the bourgeoisie accept *without question*; they are held because they are inherited or in some way instilled from outside (for example by a public school); the significant thing is that they are not values which the individual has questioned, reasoned over, thought out and accepted as his own: they are *unquestioned*. It does not follow, of course, that they are wrong: the Christian church passes on values in an analogous way—values which rarely come under scrutiny from the individual—and most are very worthy values. The bourgeoisie passes on a different set of values (tragically sometimes under the guise of Christianity) and the worthiness of these is suspected by many people (sometimes by progressives, a word as dirty in some circles as "reactionary" is in others). They are suspicious, too, of the pathetic way in which the values are accepted without question. An example, you claim, is difficult to find: might I suggest one? The worship of normalcy. Unconventionality, extreme individuality, with their implication of disrespect for, even insult to society, are wrong. This gives rise, for example, to nonsensical contempt for young men with long hair. The bourgeois have been taught that long hair is nasty: they tell each other "how nasty it is" and the attitude propagates itself. A momentary resort to the faculty of reason reveals that there is nothing at all nasty about clean long hair—it has been acceptable in many periods in the past. There are some who doubt whether normalcy of appearance—and speech—is a very valuable criterion in judging a person.

How does all this arise? The answer seems simple. Oscar Wilde says, "the supreme vice is shallowness". One might doubt that this is the supreme vice, but it is certainly the fatal vice of the bourgeoisie, of much of the English middle class. Wilde in fact, in a short section of "De Profundis", summarises much of what I would like to say. Perhaps I might quote some.

"Like all poetical natures he [Christ] loved ignorant people. . . . But he could not stand stupid people, especially those made stupid by education: people who are full of opinions not one of which they even understand, a peculiarly modern type . . . His chief war was against the Philistines. This is the war every child of light has to wage. Philistinism was the note of the age and community in which he lived. In their heavy inaccessibility to ideas, their dull respectability, their tedious orthodoxy, their worship of vulgar success, their entire preoccupation with the gross materialistic side of life, and their ridiculous estimate of themselves and their importance, the Jews of Jerusalem in Christ's day were the exact counterpart of the British Philistines of our own. Christ mocked at the 'whited sepulchre' of respectability, and fixed that phrase for ever. He treated worldly success as a thing absolutely to be despised. He saw nothing in it all. He looked on wealth as an encumbrance to man. He would not hear of life being sacrificed to any system of thought or morals . . . The cold philanthropies, the ostentatious public charities, the tedious formalisms so dear to the middle-class mind, he exposed with utter and relentless scorn."

And so on: how wonderfully it speaks for itself. The pity is that so many bourgeois, reading it, fail to understand.

Yours faithfully,

N. P. ST. J. WRIGHT.

Clare College,
Cambridge.

THE ROLE OF HEYTHROP

10th March 1967.

DEAR FATHER EDITOR,

I have seen only very belatedly the remarks in your autumn number about Heythrop, and would be grateful for space to make some—necessarily very summary—comments.

1. I agree profoundly that our priests should do as much of their training as they can in universities. But their bishops and superiors rightly regard their intellectual formation in the whole context of their religious formation; they cannot consider religious formation as an appendix to intellectual.

2. The content of university theology is not, as things stand, adequate for a Catholic priest, but this is no reason why suitable men should not do some of their theology in a university, and complete their training in

a theological college, as with the Church of England and other Christian Churches.

3. University theology is suitable only for selected men, because:

(a) Many suitable for the priesthood are not suitable, or even qualified, for honours degrees.

(b) Many qualified for, or already possessing, honours degrees are not suitable for an honours degree in *theology*: in many, if not most, university courses a sound knowledge of Greek is a prerequisite, and the kind of talent and interest that will profit from learning Hebrew and from close textual study of scripture. Or, to put it the other way round, university faculties will presumably continue to select candidates whom they consider suitable, and the matter cannot be decided for them in advance by bishops or religious superiors.

4. Heythrop is trying to accommodate, not selected candidates, but whole religious houses and orders, as well as particular diocesan and religious students whom their superiors (not we) have chosen.

5. Our ghetto is endeavouring to give a wider intellectual and social experience to men (including our own) who would otherwise have had a narrower one, and it is not without hope of itself moving into greater contact with university life, and even of providing some services to it.

6. Hence I cannot for the life of me see why what we are trying to do should be represented as an alternative to, or in opposition to, the use of university theology for suitable students. By all means let pressure be brought to bear on bishops and religious superiors to make every possible use of university facilities. The aims of Heythrop do not conflict with such an aim but, in the long term, converge upon it.

Yours sincerely,

JOHN COVENTRY.

Heythrop College,
Chipping Norton,
Oxon.

THE MULTIPLE SCLEROSIS SOCIETY

29th March 1967.

DEAR SIR,

I was delighted to read in the last edition of the *JOURNAL* the mention of the Multiple Sclerosis Society, both with reference to Richard Cave, K.S.G., and the fact that Martin Fitzalan-Howard and myself are chairmen of branches in York and Wigan and District, respectively. In fact, as I have Multiple Sclerosis myself and am not, as a result, physically fit or capable, I am merely the president of the Wigan and District Branch which, as you know, is an infinitely less onerous position than that of chairman. However, I have been most fortunate in having R. N. Cain,

whose two sons are coming to Ampleforth, to take the chair and the majority of the work off my shoulders.

This Society is an excellent opportunity for Amplefordians to involve themselves in Social Service, particularly as it has a strong Ampleforth flavour, Richard Cave's wife, who is a patient, being Father Bennett Percival's sister.

The Society was founded in 1953 and already there are over 120 branches in this country. No matter in which part one lives, there is bound to be an M.S. Branch and the Society can do with all the help it can get, particularly from youngish, fit men and women.

Its aims are broadly two-fold. Firstly, the welfare of all the patients, of whom there are supposedly 40,000 in the country, and secondly, to provide money for research which is going on in universities and hospitals all over the country to try and find the cause and cure of M.S.

Anybody who is interested in doing this work and cannot find particulars of their local branch should write to the headquarters:

Multiple Sclerosis Society of Great Britain and Northern Ireland,

10 Stratford Road,

LONDON, W.8.

Yours faithfully,

MICHAEL CONROY.

10 St. Malo Road,
Wigan,
Lancashire.

WHERE IS THE CHURCH GOING?

Low Sunday, 1967.

SIR,

May I suggest that the *JOURNAL* devotes less space to that which is better ignored? In the current issue there are articles and correspondence designed to disrupt, advocates of change for selfish motive, purveyors of discontent and a reference to an apostate—not as a warning to Catholics to beware lest we too fall by the wayside but as a threat to the Church to take heed! The Rock is there but the Barque is indeed adrift.

Today's obsession with "do-gooding" is nothing short of remarkable. We are all encouraged to wade into the slime without thought to its contaminating and corrupting effect. Chameleonicly we become broad-minded, permissive, tolerant and freedom fighters. Concern is expressed for those who leave the Church—none for those the Church has left. However, this, as all else written and spoken, is trivial in that so much of our concern centres on our "problems". Little utterance is given to our ultimate destiny, negligible thought to that of the world. Yet, almost certainly, our problems are ephemeral and our civilisation with its false values is drawing to a close.

I plead to our leaders that, if they can no longer raise our thoughts to Heaven, then at least their utterances should be down to earth. Have we forgotten that to be close to God (prayer apart) is to be close to that which is good, in thought, word and deed and that this is fortifying—while conversely, to be close to that which is bad, again in thought, word and deed, is to sympathise, understand and compromise; and this is weakening.

One may well ask, whither goes the Church? But, please God, when our hour of discontent is run, the Church will be there, unspotted and ready to suffer its children to come unto it.

Yours faithfully,

O. M. SCOTT.

Ladycroft,
Edith Weston, Oakham,
Rutland.

14th March 1967.

DEAR SIR,

St Paul writing to the Ephesians mentions the word God or Jesus Christ about 97 times but the word Church or equivalent only 9.

In nearly all articles I read these days on subjects very similar to those St Paul was discussing, this proportion is almost precisely reversed. I wonder if there is a moral?

Yours faithfully,

THOMAS McAULIFFE.

London.

THE QUEENS' COLLEGE

6th March 1967.

DEAR SIR,

May I suggest the sacking of the proof reader? On page 95 of the current number, P. A. Lawrence is described as having obtained an entrance at Queen's College, Cambridge. But, whereas Oxford may have only one queen to their College, Cambridge has several.

Yours etc.,

OLIVER BALLINGER, O.S.B.

Ampleforth Abbey.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Prayer and Spirituality; Liturgy and the Arts; Scripture; the Works of Yves Congar, O.P.; Byzantine Studies; History and Biography; Philosophy and Natural Theology; the Post-Conciliar Church; the Family; the Human Condition; Books Received.

I. PRAYER AND SPIRITUALITY.

David Knowles *WHAT IS MYSTICISM?* Burns & Oates 1967 140 p 18/-

This short work is wholly different from *The English Mystical Tradition*, in at least this one reader's opinion, greatly superior to it. It promises us "a theological analysis of the mystical experience", and this is what it achieves. Its placing of infused contemplation and its antecedent spiritual states within the economy of the theology of grace, and its chapters on "Meditation and Contemplation", "The Dark Night" and "Prayer" are all to be commended for their special excellence. It is, of course, at times possible to take issue with the author. A careless reader might gain the impression, though Professor Knowles later corrects this, that Guigo II's "contemplation" means only that acquired by the help of grace, whereas in both the *Scala* and the *Meditationes* he clearly understands also that which is infused. To suggest that Tauler taught the mystical way as "the only way" ignores his profound reverence for those, in and out of religion, who are none the less filled with a pure and singleminded love of God. On the credit side, one must find room for especial commendation of his analyses and juxtapositions of the teaching of Walter Hilton, St Teresa and St John of the Cross, and of his lucid and perceptive remarks on Christian mysticism, not as the Oriental flight from suffering, but as an embracing of even greater sorrows than those of the common man, a sharing of the redemptive Cross. His account of the Dark Night is full of sense and sensitivity, and should do much to correct the many erroneous opinions about the natures of this state.

EDMUND COLLEGE, O.S.A.

Phyllis Hodgson *THREE 14TH CENTURY ENGLISH MYSTICS* Longmans for British Council 1967 47 p 3/6

This pamphlet is No. 196 of the series *Writers and their work* published by the British Council. Professor Hodgson, as the author of the standard critical edition of *The Cloud of Unknowing* and its satellite treatises, is well qualified to introduce the three writers, Richard Rolle, the author of *The Cloud*, and Walter Hilton, and she treats them as spiritual writers as well as eminent figures in the development of Middle English prose. She is rightly concerned to present her authors rather than to criticize them, but she records the spiritual limitations of Rolle as compared with the other two. Of the literary value of *The Cloud* she writes:

This prose is outstanding for its intellectual subtlety, precision, logical control, and not least for its abounding energy.

Miss Hodgson remarks that Hilton's *Scale of Perfection* is "kindlier, gentler, more broadly based" than *The Cloud*. We can see what she means, but Hilton's sweetened draught is in fact strong medicine, and in some of his later chapters he goes deeper than *The Cloud*. Indeed, Hilton is the supreme English master of the spiritual life in its whole range, faultless in doctrine throughout. Miss Hodgson notes very rightly the influence of Denis on *The Cloud*. She does not notice that of Tauler and his school on both that book and Hilton, but it is unmistakable, by whatever channel it came. The appended bibliography is the most complete and up-to-date list available for the three writers.

DAVID KNOWLES.

François Roustang, S.J. *GROWTH IN THE SPIRIT* Burns & Oates 1966 250 p 42/-

There is always a temptation for commentators on the *Spiritual Exercises* to talk too much. St Ignatius intended his book to be a practical manual not a treatise, and demanded reticence not eloquence from a retreat-giver. It would probably be disastrous for a retreatant to read *Growth in the Spirit* during his retreat, and it would be almost as harmful for a director to use it as a source-book for conferences.

On the other hand there is need of a sound theology of the spiritual life according to the mind of St Ignatius, and this book answers the need admirably. The *Exercises* can rebuff a superficial enquirer with their bizarre technical vocabulary, crabbed style and apparent theological naivety. Fr Roustang here presents the central theme and dynamism of the *Exercises* without the technicalities, and integrates them with recent developments in theology and scripture. The chapter on "The Meaning of Sin and Thanksgiving" is particularly helpful and timely in this respect. This is not a book for Jesuits only; Fr Roustang quotes almost as often from St Teresa and St Bernard as he does from St Ignatius himself.

The pivot of the *Exercises* is the spiritual decision, and perhaps St Ignatius's most distinctive contribution to Christian spirituality is the set principles he gives for the discernment of spirits, in order that human decisions should coincide with God's will. There are many "spirits" at work in the Church today, not all of them good, and all ranks in the Church share the responsibility of discriminating between them. It would have helped if Fr Roustang had given more examples in this part of his work, but even without them he accurately conveys the robustness and delicacy that characterises true discernment. It is particularly instructive that he is able to show that the fine balance between objective and subjective criteria of judgment is not just a norm devised by human prudence, but is rooted in the divine wisdom of the New Testament itself.

LAURENCE CANTWELL, S.J.

Gerard Huyghe *GROWTH IN THE HOLY SPIRIT* Chapman 1966 200 p 30/-

Two years ago Bishop Huyghe wrote "Conduits par L'Esprit", a book really about Faith and Hope, but with an eye on the working of the Holy Spirit in human history. It is in three parts: how these two virtues took root and grew in Abraham, and in Our Lady, and how Christ made them the basis for his training of the Apostles going out to spread the good news. The writer pursues his theme to the present day, showing that trustfulness is still very much the need of both individual Christians and groups of Christians working in pagan surroundings. A Christian cannot let his faith rest solely on a personal act of intellect; he must have a growing social commitment, first to God's friendship, then to God's family into which he is adopted, and finally—reaching full Christian maturity—to the rest of God's beloved creatures.

The Bishop wants to lead his readers to themselves as part of a divine dynamic organism, which must do more than merely cherish its Christian past. It must push outwards under the influence of the Holy Ghost to create a true spiritual evolution as Teilhard de Chardin suggested.

V.W.

Igumen Chariton of Valaamo *THE ART OF PRAYER: AN ORTHODOX ANTHOLOGY* Faber 1966 287 p 50/-

In Russian the book's subtitle is "the Jesus Prayer". This Orthodox devotion which consists of ceaselessly repeating the words "Lord Jesus Christ, Son of God, have mercy on me", dates from the Patristic Age and is the key to contemplative prayer throughout the East. Exponents of *hesychasm*—the prayer of quiet—have known three great bursts of literary activity, in fourteenth century Byzantium, eighteenth century Greece and nineteenth century Russia; igumen (abbot) Chariton, from the Russo-Finnish monastery of Valaamo, is a final bloom of the last while his anthology of

reflections on the Prayer ranges from the fifth century to his own day, from the Desert Father Makarios to John of Kronstadt (d. 1908). But though the classic masters of Byzantine spirituality—John of the Ladder, Simeon the New Theologian, Gregory Palamas—are quoted, more than half the book is from the writings of Russian Fathers of the nineteenth century. Russian Orthodoxy is simpler, more direct—and perhaps more emotional—in its appeal than Greek and this anthology has a remarkable quality of freshness and serenity. Beautifully translated, it is accompanied by a most useful introduction.

The object of the hesychast is the same as the western contemplative's—union with God. However, his mysticism is different; deriving from Origen and Gregory of Nyssa, it seeks to achieve transfiguration by the Divine Light as in the Apostles' vision of Christ at Mount Tabor. This uncreated Light—which can be perceived not by the senses but by "the eye of the heart"—is the divine energy and, according to Gregory Palamas, "the Holy Name contains within itself that divine energy which penetrates and changes a man's heart when it is diffused throughout his body". The Orthodox contemplative tradition is therefore very different from the Catholic and has no room for imagination or systems of meditation. Yet both traditions have their roots in the Egyptian desert while a fifth century Syrian, Dyonisius the Areopagite, gave the *Via Negativa* to the West; reading the igumen's anthology, one is constantly struck by parallels with the writings of Hilton, Ruysbroeck or John of the Cross. Just as Eastern Catholics believe there are two theologies in one church there are also two traditions of prayer.

Unfortunately the West has failed to realise this until very recently. Seeking to affirm that God could impart himself to man without ceasing to be himself the Athone hesychast Gregory Palamas (d. 1320) distinguished between the *energies* of God and the *essence* of God; while the latter is unknowable by man, men may share in the former. Medieval Thomists rejected this distinction as a duality in the Godhead, and did not see that Palamas was guarding against the pantheism of a Meister Eckhardt. Consequently Catholics acquired a profound distrust of hesychasm, alleging that Orthodox monks merely went into a deep sleep and then woke to discuss "the separations and re-unions of the soul, the soul's commerce with demons, and the differences between white and pink lights". Nowadays the dispute is recognised as nothing more than semantic confusion in a polemical climate; so Palamas has been rehabilitated. Nevertheless some of the mud has stuck.

This distrust was exacerbated by the physical practices of hesychasm; the prayer may be synchronised with the breathing of the rector who sits in the dark, head bent towards his navel, concentrating his "mystical eye" on "the place of the heart" (a method advocated by Nikephoros the Solitary). Even in the present century Catholic "experts" on Orthodoxy could liken the devotions of Athonites to "the worst excesses of a Hindu fakir". Admittedly there were "Holy Men" at Ivan the Terrible's court who went naked in the snow save for loin cloths—"ascetics" comparable to the West's flagellants—but even the physical side of hesychasm can be admirable: "When the bitter cold pierces me I begin to say my prayer more earnestly and quickly become warm all over. When hunger begins to overcome me I call more often on the Name of Jesus and I forget my wish for food. . ."; the wandering Russian peasant who said this used his power not to avert suffering but to avoid distraction in prayer. And the spiritual masters quoted by igumen Chariton specifically state that physical aids are inessential. It must be remembered that the East has more respect than the West for the body; "by the honour of the body created in the likeness of God man is higher than the angels" wrote Palamas. Yet ignorant critics still refer to "Christian Yoga". The igumen's anthology will do much to dispel such illusions.

Both he and the writers whom he quotes speak to laymen as well as religious, while the introduction advocates the use of the prayer: "It can be said in bus routes, when working in the garden or kitchen, when dressing or walking, when suffering from insomnia, at moments of distress or mental strain when other forms of prayer are impossible; from this point of view it is a prayer particularly well adapted to the tensions of the modern world". Indeed there are hermits in the factories of modern

Russia—some of them displaced monks—who find happiness in this way. Above all igumen Chariton's anthology is to be valued for the insight it gives a Western reader into the extraordinary wealth of Orthodox spirituality.

DESMOND SEWARD.

Willem Bekkers, Bishop of Den Bosch GOD'S PEOPLE ON THE WAY Burns & Oates 1966 138 p

Within a week of Bishop Bekkers' premature death on 9th May 1966 over 100,000 people had visited his grave. Within a few weeks the figure was 14 million. The press referred to him as "the Dutch Pope John" and in less than six months after his death this collection of his talks, compiled by the Dutch poet and essayist Michel Van der Plas, had been published in English by Catherine Jarrott. The words and thoughts of such a well-beloved and liberal-minded bishop may then be of considerable interest.

The fourteen talks recorded in this book range over the problems of Christian living today, containing some far-reaching proposals as to the reorganisation of religious life in the parish, in the convent and among the priesthood.

The whole manner of Bishop Bekkers' approach is pastoral, with the primacy of charity as his keynote in his thoughts on the changes necessary in traditional Christian life. "His secret seems to have been an irresistible combination of a fundamentally traditional faith, enormous human sympathy, and an astounding originality of personality and expression." Indeed these talks illustrate this very well. They show him to be open-minded and level-headed in tackling in a positive manner the problems of faith in an age of increasing complexity; while he insists on making no hard and fast decisions in areas where our knowledge is as yet incomplete. Personal responsibility in conscience is a frequent theme in several of these talks, especially concerning Marriage and Penance.

The original talks were directed at a wide audience and their style is "simple, unadorned, with few complex metaphors and no rhetorical flourishes". They are easy to take in and will be stimulating to English readers who are perhaps not so accustomed to hearing these matters discussed so publicly and so positively by authority.

C.G.L.

ed. John P. Donnelly PRAYERS AND DEVOTIONS FROM POPE JOHN XXIII Burns & Oates 1967 352 p 18/-

It is remarkable that the writings of anyone, apart from a giant like St Augustine, will provide a passage for fruitful reading every day in the year. Many will find in this collection some passages they will be glad to have read. Such may be what we read for 16th January: "... the prayer for peace that rises from the cradle in Bethlehem is a prayer for kindness of heart, for true brotherliness, and a determination to seek sincere co-operation, rejecting all intrigues, and all those destructive elements which we call by their true names: pride, greed, hard-heartedness and selfishness".

G.W.

II. LITURGY AND THE ARTS.

Gerhard Podhradsky NEW DICTIONARY OF THE LITURGY Chapman 1966 208 p 50/-

This work from an Austrian scholar who regularly contributes to *Bibel und Liturgie* is not to be put in the same class as the Rahner/Vorgrimler "Dictionary of Theology" or the McKenzie "Dictionary of the Bible". It is nevertheless a valuable quick reference, and an education to browse through. There are thirty-two photographs to support the text.

It is interesting to see how chalice design seems to have come round full circle. The modern trend in chalice design appears to lie in simplicity of line, and the emphasis

is on the cup shape rather than the elaborate jewelled ornamentation of the Baroque period. The famous Tassilo chalice (plate 3), made in Salzburg under Northumbrian-Irish influence and presented by Duke Tassilo of Bavaria to the monks of Krensmunster at the abbey foundation in 777, is not at all unlike the one designed by Meinrad Burch of Zurich in 1960 (plate 5). The paten for this is deep-set, designed to hold the people's hosts and do away with the need for a ciborium. A third illustration (plate 4) is of the 1160c Wilten chalice from Innsbruck: with its two easily grasped handles, it would be useful for communion in both kinds for the laity—but the note tells us of it that "communion was received by means of sucking through a small tube". This chalice has a full history: it was produced at the Council of Trent as evidence for the medieval custom of giving communion in both kinds.

The word ALTAR shows how the subjects are treated, not all of course as fully as this. In over two columns it is divided into Historical, Liturgical Rules, Symbolism, Structure. A three page bibliography includes half a page of essential documents.

EDGAR MILLER, O.S.B.

Thierry Maertens A FEAST IN HONOUR OF YAHWEH Chapman 1967 245 p 25/-

This is another scholarly and illuminating work produced by a monk of St André, Belgium, who is already well known as a liturgical and biblical writer. He traces with thoroughness the development of pagan celebrations into Jewish and ultimately Christian Feasts. He stresses the radical transformation or "spiritualization" which occurs at each of these steps. It is this spiritualization, he concludes, which puts the basic Christian Mysteries outside the limits of any particular culture and makes them adaptable to all cultures. This spiritualization means too that the rites are not able to speak fully for themselves: a catechesis is necessary to introduce the spiritual dimension. This book will be helpful background to those who have to give such a catechesis and interesting reading for all serious students of the liturgy. It is rather expensive and has no index.

A.C.

LECTIONARY FOR SUNDAYS Chapman 1967 98 p 35/-

LECTIONARY FOR CHILDREN AND YOUNG PEOPLE Chapman 1967 55 p 21/-

Here are contained, in a format worthy of a liturgical book (11 ins. x 8½ ins.), the texts of the epistle and gospel from the Revised Standard Version. Those who want relief from perpetual Knox can now enjoy, without trouble, simple accuracy with something of the old biblical flavour. Besides all Sundays, the book includes all holidays of obligation and also Ash Wednesday, Holy Thursday, Good Friday, the Easter vigil and All Souls. The nine Masses of the Roman Missal which occur only occasionally on a Sunday are not included. Printed in Belgium, in monotype Plantin 14-16 pts., with ecclesiastical passports to all countries.

The second book, of similar format, contains the RSV of readings selected by the Commission for the implementation of the Constitution on the Sacred Liturgy. Every week of the year except Holy Week has an epistle and gospel assigned to it especially short and suitable for children. They may be used as alternatives to the readings in the Roman Missal twice a week, without regard to the rank of the day. At the head of each reading there is a caption summarising the content of the reading. This is a sign of an immensely important new growth: a mother's first attempt to provide special fare for her youngest.

CUTHBERT RABNETT, O.S.B.

Donald Whittle CHRISTIANITY & THE VISUAL ARTS Mowbray 1966 157 p 25/-

"The form of men appeared beautiful and noble because it had served to clothe the gods. Man therefore possessed art because he had religion, but he possessed a great art, such as Greek and Christian art, because when the sense of magic was

destroyed he vivified these religions by a content of myth and history." These words were written by Alessandro della Seta. So Mr Whittle has chosen a large and important subject for his book. Alas, he does little more than scratch the surface of the relationship between Christianity and the arts and the problems involved. All the arts are discussed, from architecture to the cinema, and mostly with reference to works of the present century. The chapters on painting and architecture, which attempt to cover a wider span, suffer particularly from the blight of superficiality. Perhaps the chapters on poetry and music are the best, and they contain some trenchant comments.

M.E.C.

III. SCRIPTURE.

Karl Rahner & Joseph Ratzinger REVELATION AND TRADITION: QUESTIONES DISPUTATAE
17 Burns & Oates 78 p 12/6

When Modernism was condemned at the beginning of this century, the charge was that it was confining revelation to normal human development, that Christianity and the Church are merely the result of man's seeking satisfaction for his religious needs. Orthodoxy, on the other hand, proclaimed that revelation came "purely from outside", and by grace man was given the faith to accept that revelation. Now efforts are being made to combine the Modernist immanentism and the orthodox extrinsicism. The events of sacred history tell of a real showing to men of what is higher through effective self-transcendence; and at the same time man experiences in his life the enduring creation from above. Both the historical event and the interpretation are a unity because they necessarily happen in a society, are "ecclesial" in the deepest sense of the word, being communicated and handed down in a community of believers. "As in the word of the sacrament and in the Word Incarnate, sign and truth are given inseparably and unmixed, and are not merely brought together by the faith of the believer." The Rahner essay is difficult reading in its clumsy translation language.

The second essay examines the old controversy between Scripture and Tradition. In the Tridentine decree on Revelation, the first principle is the Gospel. This term embraces the Christ-event in itself, what came to be written about it, and what was implanted in men's hearts and never written down. In its very nature the Gospel is wider than what can be written. The Gospel was the fulfilment of the "Scriptures", by which is meant the Old Testament. Because the Son of Man was not to remain with us for always, he sent his Holy Spirit into the world to reveal the mysteries of God and make clear anything which had remained doubtful in the minds of men. That Scripture contains the whole of revealed truth was not held by the great Reformers, but only appeared later in "Protestant orthodoxy". Revelation cannot be pocketed like a book. "It goes beyond Scripture in two respects: as a reality deriving from God it is always extended upwards into God's action; as a reality which makes itself known to man in faith, it also extends beyond the fact of Scripture which serves to mediate it." Three principles are thus affirmed, Scripture, Gospel and the revelation of the Spirit in the Church. Catholic and Protestant theologians will meet in interpreting tradition "according to the Scriptures". The Church's rule of faith teaches how to understand the Scriptures, but the historical ascertainable literal meaning of the Scriptures does represent a relatively independent criterion. The Church's magisterium must be tested by this, but Scripture cannot be understood except in the light of the faith handed down in the Church by official witnesses.

GILBERT WHITFIELD, O.S.B.

Yohanan Aharoni THE LAND OF THE BIBLE Burns & Oates 1967 xiv + 409 p 63/-

This is written originally in Hebrew by a Jewish scholar who knows the land thoroughly, both Israel as it now is, and "the other side", now the Kingdom of Jordan. In his preface he says "this book began during my many excursions as a schoolboy,

rambling into the most remote corners of the country, and then suddenly standing breathless and fascinated before the huge stone walls of a long-deserted city". He shows his acquaintance with current European Biblical scholarship, and also with the work of Jewish scholars published in Hebrew and not generally available to us. It is written in a detached scientific style, with copious references to archaeological details, some taken from his own work. The evidence given is illuminating. One sample is a sidelight on affairs in the Kingdom of Judah in the reign of Hezekiah, when Assyria had already absorbed the northern kingdom and Judah lay in the way of the rival powers Assyria and Egypt. Earthenware jars which were possibly official measures in "storage cities" have been found in a number of sites. They bear royal seals, which are either a four-winged scarab or a double-winged disk. The former was a symbol of the Pharaohs of Egypt, the latter of the kings of Assyria. One explanation is that Judah in 701 B.C. looked to Egypt for support and after that to Assyria. Both cease later possibly because the store-cities where they were found were disbanded by the Assyrians as a dangerous source of power. This may have happened in the revolt in Manasse's reign (2 Chronicles 33.11). Later, in Josiah's reign, the store-cities were re-instituted, and then the royal seal on them was a rosetta.

The sources of the book are the Old Testament, the annals of Egypt and Mesopotamia, inscriptions found in Palestine and the material dug up by modern scholars. The chapter on "Toponymy" is the study of the place-names where once there was a settlement, and now none at all or perhaps an entirely new town without any connection. Names sometimes persist, although changed, and they can tell a story, especially in Hebrew. Much of the book is an outline of the history of Israel until the time of the Second Temple, about the 5th century B.C. The author in his preface pays tribute to George Adam Smith's "Historical Geography of the Holy Land", but denies that he is trying to write a contemporary repetition of that book (which has just been reissued by Fontana).

The Philistines, whom we wrongly speak of as barbarians, have a section to themselves. They had been driven from the Aegean before the Dorian invaders and were a threat to Egypt, Syria and Canaan about the 12th century B.C. (about the time of the Trojan wars). Little is known of their internal politics, but when they met with Canaanites, they contributed to their culture, warlike skills and the use of iron weapons, the making of which was their monopoly (1 Samuel 13.19-22). Their wars with Israel were a struggle to control the area of the Shephelah. When they fought back, they defeated the sons of Eli and captured the Ark (1 Samuel 4). Their presence so far away as Mount Gilboa where Saul was killed can be explained by their resistance to Saul's control of the Jezreel valley, which had cut them off from a main road along the coast.

The unification of the Hebrew tribes into "all Israel" was a slow and uncertain process. David was trying to revive an ancient tradition going back to a period before the settlement in Canaan. He made his capital at Jerusalem and there placed the main shrine so that it would be "a new amphictyonic centre of the traditional twelve tribes". What endangered the kingdom was not so much tribal rivalry as antagonism between the two tribal alliances, Judah and Ephraim. The administrative changes in the reigns of David and Solomon, which are so hard to disentangle, aimed to strengthen unity, but the subsequent schism under Rehoboam was retrogressive. The revolt of Shiba (2 Samuel 20.12) in David's reign and of Ieroboam in Solomon's reign (1 Kings 12.26) were only smaller and earlier movements like the final division between north and south.

There are 34 black and white maps to illustrate excavations, regions, roads, campaigns, boundaries. The text deals objectively with the history and geography of the land and is silent on the religion of Israel. However, in the preface we read that "the continuing awareness that here was the locale of so many vital crises in human history unquestionably influenced the Hebrews in their developing consciousness of the meaning of history. Out of this emerged, humanly speaking, their unique conviction that the God of Israel acts through history."

GILBERT WHITFIELD, O.S.B.

Karl Rahner BIBLICAL HOMILIES Herder/Burns & Oates 1966 191 p 28/-

It has often been remarked that some of Shakespeare's lesser comedies or Mozart's middle-period divertimenti should have been consigned to oblivion but for the great names they bear. One is inclined to make a similar judgment on these sermons, which are compared, in the blurb, with Newman's *Parochial and Plain Sermons*, but which in fact fall far short of them. They are all brief, unpretentious, practical and without any singular theological or literary merit. They are such as one might expect from an experienced "five-minute preacher"—concise, sane, encouraging and sometimes illuminating—and they will deservedly find a place on many priests' "Sunday morning shelf". There is very little, however, of the magisterial insight which characterises the author's theological studies, nor is there any attempt to arrange the sermons according to their theme.

The warm and simple "asides" of great men deserve to be valued. But be not lured by the name and the title into thinking you are on to something big in the Scriptural revival. This is not the case.

D.L.M.

Joseph Rhymer THE BEGINNING OF A PEOPLE Sheed & Ward (Stagbook) 1967 187 p 12/6

The OT Pentateuchal and historical books have been on the move ever since Lagrange put his searchlight on to them in the 1905 Toulouse Lectures. Every so often it is time for a biblical writer to ransack the pockets of the scholars and pour out their pieces of eight on to the floor for the common man's sustenance. So, this book. It has in the middle a fine diagram on the structural development of the various books which have come to be crystallised and then canonised in our Bibles.

R.E.

Alfred Wikenhauser NEW TESTAMENT INTRODUCTION Herder & Herder 1967 xix + 580 p 30/-

This is the sixth impression of a book which came out in 1958 and took the biblical world by storm. Bp Butler holds that there is no comparable work in English and other reviewers of stature, like Barnabas Ahern and Roland Murphy, have simply labelled it as "the best". When the gods speak, 'tis time for mere mortals to be silent. This is the cheap edition, a paperback 42 mm. thick!

R.E.

IV. THE WORKS OF YVES CONGAR, O.P.

Père Yves Congar has been an active ecumenist since 1929. His first book appeared in 1937. By the time the Vatican Council occurred, he had thirteen books to his name, including five which appeared in 1962. In that year he was swept into the vortex of conciliar birthpangs as a *peritus*, indeed as one of a half dozen *periti* who became the fiery spirits that made the sparks fly upwards. His name was constantly in the news: he briefed bishops, lectured laymen, and fought for the ideal of poverty as only Francis before him. He toured continents, led committees, and moulded the mind of the Council Fathers. We would then have justly supposed a silence from his pen during 1963-65 (granted a year's delay in the press): *non sic*. 1963 and 1964 saw his two-volume "Report from Rome", and—not unexpectedly—his "Power and Poverty in the Church". But where did he find time and energy for "Sainte Eglise" (1963), "La Tradition et les Traditions" (2nd vol. 1963), "Tradition and the Life of the Church" (F & F 3, 1964), "Jesus Christ" (1964), and "Dialogue Between Christians" (1964)? In 1965 he was able to bring out a revision of his books "The Mystery of the Church" and "Lay People in the Church". Last November there arrived on the reviewer's

desk from two English Catholic publishers a book of some 470 pages and 300 footnotes, and another of 530 pages with as many as seven footnotes per page, both here reviewed. Not to be left at the post, a third Catholic publisher, DLT, has brought out a further book from Père Congar, "Priest and Layman", this April. One is driven to conclude that the name CONGAR is of the genre of *Peterborough* or *Peter Simple* or *William Hickey*, a front behind which lurks the whole Dominican Order of France.

The first reviewer below is the son of the late Bishop of Oxford, Kenneth Kirk, who wrote four substantial books during 1920-31, which form the heart of his contribution to English religious thought. The last was his celebrated Hampton Lectures on "The Vision of God: the Christian Doctrine of the *Summum Bonum*", which involved a breadth of biblical and historical scholarship brought to bear on a single exalted theme. The abridged edition of these lectures has been re-issued by Hodder and Stoughton, 1966, paper, 6/-.

REVIEW EDITOR.

Yves Congar, O.P. DIALOGUE BETWEEN CHRISTIANS Chapman 1966 472 p 50/-

This is a collection of writings by Fr Congar since 1935 on the subject of the reunion of Christendom. There is always the likelihood of repetition and datedness in any such collection, but though they certainly exist here, there remains a considerable interest and value in following the development of attitudes and ideas over the last thirty years. In this context, one of the most stimulating parts of the book is the Preface, in which, with remarkable clarity, humility and self-knowledge, Fr Congar describes his own personal witness to ecumenism since 1929. There is a tendency for which its ecumenical pioneers had to face and not to appreciate how much has in fact been achieved in the last seven years. Both these factors become apparent in the Preface.

To an Anglican, large parts of the book are only of fringe interest as they deal with continental Protestantism, which is in many ways different in atmosphere and emphasis from the tradition he has inherited. One notices for instance the pre-occupation with Luther and the influence of Barth. But there is a section on Anglicanism, which, in spite of its brevity (it is only 36 pages long), gives a remarkably accurate and comprehensive account of the major trends of thought. This section was written in 1957, and it is striking how much has happened in the Anglican Communion since then: one thinks for example of "South Bank" theology, of liturgical and constitutional reforms, and of several new moves towards reunion in various parts of the world.

There is little in this section with which to quarrel, though it is strange to find "Essays Catholic and Critical" included in the paragraph on "Ministry and Order": this is clearly an inadequate appreciation of that book and of its place in the tradition of "Lux Mundi" and "Foundations". In general twentieth century Anglo-Catholic theology is limited to concern with Liturgy and Ministry, thus ignoring the work on Doctrinal and Moral Theology of Sir J. C. Hoskyns, K. E. Kirk, A. E. J. Rawlinson, E. G. Selwyn, N. P. Williams and others.

Of particular interest is the considerable section Fr Congar devotes to the nature of the Church and the crucial importance of this to the reunion of Christians. Noticeable here is a certain ambivalence in his thought. On the one hand he states unequivocally the traditional position of the Roman Catholic Church: "Since the whole basis of the Catholic position is that the Church of Christ and his Apostles exists, and has not ceased to exist in its unity and apostolicity, it is impossible for Catholics to conceive union as anything else than a reunion with that Church". In later writings, however, he expresses disquiet at the harsh sound of this statement and stresses the importance of dialogue, of a return to sources, and of prayer as aids to fresh understanding. To lessen the apparent rigidity of the traditional view, he draws on the Thomist concept of the two levels at which Truth can subsist ("A perception

of truth tending towards truth itself") and on the concept of the developing Church. He pleads also for an ecumenical rather than a missionary approach to other Christians. But it is only fair to say that ambivalence of this kind is frequently noticeable in contemporary Roman Catholic thought on this vital aspect of ecumenical discussion, and one waits with interest to see how the debate on the decree of the Second Vatican Council on the Church will develop.

The translation of Fr Congar's work by Philip Loretz, s.j., is admirable, but the index is inadequate.

ROGER KIRK.

Yves Congar, O.P. TRADITION AND TRADITIONS. Burns & Oates 1966. xx + 536 p. 90/-

Neither Protestants nor Catholics now look at Revelation with a view to proving that particular truths are found exclusively in Scripture or Tradition. Such Protestants as Dr Karl Barth recognise that Scripture has been understood in the context of the Church's faith. But the question of Tradition is still living and unresolved, as Père Congar's lengthy and valuable work well demonstrates. This is hardly the book for the tiro—for he will find his entrée by way of the same author's smaller volume in the Faith & Fact series.

This is a book in two parts, an *Essai Historique* of pre-Conciliar provenance (1960); and an *Essai Théologique* of intra-Conciliar provenance (1963), each with more than one excursus. In the first part we have an excursus on "the sufficiency of Scripture according to the Fathers and medieval theologians", another on "the permanence of *revelatio* and *inspiratio* in the Church", and a third on "the limits of ecclesiastical power or of its exercise" (which is much to the fore at present). Père Congar, despite his many heavily footnoted pages, stresses that this is only an essay attempting an historical summary of the debate on Tradition and an analysis of the meaning and elements of Tradition in the Church now. He shows the existence of Tradition in OT and NT, in the ante-Nicene Fathers and those of the fourth and fifth centuries. Their attitude was sapiential—everything was derived from God and was directed to God, and thus Scripture explains to man the way in which all creation shows forth the presence of the Creator. So the Fathers were very biblical in their interpretation; but, seeing all of life in *conspicu Dei* and all things as his work, they refused to narrow God's communication to men simply to the sacred pages. That was to be the mistake of the sixteenth century: Protestantism was to become "the religion of the book". So vehement was this minimalist swing, that it forced the fathers of Trent to a compensatory swing, where they considered the *sine scriptis traditionis* position, and were tempted to separate two principles into two sources, till the Spirit ameliorated the *partim*, writing *et in its place*. Thus the Catholic reaction to Wyclif's *sola scriptura* was tempered to the truth. Since then theological trends have hardened and softened again: an attempt to define (and so contain, as in a pint pot) Tradition as an objective or documentary idea, which in its turn has had to bow before the richer idea of "living Tradition" of an organic nature, in the hands of Newman and Sheeben. Broadly flows the stream still.

The theological essay begins with an analysis of Tradition as inheritance, communion and transmission—what is passed on and received by a living active subject. It is then looked at as the time of the Church and the time of the Holy Spirit. Of course the Gospel is the front, and Scripture as a written text is shown to have a special dignity; for the Church has received it from the Apostles, they from Christ himself, and Christ from God. The Church then becomes both the bearer of Tradition and its subject, living in faith and consciousness of the Gospel through the power of the Spirit ever at work in the Church, as in the pages of Scripture and in Tradition: indeed Tradition is the very communication of the life of the Church, and as such is the proper interpretative of Scripture.

In its frankness and humility of approach, the book makes an important contribution to ecumenism. Progress between Churches on this subject will come, in Père Congar's view, only by revealing the ecclesiological questions lurking behind rival tenets on Tradition. Scripture is read (whether we admit it or not) within the tradition of each Christian denomination, and to grant that is to grant much concerning the nature of each Church. But what is "Church", asks the author? "Is it simply the sum-total of individuals each of whom is separately and independently made a Christian, or is it a unique reality in which and through which individuals become Christians?" If the latter, there is some hope of providing a satisfactory response to the Protestant criticism that the Catholic theology of Tradition makes men into judges over the things of God.

Essentially the fact of Tradition arises from the fact of a historical Church: it is the handing on (*traditio*) of God's revelation of himself in particular time and place, through a community by the power of the Spirit. It necessarily involves the idea of development, since the Church progresses in human history with all its vicissitudes in every succeeding generation.

For a book of this scope, the index is insufficient; but we must be grateful that the apparatus is not in an inaccessible lump at the back.

LEO CHAMBERLAIN, O.S.B.

V. BYZANTINE STUDIES.

ed. J. M. Hussey THE CAMBRIDGE MEDIEVAL HISTORY Vol. IV THE BYZANTINE EMPIRE
Part I BYZANTIUM & ITS NEIGHBOURS C.U.P. 1966 1168 p. 140/-

There seems to be an accelerating thirst for scholarly work on Byzantium, which of late has risen to what can only be called an *annus mirabilis*, with an international conference of scholars at Oxford last September, and the appearance of a flood of books, from the artistic and iconographical masterpieces of André Grabar, David Talbot Rice and Philip Sherrard; to general surveys by such as Romilly Jenkins; to surveys of particular problems such as Fr Dvornik's "Byzantium and the Roman Primacy" or D. J. Geanakoplos' "Byzantine East and Latin West"; to studies of specific historical moments, as Ernie Bradford's "The Great Betrayal: Constantinople 1204" or Sir Stephen Runciman's "The Fall of Constantinople" or David Staction's "The World on the Last Day" (29th May 1453); to primary source re-issues such as the Penguin version of Sewter's English of the *Chronographia* of Michael Psellus. Even Elizabeth Dawes' English of Anna Comnena's *Alexiad* is to be re-issued. And now at last, long expected, there comes this crown of scholarship, so massive in conception, integration and distillation of scholarly reflection as to surpass the work of any single historian, be he a Gibbon, a D'Alvi or an A. H. M. Jones. To hold this volume under review (a little more than half of the new CMH IV, the rest to follow), fills one with awe.

J. B. Bury's own 1923 CMH IV (much of it written before the Great War), revolutionary as it was in its day, has now been swamped by half a century of further scholarship: that it is being replaced by a work almost three times its own length is eloquent of this—as is the fact that nothing is brought forward from the earlier work. But as a tribute to the distinguished Byzantinist who planned CMH, Bury's 1923 Introduction is here reprinted. Bury took 717, the accession of Leo III, as his *terminus a quo*; and though the present editor, Professor Hussey of London, herself used this date as the datum for the beginning of medieval Byzantium elsewhere, she has followed Bury in stressing how much Byzantium was taking shape in the years 324-717, especially in the years of Justinian and Heraclius, years which left their indelible mark as only Constantine's decision to shift his capital before that. "Constantine sitting among the Christian bishops at the oecumenical council of Nicaea is in his own person the beginning of Europe's Middle Ages", Norman Baynes wrote in CAH xii, and this might have been the best place to begin here, except that the period up to 717 (which equally cries out for revision) is covered by CMH I-II. To clothe its nakedness, CMH IV opens with two preliminary chapters on "The Formation

of the Eastern Roman Empire 330-717" and "The Christian Background", which ably tide over the period when Roman history became Byzantine history without a distinguishable break. The pages on transition from paganism to Christianity, conception of imperial sovereignty, and continuity in system of education show how steady was the shift: hellenic culture, Roman law and Christian ideal were fused as golden threads into a single Byzantine strand. The *terminus ad quem* is clear enough, as David Stetson's title above explains.

The hugeness of this work and its consummate thoroughness is what at once overwhelms its reader. While it roughly follows Bury's divisions, it contains only the narrative chapters, leaving the analysis of government and society, church and learning, literature and the arts and sciences to the part yet to come. The one area newly treated is Fr Francis Dvornik's account of "Constantinople and Rome", which replaces by a patient and sympathetic examen of the inexorable estrangement of East and West, what had been merely an account of the obtuseness of the two diverging Churches. Here in forty pages is a virtual *résumé* of the research of a lifetime, gathering up ideas which Fr Dvornik has developed in his "Photian Schism" (1948), "Emperors, Popes and General Councils" (Dumbarton Oaks 1951), "Idea of Apostolicity in Byzantium" (1958), and "Early Church & Byzantine Political Theory" (1967). Constantine's conversion and the founding of New Rome inaugurated the hellenistic concept of *basileus* as God's viceroy on earth, temporal and spiritual (what is familiarly called caesaro-papism). The concept of apostolic foundation never in the East carried the force it did in the West, since not merely the central see (as in Rome), but most of the major sees had been founded by Apostles and all bishops were accepted as their direct successors—indeed in the East, the central see did not claim apostolic descent till the time of Sergius I, when St Andrew's claim appeared. While the East recognised the Petrine primacy, they believed in the government of the Church by five patriarchs, of which Rome ranked first. This loosely worked until a combination of Ottonian emperors and German popes turned the primacy argument to internal political ends (the *regnum v sacerdotium* controversy, born of feudalism), and then disastrously swung it on to the political relations between Old Rome and New Rome. Politico-military developments immersed theological distinctions, and the loss of the bridges of Illyricum, South Italy and the crusading pact were the ultimate cause of division. The quarrel descended to liturgical and dogmatic haggling and truth was sacrificed to prejudice. It is, incidentally, gratifying to see Fr Dvornik's reference to Richard Mayne's underrated centenary article on the famous scene at Hagia Sophia ("East and West in 1054", *CHJ* xi 1954).

Of hugeness we must speak a little: first of theme, "the eye of the world". Medievalists now realise as never before that they cannot scout what was virtually the centre of civilisation for most of their period, until the rise of Paris. The Pirenne thesis, even acknowledging its severest critics, forces us to realise that the centre of the world was the Bosphorus and the edge of it the Atlantic seaboard: of the Sutton Hoo treasures, the finest had come from the fertile crescent. When in 800 Charlemagne looked for a Byzantine princess for his heirs, it was the barbarian parvenu who was looking to the font of kingly authority to provide for him that mystique which surrounds the concept *porphyrogenitus*. When in 900 the Carolingian empire was crumbling under the Norse Viking ravages, Byzantium under the Macedon Leo the Wise was expanding eastwards and quietly absorbing the Norse Varangians from the north. When in 1000 the Ottonians reached their apogee, it was in the person of a young dreamer whose blood mingled German strength with Byzantine creativity to make of him a visionary who tantalises biographers by what he might have done, as only Kennedy since. When in 1100 Anna Comnena stared into the face of Bohemund the crusader, it was the scrutiny of condescension. Bohemund, except that he was the master of tangible force in himself and his followers, was beneath the gaze of Anna and her father Alexis. Like the Carolingians, the Ottonians and even the Hohenstaufens, the great crusading dynasties hastened to establish their *stirps regia* by marrying the women of the Commene. When in 1200 the jaded and greedy Dandolo Doge of Venice cast covetous eyes on Zara and even on "the eye of the world" itself,

it was a rich trading community that looked upon the material riches of another community richer in that, but far richer in spiritual wealth. For the sake of the loss of the former, the latter was subjected to an orgy of destruction not paralleled when the Muslim Mehmet II came to turn Hagia Sophia into a mosque.

Secondly, hugeness of figures. This new CMH IV has been in preparation since 1952, since before Prof Hussey made her translation of G. Ostrogorsky's "History of the Byzantine State". This part has 40 pages of introduction, 775 pages of text, 265 pages of lists, tables and bibliographies, 126 pages of indices and 15 fold-out maps, all of a very high order. The bibliographies, though virtually foreclosed by the typescript going to press in the autumn of 1961, are of a thoroughness and excellence which themselves warrant investment in this book.

Thirdly, the scholars here assembled, an international array of the best, make this a co-operative effort of distinction. The five central historical chapters (separated by 842, 1025, 1204, 1261) are done by Professors Anastos of California, Grégoire of Brussels (finished by Jenkins after his death), Joan Hussey of London, Nicol of Dublin and Ostrogorsky of Belgrade. Of the regional studies Venice is done by Prof Gest of Padua; the Latin Morea and Venetian Aegean by Prof Setton of Pennsylvania; the Slavs, Avars, Turks, Russians, Vikings and other "northern neighbours" by Prof Obolensky of Oxford; the Balkans in the 11th-15th century by Prof Dinic of Belgrade; Hungary by Prof Moravcsik of Budapest; Armenia and Georgia by Prof Toumanoff of Georgetown; the Muslim civilisation by Professors Lewis of London, von Grunbaum of California and Canard of Algiers; the Turks by Prof Tauschner of Münster. There is nothing insular about this work.

Whoever has in his bookcase this volume and its pair has with him the heart of the high medieval world.

ALEERIC STACNOOLE, O.S.B.

Romilly Jenkins *BYZANTIUM: THE IMPERIAL CENTURIES* Weidenfeld & Nicolson 1966
xiii + 400 p 63/-

The newcomer goes to Prof J. M. Hussey's "The Byzantine World" (Hutchinson Univ. Libr. 2 ed. 1961 15/-) and is faced with the leap to G. Ostrogorsky's "History of the Byzantine State", since 1963 in its third German edition. This work is in Mr Jenkins' opinion "one of the greatest achievements of all time in this field, distinguished by sound judgment, minute accuracy and compression, and a wealth of reference to every important source, both primary and secondary". But it is too big a leap and there has long been need of a step in the middle.

Romilly Jenkins, librarian of Dumbarton Oaks (Harvard), co-editor of Constantine Porphyrogenitus' *de Administrando Imperio*, and former Professor of Modern and Byzantine Greek at London, has undertaken to provide that step. He has decided to rely on nine central primary sources (of which it is not surprising to notice that all critical editions except Pselus were done in the last century) and six major modern sources including both of Bury's great books and the new CMH IV, to which he has himself contributed—indeed he plunders this contribution to make up his twenty-third chapter here.

His dates differ from CMH IV. He begins with the foundation of the *thematic* system at 610, with the accession of the Heraclian dynasty (not at 717, the next Isaurian dynasty), and ends with the momentous battle of Manzikert in 1071, the symbol of the beginning of decline and fall—though it is astonishing to see by the second of two maps that it was fought at Lake Van on the eastern extremity of Byzantine expansion. What comes before is usually called "Late Roman"; this period is justly called "Imperial", and what follows is imperial only by courtesy. But Mr Jenkins suggests an alternative title—"The Rise and Fall of the Middle-Byzantine Empire". It is a pity that he did stop at Manzikert, for he might profitably have gone on and joined Prof Hussey in faulting Bury's overemphasis on the evil effects of 1204, showing that the Byzantine landowning economy was already breaking up the *oecumene* well before

this, provincial military estates threatening the central authority of the civil aristocracy. This, much more than Manzikert, was the cause of Byzantine decline, and Ostrogorsky stresses the process of internal decay and dissolution begun the moment Basil II ceased to govern: for him this was the watershed and Manzikert had no special significance. When in 1030 Basil's land-laws were repealed and the "common responsibility" tax was moved from the shoulders of the rich to the poor, then the seed of destruction was sown.

This book, a flowering from the author's Harvard lectures, is admirable for its task. Its approach is narrative, executed with unconscious charm in the urbane Runciman manner. It is written with skill, style and bold interpretation. While it is clear that the author knows the arguments that have raged and yet rage on, he has carefully selected the mean and sought out values and relations as the sources weighed them in their own time: this is always the prime task of the historian, to judge by past values and not present ones. His handling of personalities, especially Heraclius, Photius and the two Basils, is vivid. His sense of culture pervades the book, as we would expect from one so near the centre of Dumbarton Oaks: he believes that the true nexus holding so diverse an *oecumene* together was the combination of Orthodox Christianity and hellenic letters.

A.J.S.

Ernie Bradford THE GREAT BETRAYAL, CONSTANTINOPLE 1204 Hodder and Stoughton 1967 223 p 35/-

In 1204 Crusaders destroyed Constantinople where the Roman Empire had survived unconquered since Constantine moved his capital, where Hellenistic learning and the techniques of civilisation had never died. Amid countless palaces and squares in which masterpieces from pagan antiquity mingled with the glories of Byzantine art a million *Rhomaioi* knew that their *Basileus* was the direct successor of Augustus and their city—the greatest in the world—New Rome.

Emperor Isaac II had been blinded and deposed so his son Alexius sought western help. For three men this was a glittering opportunity; the Venetian Doge Enrico Dandolo, the Hohenstaufen Philip of Swabia, and Boniface of Montferat. Probably Dandolo had a secret non-aggression pact with the Egyptian sultan (who ruled Jerusalem) but in any case he envied Constantinople's commercial supremacy; Philip was anxious for prestige; and Boniface simply wanted loot. Methodically they subverted the Fourth Crusade whose members, Catholic Frenchmen, Germans, Italians, had sworn to retake Jerusalem.

First Zara, a Dalmatian port, was captured *en route* for Syria. Then the *cruciferi*, their greed aroused, were tempted into restoring Isaac; Constantinople was taken—a swathe three miles wide burnt through its centre—and as Isaac and Alexius could not pay, stormed again. The gutted city never recovered; New Rome had finally fallen to the Barbarians.

Worst of all was the desecration of the churches; looters drank from chalices, ate fried fish off patens and stood a drunken whore on the patriarchal throne where she danced and sang bawdy songs. Though himself guiltless, Innocent III failed to remove the new Latin "Patriarch" or the Roman priests who everywhere ousted Greek. This convinced Orthodox that Catholicism had given this blasphemous rape its solemn Papal blessing.

The author, a writer rather than historian, has a weakness for irrelevant lines of Yeats while there are irritating slips, Constantine Dragases being called Constantine "IX". Yet the book is attractively written and should be read by Catholics if only for those words of Innocent III: "It is hardly surprising that the Greek Church, beaten down though it is, rejects any obedience to the Holy See. It is hardly surprising that it sees in all Latins no more than treachery and the works of the Devil, and regards all of them as curs". Even today 1204 is still a barrier to reunion.

DESMOND SEWARD.

VI. HISTORY AND BIOGRAPHY.

Eric John ORBIS BRITANNIAE: STUDIES IN EARLY ENGLISH HISTORY Leicester Univ. Press 1966 xii + 303 p 42/-

In 1917 at Downside (the year Edmund Bishop died) Ab Cutbbert Butler gave a Chapter, where he recommended that every monk should have a spiritual kettle on the boil: for those who lacked ideas, he offered to provide a subject. Two monks went as a result and knocked on his door. To the first he gave *Cluny*, and this bore fruit in a paper entitled "Cistercians and Cluniacs" and in the pages of the *Monastic Order*. To the second he gave *The Tenth Century Monastic Reform*, and this bore rather greater fruit in the series of articles in the *Downside Review* during 1921-50, in the definitive edition of the *Regularis Concordia* in 1953 (which Eric John reviewed in the pages of the *Downside Review* in 1954, and which is incidentally at this moment under Dr Hallinger's editorial eye), and in a further series of articles during 1960-62, provoked by Mr John in some of the articles here reprinted. By these efforts Dom Thomas Symons has secured for himself the reputation among historians as *doyen* of the Tenth Century Reforms. But he has now laid down his pen, and a new prophet has arisen who knows not the face of Ab Butler. There is no one in England who can hold a candle to the author of *Land Tenure* and *Orbis Britanniae* on the subject of these reforms which forced Prof Knowles in 1935 to push his *terminus a quo* back from 1066 to 940.

Nevertheless of the eight essays offered in this workshop of a volume, untidily put together without any proper reference to earlier publication in journals (five have been previously published, though one is here revised), only five are specifically on the Tenth Century Reform. This is a pity, for Mr John does not lack material and could have made it a collection of one hue. Had he waited a little, we might have also had for our two guineas his important study of "The Church of Winchester and the Tenth Century Reform" (*Bull. Jn. Rylands Libr.* 47.2 March 1965 404-29). Then his study of "The Division of the *Mensa* in Early English Monasteries" (*Journ. Eccl. Hist.* VI 1955 143-55) together with "The Sources of the English Monastic Reform—a Comment" (*Rev. Ben.* LXX 1960 197-203) might well have been included. These would profitably have been prefaced by his more general, continental-wide account of "*Saecularium Prioratus* and the Rule of S. Benedict" (*Rev. Ben.* LXXV 1965 212-39) to make a book of some cohesion, running to more pages than his previous one. As it is, this is even more like a workshop than the loosely gathered *Land Tenure in Early England* (1960).

Mr John's work is unavoidable, for he has broken new ground by his detailed work on the extant charters and by looking at ecclesiastical history in a cold secular light, refusing to swallow the illusions of the hagiographers (our main evidence besides the charters). By this, he gives us a new understanding of the course of events, of the proper nature of the reformist innovations, of the relative significance of the various monastic founders, and of the vital relationship between monarch and monks.

We are familiar with the picture of St Dunstan of Glastonbury and Canterbury, St Ethelwold of Abingdon and Winchester, and St Oswald of Ramsay and Worcester driving out the "degraded and lascivious clerks", drawing on the experience of Fleury, Cluny and St Peter's Ghent (a cross between the Burgundian and the Lorraine reform movements), and bringing in a composite revival enshrined in the *Regularis Concordia*, looking remarkably like Benedict of Aniane redivivus. The unimpressible mind of the author asks what forces were really at play at the harsh political level. He unfolds not new winds of spirituality, but new modes of land holding of a kind darkly hinted at by Bede in 731 and 734. He shows convincingly that a major reason for the royal granting of franchises to the new monasteries was to enable them to withdraw the lands safely from the clutches of the local magnates (whose families had often earlier provided the "lascivious clerks"), making use of the powers of the public courts. Even the grants to reformed monasteries involved the displacement of the rights of existing secular landowners, who may have had a very good cause for holding particular land by book. It now seems, as it seems also in the earlier period from the pages of Bede, that

monastic reform programmes were in some real measure a royal instrument for extending crown power in areas which were weak or beyond the kings' normal secular control.

Half of the book is taken up with secular matters, the title essay, another entitled "Folkland Reconsidered" and a third reprinted from Bull. Jn. Rylands Libr. Sep. 1963. They are rich in ideas but poor in comprehensiveness. In place of the earlier folk-migration thesis to explain the Saxon invasions, Mr John suggests a small tribute taking aristocracy surrounding powerful kings, who made precarious grants of land to a large depressed lower order. He rediscusses Bookland and Folkland, somewhat amending *Land Tenure*. For him, by contrast with the Stenton school, the establishment of hereditary tenure for the nobility from 670 onwards explains the demise of Northumbria in the face of centrally controlled Mercia. But was there no free middle class at all? Was there no hereditary tenure other than what was conferred by charter?

It is a mark of Mr John's work that he is courageous in his comparisons (as in his association of the charters of this period with their equivalent on the Continent); that he is extremely learned (as in his close analysis of Birch, Kemble, Robertson, Harmer and Stenton); that his concentration on certain forms of evidence (usually charters) leaves him too exhausted to go on to other kinds of evidence, and perhaps to other scholars' endeavours; and that his final case has a certain impulsive want of judgment. His is as yet the hand of a brilliantly fertile student, but not—in the mode of Stenton—the hand of the master.

ALBERIC STACPOOLE, O.S.B.

Mary Claridge MARGARET CLITHEROW Burns & Oates 1966 196 p 30/-

English Catholics do not, it is said, buy books; in particular books by English Catholics. They write them; they sell them; but buy them they will not. Here is a book which must be treated as an exception to the rule. Both this and Fr Caraman's book below, each of them concerned with the fortunes of English recusants, invite reading more than once.

Here we are able to watch the development of Margaret Clitherow's personality against the background of Elizabethan York, which is well drawn. She was a model of grace perfecting nature: by nature she was a *mulier fortis*—at once disarmingly feminine and devastatingly determined, born to dominate and to get her will, but yet an adept at gaining the admiration and love of others, both men and women. A gifted organiser, she was yet lively and pleasure loving, a woman such as might have matured into an Elizabethan version of the Wife of Bath: *wemmen desyren to have sovereignty*. Instead she became a saint.

It has been argued of late and with some truth that the English recusants were of two sorts. First, the traditionalists who could not grapple with the concept of an English monarchy and an English landscape which was not Catholic. For them, Henry VIII and Anne Boleyn were but a difficult and tiresome interlude. Eventually the tide would turn, the machinery of Church and State would return to Catholic hands, and the nonsense about the Mass being treason would cease. These were the "static recusants". Secondly, there were the new Tridentines, many of them converts, to whom the old trusted Tudor Establishment was hardly less deplorable than the new English religious settlement. The wind of change was blowing in Europe, they thought, their way: they looked to a future for which they were prepared to organise and to suffer. Slowly and painfully they were to learn their part in a play which they had not expected, a play in which the classic Tridentine theme of alliance between throne and altar was to be curiously twisted to their disadvantage. The baroque vision was to turn into the grim grind of Nonconformity.

This book provides an absorbing study of how this all worked out in the localised context of York. At first sight, Margaret Clitherow fits easily into the second of these categories: but one becomes increasingly conscious that here is something new. This woman, sprung from the bourgeois oligarchy of Elizabethan York, is yet in the true line

of those women of Lancastrian England seen in "the Booke of Margery Kempe" and more gloriously in the Revelations of Julian of Norwich. In her way, she was a traditionalist.

T. CHARLES-EDWARDS.

Philip Caraman, S.J. THE YEARS OF SEIGE Longman 1966 190 p 42/-

The sub-title is "Catholic Life from James I to Oliver Cromwell". Fr Caraman has already given us an anthology of Elizabethan Catholic life, seen through contemporary writing. Here he continues his task with greater success, covering the all-important half-century between the deaths of Elizabeth and Cromwell. It makes an admirable source book, gathering valuable passages into a single volume: and it makes a good historian's commonplace book, collecting passages worthy of some meditation. Necessary notes are unobtrusively placed at our disposal.

In so good a book, it is a pity that the historically important and profoundly moving story of the ancient woman, whom the Marquis of Worcester found at Strata Florida, has not been included. It is in Bailey's *Apophthegms of the Marquis of Worcester* (1690), and well deserves inclusion in any subsequent edition of Fr Caraman's book.

T.C.E.

Bryan Little CATHOLIC CHURCHES SINCE 1623 Robert Hale 1966 256 p 42/-

It is surprising that in the field of English architectural studies such a wide and obvious subject as post-Reformation Catholic churches has not been dealt with before. Bryan Little's book, therefore, fills an important gap both in architectural history as well as in the history of the Catholic Church in this country. The author has had much work to do in gathering his material: he has worked from local histories as well as from manuscript sources, and has been tireless in seeking information from the clergy now responsible for the churches. It is a pity that he has had to work against time, for not only is there much information lacking, but the book gives the impression of being written rather hurriedly without the information being digested. As a result in the mosaic of detail, which follows a rough chronological order, some of the main themes and problems do not emerge at all clearly. This is particularly true of the period before Catholic Emancipation. The relationship between architecture and liturgical needs may be taken as an example. Until the twentieth century it is reached there is no general discussion of the question, nor are there any text illustrations of the plans of churches. Yet some interesting asides throw much light on the confused situation. Goodridge's steps down the slope before the front portico of Prior Park, Bath, were planned primarily for Corpus Christi processions! On the other hand, Francis Richard Wegg-Prosser at Belmont and William Leigh at Woodchester built their churches before they had decided who was to use them. This is the general pattern of the book: a great deal of information is given and the reader is left to draw his own conclusions.

Perhaps the most satisfactory aspect of the book is the great quantity of information it gives about the architects. Many architects mentioned do not appear in the pages of H. M. Colvin's *Biographical Dictionary*, or B. F. L. Clarke's *Church Builders of the Nineteenth Century*, and future editions of those works will be much indebted to Mr Little. The great majority of architects were Catholics; it is significant that the names of G. F. Bodley, W. Butterfield and G. E. Street do not occur in the index as builders of Catholic churches. The twentieth century shows a more ecumenical spirit. The building of churches clearly was seen as a vocation, and that no doubt would account in part for the establishment of dynasties of architects: one thinks immediately of the Goldies (related to the Bonomis), the Pugins, the Hansoms, the Scoles, the Scotts. Although the Catholics not surprisingly failed to produce any great names among the architects of the seventeenth, eighteenth and early nineteenth centuries,

with the exception of James Gibbs, since then they have more than held their own. It is a pity that there is no appendix with a list of architects and the churches attributed to them.

In spite of the limitations of the book, mostly imposed by its modest size, there is a wealth of information to be found in it. For those interested in the architecture of the nineteenth century it will be indispensable. The illustrations, many of which have not been reproduced before, are well chosen and excellently reproduced.

EDWARD CORBOULD, O.S.B.

J. H. Plumb THE GROWTH OF POLITICAL STABILITY IN ENGLAND, 1675-1725 Macmillan 1967 xviii + 206 p. 30/-

This period is hardly new to the Vice-Master of Christ's College, Cambridge, for his own doctoral thesis was on Commons Elections in the reign of William III. In 1957 he took Robert R. Walcott to task for his brief Namier-imitating study of Parliamentary politics in 1701-2, "English Politics in the Early Eighteenth century" (cf. EHR Jan '57, 126-9). Feiling's work had stressed the emergence of a two party system from 1694, reaching full clarity in Anne's reign. The American Walcott denied this, ignoring party and turning directly to an analysis of the electoral system and the composition of the Commons, from which he concluded that personal and family groupings ruled the roost. He identified four Tory connexions, two Whig and the Court Peers: these he demonstrated as operating in the 1702 election, painting in a structure more like the Namier age of Newcastle than the Feiling age of emerging duality. But factional strife as such is a key to only part of the politics of Anne's reign. There were large issues, notably war and toleration, about which men split on principle rather than interest, often deserting their cliques. Walcott did a disservice in detroning Trevelyan and Feiling, and Prof Plumb here seeks to reinstate them and their two party concept.

In these, the Ford Lectures given at Oxford in 1965 (under the dates 1688-1730), the lecturer has a double task in hand, the first to show how socio-economic stability preceded* in the late seventeenth century; and secondly to show how political stability followed in the early eighteenth century. Human kind cannot bear too much stability, and man's need for variety of experience and action will always drive him to seek or concoct change in one field or another. Usually one element of life remains stable as a backcloth for the convulsions of the other, and usually it is political stability—the acceptance by society of its political institutions, and of those classes of officials who control them—which is at the highest premium:

"One of the many ironies of history is that political instability in Europe before the Industrial Revolution went hand in hand with exceptional social stability. For the majority of the population knew only an unchanging world in which the patterns of belief, of work, of family life and social habits changed with glacier-like slowness. Wild political conflicts and instability had curiously little effect on this immobility of social habit."

But of late, in the Technical Revolution, the needs of long-term planning and investment have forced stability upon the political scene, at least among sophisticated nations, and the tables are reversed: social custom changes at a breath-taking pace.

The half century 1675-1725 saw the growth of a large political nation with voting rights; and saw more general elections more heavily contested during 1689-1715 than in any other comparable period of Parliamentary history. These two factors forced the growth of party organisation, so that the politicians could begin to control the

* A complementary study of the first importance has more recently appeared:

Dr P. G. M. Dickson THE FINANCIAL REVOLUTION IN ENGLAND: A STUDY IN THE DEVELOPMENT OF PUBLIC CREDIT, 1688-1756 Macmillan 1967 599 p. 80/-

This shows that Godolphin as a war financier and Walpole as a peace financier were beyond all others in excellence, and that they laid a legacy of English public finance which was more honest and efficient than any in the world at the time.

political nation. Both Tory and Whig parties were transformed, the latter into a tool of aristocracy, high finance and aggressive commercial expansion. The demands made by incessant war caused the further growth of an executive more considerable than England had ever known, an executive that bid fair to dominate the legislature. By 1725 England had come to accept a single party Whig government, a legislature under executive control, and a sense of common identity in those who wielded economic, social and political power. Monolithic political stability had followed social and economic stability into an Augustan age of peace and prosperity through patronage and heritage. It was the triumph of the Venetian oligarchy—under Plumb's Walpole!

ALBERTIC STAGPOOLE, O.S.B.

Charles Stephen Dessain JOHN HENRY NEWMAN Nelson 1967 xii + 178 p. 30/-

Another book on Newman, however welcome it may be in reflecting the growth of interest in his thought, may not seem to be a very remarkable event. This one, however, by Father Dessain of the Birmingham Oratory is very specially to be recommended. It is quite a short work, forming one volume of Nelson's series "Leaders of Religion", but it is both scholarly and readable. There is no-one so well qualified to write on Newman as Father Dessain and his copious quotations from Newman's works and letters make the book particularly valuable.

Although the main events of Newman's life are recorded, the book is really an analysis of the development of Newman's religious thought. The reader is spared the intimate and sometimes distracting biographical details which take up so much space in the weightier English lives, and in particular it is a relief not to have to go over again the elusive details of Newman's relations with Manning. All that is of importance is mentioned and the framework is clearly presented; but it is presented in such a way that Newman's thought stands out at every stage as the dominant influence in the course of his life as it has proved to be his lasting influence on the whole Church after his death.

The picture which emerges is impressive. From his conversion at the age of fifteen, when his awareness of God became—as it was always to remain—the centre of his mental life, to the fine flowering of his patristic theology in the great years at Oxford, the consistency and depth of his religious thought are copiously illustrated by quotations from his sermons and other writings. Father Dessain makes it abundantly clear that Newman's mind was fully Catholic long before 1845. The only issue which had to be faced was the identity of the Church, and this he faced in *The Development of Doctrine*. The quotations from his *Oxford Sermons* and *Lectures on Justification* alone are worthy of careful study and it is one of the great virtues of the book that there is so much apposite and telling quotation. It is in these quotations from every period of Newman's life that the contemporary interest of the book lies, for in them will be seen the elements of all that theological thinking which is now by many people considered to be "new" or "post-Johannine". To select any of them in a review would be arbitrary and would inevitably fail to do justice to Father Dessain's skilful use of them to illustrate his narrative of the development of a mind which was formative, uniquely consistent and remarkably free from the imbalance which is so often characteristic of those who think ahead of their times. One may however be often characteristic of those who think ahead of their times. One may however be forgiven for selecting one example of his prophetic realism from a sermon preached in 1873: "I think the trials which lie before us are such as would appal and make dizzy even such courageous hearts as St Athanasius and St Gregory, and they would confess that, dark as the prospect of their own day was to them severally, ours has a darkness different in kind from any that has been before it. . . Christianity has never yet had experience of a world simply irreligious."

The book is admirably produced, though it is surprising that the omission of one line from the quotation of Lead Kindly Light on p. 34 makes nonsense of the rest. It is much to be hoped that this valuable introduction to Newman's thought will appear later in a cheap edition.

PATRICK BARRY, O.S.B.

Robert Speight RONALD KNOX THE WRITER Sheed & Ward 1966 154 p 21/-

If Ronald Knox were still writing, the ideologues and broadcast minds of today would be debating whether to label him a "progressive" or a "reactionary". Mr Speight steers well clear of this sterile question, although his essay provides material enough to demonstrate the inadequacy of such categories for judging a religious writer of Knox's penetration and versatility. This is an assessment of Knox the author written with the insight and affection of a friend and the detachment of a critic. Although in places a little breathless—for Mr Speight has a wide field to cover—it will give pleasure to all those who turn to the civilised assurance of Ronald Knox's writings for illumination and relief. It is to be hoped that the future and weightier studies of Knox's work to which we can look forward are as successful as this first essay at catching the spirit of their subject.

DAVID GOODALL.

VII. PHILOSOPHY AND NATURAL THEOLOGY.

Frederick Copleston, S.J. A HISTORY OF PHILOSOPHY, VOL. VIII, BENTHAM TO RUSSELL Burns & Oates 1966 577 p 50/-

In writing a history of philosophy how does one decide the apportioning of space to various claimants? Is it intrinsic value or actual influence that counts? It is not easy to see where Fr Copleston lies in this. His first volume of this series, one of the smaller ones, was all that the ancient philosophers got, several centuries of seminal thinkers. The present lengthy tome covers only British and American nineteenth century thought and that not in full. Newman is included, though only in an appendix. Others, judged much less distinguished, are dealt with in the text. It seems that the author's principle has been to treat of those best known and, rightly or wrongly, most attended to, to give them a very fair handling, and then to leave the reader to make his own judgment. For this an abundance of evidence is furnished and if ever a philosopher's view seems unpalatable every possible line of justification is offered. No one is made to look foolish but the penalty is to be the more clearly seen to be so when one really is: as when Emerson says that a great soul has nothing to do with consistency, or Russell that the world might have begun spontaneously, or Moore that doing what is right will demonstrably effect the most good in the universe. On all these occasions and many others Fr Copleston extenuates for them, often by quoting their self-correction. This and the sheer length of the discussions induces in one an attitude of the coolest appraisal of philosophical enterprises and the healthiest distrust. Not that these ventures are not worth making, but the effect achieved is primarily the withdrawal of certainty and the fuller the investigation the more sophisticated the consequent uncertainty. One recalls the dictum attributed to Aquinas that no philosopher has been able to come to know the essence even of a fly. Yet so long as unreasonable beliefs persist, philosophers will have a valuable service to render in saving us all, themselves included, from subscribing to them. Fr Copleston ends on a more wary note: "What is the relevance of philosophy to life? And why is it thought necessary to have chairs of philosophy in universities? Such questions may be naive but they require an answer." (p. 509)

The volume covers five groups of thinkers: British empiricists, idealists in Britain, idealists and pragmatists in America and the revolt against idealism. It brings us far into the twentieth century. It opens with Bentham and the Mills and exhibits well the utilitarians' combination of apparent commonsense and ultimate fallaciousness. Then come the idealists, who receive spacious treatment, Bradley and Bosanquet getting a long chapter apiece and the whole movement receiving a full and interesting introduction describing how Hegelian thought became influential among British thinkers. But the most generous treatment of the volume is accorded in the final part to Russell, who is studied in three chapters amounting to seventy pages. The extensiveness of this is no doubt in part due to the great variety of Russell's philosophical experience over his long life. It carries added interest for anyone who recalls the

Russell radio encounter with Copleston in the forties. It is a pity Fr Copleston does not feel himself able to comment more fully than he does on Russell's work in *Principia Mathematica*, surely his greatest and most permanent title to fame? The theory of types, however, and the theory of descriptions are more fully discussed.

The discussion of so many philosophers of academic importance up to such recent times makes the volume of great usefulness to present students of philosophy. The work is marked by the author's renowned qualities of exposition, lucidity, urbanity, amplitude. It is difficult to pick out particular items for special mention but one might refer to the very sympathetic account of the philosophy of G. E. Moore and the handling of Bradley's baffling but exciting theory with its firm recognition that any concept of the Absolute we may have belongs itself to the sphere of appearance. It is unfortunate that after straying so far into the twentieth century Fr Copleston could find space for only brief treatment of Wittgenstein. But his "short" bibliography at the end of the book runs to nearly thirty pages as it is.

PHILIP HOLDSWORTH, O.S.B.

Sir Alister Hardy, F.R.S. THE LIVING STREAM Collins 1965 292 p 30/-

Sir Alister Hardy, F.R.S. THE DIVINE FLAME Collins 1966 254 p 30/-

The two series of Gifford Lectures delivered in the University of Aberdeen during the sessions 1963-4 and 1964-5.

In 1858, the papers of Charles Darwin and Alfred Wallace were submitted jointly in London. A year later saw the publishing of Darwin's *Origin of Species*. Since then the majority of scientists have accepted the idea of organic evolution. Evolutionary ideas were not novel, but it was not until Darwin and Wallace proposed a mechanism for evolution that general acceptance could be given. The work of Mendel, on the study of inheritance, and its integration with Darwinian evolution strengthened these views. More recently the discovery of the nature of the inherited material has brought the study of inheritance and evolution to a chemical level. With the picture of evolution proceeding from the simplest organisms to the most complex it is a short step to take matters further back and to discuss the origin of all life, from a non-living chemical mass. The picture becomes more and more materialistic and it would appear that no room could be left for any outside power, call it what you will, to exist, let alone exert itself. The sciences may be regarded in a descending hierarchy: psychology, biology, chemistry, physics and mathematics, with each endeavouring to explain itself in the terms of the science below. The overall result being the entire universe summed up in a book of mathematical equations. This may be a distant cry, but in the eyes of many, both scientist and lay, it is a possibility.

Sir Alister Hardy has recently retired from the Linnaean Chair of Zoology and Comparative Anatomy at Oxford. Few professors could have had such a broad department under them as he had, with research being carried out in most fields of zoology. His own zoological career has been both full and varied, including both laboratory experiment and field observation. The books under review are the texts of his Gifford Lectures. Either book may be read on its own, for although the second, *The Divine Flame*, is a sequel to the first, its full introduction allows it to be read independently.

Lord Gifford stressed that the lectures in his name should be on "Promoting, Advancing, Teaching and Diffusing the study of Natural Theology, in the widest sense of that term". He goes on: "I wish the lecturers to treat their subject as a strictly natural science, the greatest of all possible sciences. . ." Hardy's approach could not fit the conditions more aptly (as compared with Barth, who found that he could only speak about Natural Theology from an opposing view).

The theme of *The Living Stream* involves the theories of evolution past and present, leading up to a statement of the modern orthodox Neo-Darwinian frontier. The chapters that are purely biological are very clearly written and would give an excellent introduction of this subject to non-biologists and non-scientists. Hardy points out that his "Behavioural Selection" has not always been clearly distinguished from

other forms of Darwinian selection; he stresses this aspect because for him the issue is vital. The author goes on from bodily evolution to that of the mind and emphasises the importance of a serious study of telepathy. His final chapter is a preliminary plea for a science of Natural Theology, one which stems from other biological science. It is in *The Divine Flame* that this view is opened out. As a biologist, the author speaks with due authority; he does not claim to be a theologian, but writes as a naturalist examining the views of others and so his quotations are very much more numerous on the theological side. The author feels the need of a science of Natural Theology, a study of all aspects of religious experience from either direct or more indirect approaches. He distinguishes man from other animals by such characteristics as his powers of speech, and thereafter his being able to discuss with his fellow men his religious feelings and his love of natural beauty and the arts. It is this side of man that he calls the "Divine Flame". Convinced as he is of this "Divine Flame" and of a power beyond and greater than the materialistic world, yet one that plays its part within the natural system, he argues with conviction. In this book he humbly admits that he is only attempting a sketch of what such a science may be in the future.

He examines many aspects of religion through the eyes of a scientist, not always in agreement with more dogmatic theologians. Not all his views will be universally accepted, some will be actively disliked, but one must respect his honesty, he does not leave stones unturned for fear of looking beneath them. He critically examines, for example, the views of Forsyth who believed that the masochistic-sadistic streak in man makes the whole practice of religion no more than a deviation, and who said "... the acme of masochism is reached in martyrdom itself".

In a final postscript he properly gives us a picture of his own belief. He is a Unitarian, practising a very firm belief in God but following no particular dogmatic creed. He feels deeply for the Church of England but cannot intellectually accept its form of services.

In these books, Hardy's personal creed does not prejudice the case he sets out. Some may dislike his broad and unbiased approach to such a wide range of religious experience. He feels the urgency for a revival of faith, and sees the study of Natural Theology (a science stemming from a study of the complete world of life) as that path to faith. For those who feel that Hardy's theology is too far from their own, *The Living Stream* gives, even to a layman, a lucid picture of views of evolution. Those who are now troubled with the growth of materialism may fruitfully read both volumes.

J. B. DAVIES.

ed. Illyd Evans, O.P. LIGHT ON THE NATURAL LAW Burns & Oates 1965 127 p 10/6

The team assembled by the editor for this Compass Book should serve as a model for such investigations; it is not confined to clerics or professional theologians and philosophers but includes experts in the various fields connected with the natural law. The traditional Thomist teaching is first given, fittingly, by a Dominican, Columba Ryan. He shows that Aquinas' concept of natural law is far more elastic and undefined than many of those who mock the natural law (including Dr Hamilton, whose essay follows) envisage. A cursory consideration of human nature will not enable us to read off, as from a code of laws, a set of conclusions about what actions are in accord with, and what opposed to, the natural law. It consists rather in primary urges to or recognitions of general goods in the concrete; it is no more than a "natural inclination to know the truth and to live in society, and whatever pertains to this inclination" (Aquinas).

Dr Bernice Hamilton, lecturer in political theory, contributes an essay, "Some Arguments against Natural Law Theories", which is somewhat impatient and leaves untouched the theory proposed by Fr Columba. There follows an expert in the Common Law, Peter Benenson, which analyses the circumstances in which common lawyers have invoked or ignored the theory of natural law. Among the most interest-

ing contributions is that of the veteran gynaecologist, Sir Francis Walshe, F.R.S., who is justly critical of moral theologians' specialised and unrealistic terminology, and their casuistry, which reduces certain elements in marriage to the level of stock-breeding. Finally Philip Ekka, an anthropologist who is also a Jesuit, gives a most interesting survey of evidence from primitive peoples. Among other widespread beliefs he mentions is that incorporated in various myths which account for a withdrawal of God from the world as a result of a sin on the part of man (cf. the Genesis narrative of the Fall). He shows how widespread is the practice of marriage of one man to one woman as a lasting institution, and the horror of marriage within certain degrees of relationship. The consensus on these two points is, notwithstanding some exceptions, universal enough to suggest that there are at least some specific points of behaviour which are seen to follow from human nature itself.

HENRY WAINSBROUGH, O.S.B.

David Crystal LINGUISTICS, LANGUAGE, AND RELIGION Burns & Oates (F & F) 1965 191 p 9/6

David Crystal, a lecturer at Bangor, provides a brief and succinct survey of modern linguistic theories, examining their relevance to the language of religion and Christianity. The book is thorough and compact, requiring considerable study. It is not easy to read, partly because of the nature of the subject matter which inevitably requires a technical treatment, and partly because the author has a compressed style which has to be carefully unravelled. The most valuable parts of the book are those which treat of the science of linguistics where the author reveals an expert grasp of the subject matter. The chapters on "Language and Religion" are excellent and show how valuable a means of clarification the science of linguistics can be when applied to religious language. The final chapter is an attempt to refute logical positivism and is perhaps an example of flogging a dead horse since it would be hard today to find a reputable philosopher subscribing to strict logical positivism of the old school. But perhaps the greatest value of this book is that it shows how important an understanding of linguistics is for education of all kinds, especially religious. The author shows clearly that many textbooks of grammar and syntax whether of Latin, English or French are based on out of date linguistic presuppositions which modern research has shown to be invalid.

W.D.M.

VIII. THE POST-CONCILIAR CHURCH.

ed. Walter M. Abbott, S.J. THE DOCUMENTS OF VATICAN II Translation ed. Joseph Gallagher Chapman 1966 794 p 10/6

This paperback edition, prepared in the United States, contains the sixteen official texts promulgated by the Vatican Council. Explanatory notes and an introduction to each document are provided, and a short comment by a non-catholic theologian is printed after each text.

The translation of most of these documents is by Mgr Gallagher. His aim was to provide the average American reader with as clear, accurate and readable a rendering of the original documents as the subject matter, the available time, and the sources of information would permit. Any translation produced soon after the Council was bound to be provisional in some ways. This is still true today and will remain true at least until agreement has been reached on the meaning of the important points that are disputed. To establish the meaning of an ambiguous or disputed text, one needs an intimate knowledge of the meetings of the commissions that prepared the texts, in order to determine why a particular word or phrase was selected, and what alternatives to it were rejected. Such questions could perhaps be answered from the

notes of the commissions' meetings, but these details are as yet unpublished. In preparing the translation under review, the editors received much assistance from experts with first-hand knowledge of the actual processes whereby the original Latin texts were produced. The *Declaration on Religious Freedom* is translated and introduced by John Courtney Murray, S.J., one of the principal authors of the original text.

The need to rely in this way on "inside" knowledge in order to discover the precise meaning of a text is not confined to texts composed in Latin. But in the case of a non-living language, such as Latin, the problem is more acute because there is no living "current usage" to which appeal can be made in cases of ambiguity. A trivial but illuminating example of ambiguity, which the present translation has failed to resolve, occurs in section 56, paragraph 2 of the *Constitution on the Church in the Modern World*. The translation reads:

This question (how to foster new culture without loss of fidelity to the heritage of tradition) is especially urgent when a culture resulting from the enormous scientific and technological progress must be harmonised with an education nourished by classical studies as adapted to various traditions. (p. 261)

To an American, "classical studies" has the same meaning as to an Englishman, namely, the study of the Greek and Roman civilisations. This appears to be what the Latin text says, for it reads: "... studiis secundum varias traditiones classicas . . .", and the context is of no help. One has here to know that this text was composed in French, not Latin, in order to resolve the ambiguity. The French text is idiomatic but perfectly clear, and reads: "... études classiques, conformes aux différentes traditions . . .", meaning the traditional "arts" subjects as distinct from science. The present edition nowhere mentions this "French" origin.

It is also true that any composite document prepared by a commission for approval by an assembly of over 2,000 participants is going to require interpretation and commentary. But a text in Latin is at a disadvantage here. If a text to be approved were to be worked out and presented for approval in, let us say, three or four living languages, then the task of interpretation could be seen to fall on all who are experts in the subject concerned and familiar with the current usage of one or more of these languages. If, on the other hand, the text is worked out and presented in only one language and that not a living one, then, although it may be translated into other languages, there is always the danger that the final interpretation of the original text will pass out of the control of the assembly that approved it into the hands of a smaller, non-representative group who claim special guardianship of the "original" text for one reason or another. In this respect, the clarification in practice of the relationship of the Curia to the Synod of Bishops, and to the college of bishops as a whole, is an urgent priority, if the working out of the Council's teaching in and by the Church is to be achieved.

Within the limits imposed, therefore, by its early publication and rapid preparation, *Documents of Vatican II* provides an adequate translation of the texts, together with sufficient notes and index, to enable one to study each document in turn and to acquire an overall picture of the Council's teaching. As such, and at so modest a price, it is unlikely to have many rivals.

VINCENT MARRON, O.S.B.

HANS KUNG JUSTIFICATION: THE DOCTRINE OF KARL BARTH AND A CATHOLIC REFLECTION
Burns & Oates 1965 358 p 45/-

The focal point of the issues debated between Catholic and Protestant during the Reformation was justification—how man is made acceptable before God. The controversy centred around Luther's formula "Sola Fide"—by Faith alone. Much ink was used and blood spilled, both by those who devoutly accepted and those who passionately rejected this statement of the case. Both sides hardened their positions after a while, and produced formulae of belief, binding on their adherents, which

were meant to exclude any hint of the opposite position; the Decree of the sixth session of the Council of Trent on Justification (1547) was matched by the formulae of the various Protestant Confessions and Concordats of the mid-sixteenth century.

The argument turned on the precise ground upon which man is justified and sanctified. Luther, unfortunate victim of his own morbid psychology, drew consolation in his own life from reflecting on St Paul on the completely unmerited nature of God's gift of grace, with its accompanying remission of sins. He and his followers so overstressed the action of God in his gift that they often tended to neglect the necessary co-operation of man—a concept equally Scriptural, and one consequently heavily stressed by the Church in her official reaction at Trent (though in fact the decree of Trent was far more balanced than it might have been in the circumstances).

Another misunderstanding which was there from the start was the failure to appreciate the distinctions in the meaning of "pistis"—the Greek word behind the translation "faith"—in the New Testament. The key distinction between "faith" as the whole dynamic response of man to the gift of God (a meaning which includes Hope and Charity), and "faith" as the assent of the intellect to the revelation of Christ to his Church, was not seriously considered in the heat of the controversy. The Lutherans—with the exception of some extremists—meant faith of course in the first sense; when they said "Justification by Faith alone" they implied the response of man through Charity as well. The Catholics, thinking of faith in the second sense of intellectual assent, considered the formula "Sola Fide" to be insufficient, not to say heretical. The Lutherans answered by accusing the Catholics of the Judaizing heresy of "Justification by works of the Law" and dependence on man's merits. So the controversy went on, both sides to a large extent misunderstanding the other.

This present work by Professor Kung is a translation—and a good one—of a book "Rechtfertigung", written in German in 1957. It is, from its subtitle, a study of the doctrine of Karl Barth with a Catholic response. Barth, described by Pius XII as the "greatest theologian since St Thomas Aquinas" and by others as "perhaps the most notable Christian prophet of our times", is taken by Kung as representing, in its clearest and most synthesized form, the classic Reformed viewpoint. Kung analyses the theology of Barth in a clear, deep and masterly fashion in the first section of his book. This work alone would rank Kung's achievement as high, and a "must" on the list of any Barthian bibliography.

For the Catholic the second section of the book will be the more valuable, especially as Dr Kung's conclusions have such far-reaching effects. If it is true that the Catholic doctrine as outlined here really corresponds to the truth which Barth is expressing in his "Church Dogmatics" then one of the most formidable of the traditional doctrinal barriers to reunion has been dismantled. In a remarkable preface to this book Barth himself says as much: "I here gladly, gratefully, and publicly testify . . . that you have fully and accurately reproduced my views as I myself understand them . . . that you have me say what I actually do say and that I mean it in the way you have me say it. The positive conclusion of your critique is this: What I say about justification . . . does objectively concure on all points with the correctly understood teaching of the Roman Catholic Church. You can imagine my considerable amazement at this bit of news; and I suppose that many Roman Catholic readers will at first be no less amazed—at least until they come to realize what a cloud of witnesses you have produced in support of your position. All I can say is this: If what you have presented in Part Two of this book is actually the teaching of the Roman Catholic Church, then I must certainly admit that my view of justification agrees with the Roman Catholic view." It should be added that no Catholic theologian has seriously challenged the orthodoxy of Kung's account.

It would be no exaggeration to say that this work should be ranked with "The Resurrection" of Durrwell. They are the two key modern works which open up the theology of Grace—Durrwell's work especially dealing with the Redemption, Kung's with the application of the Redemption to men.

ALFRED BURROWS, O.S.B.

A Symposium RELIGIOUS ORDERS IN THE MODERN WORLD Mgr Gerard Huyghe, Karl Rahner, s.j., Jerome Hamer, o.p., Bernard Besret, s.o.c.i.s.t., Mgr Charue, Mgr Joseph Urtasun Chapman 1965 172 p 30/-

This collection of essays, originally published in Paris under the title "Les Religieux Aujourd'hui Et Demain", contains the thoughts of six distinguished authors on the problems of the Religious life in this present post-Conciliar age. Their comments are divided up into three parts dealing in turn with the definition of the Religious life, the place of Religious in the Church and the renewal of Religious life.

Mgr Huyghe (Bishop of Arras) begins by discussing what is meant by a Religious and after an historical survey of religious organisations and their canonical status, attempts to examine the religious state in relation to the evangelical counsels. The specific element which distinguishes the Religious life from other forms of Christian living is the special consecration of a Christian life to God as recognised by the Church. Quoting Pope Paul (Documentation Catholique 61), the vow to observe the evangelical counsels is to add something to the consecration proper to all baptised persons. The fact that this special consecration is recognised by the Church brings out the ecclesiological and communal aspects of the Religious life.

In Fr Bernard Besret's examination of the ends of the Religious life the twofold aspect of Christian charity (love of God and man) is stressed and the obligation of the apostolate in the wide sense of the term is plainly argued in the light of religious profession intensifying the Christian duties flowing from the grace of the sacraments of baptism and confirmation. The attainment of perfect charity is the end of all forms of Christian life and charity towards others includes the obligation to be apostolic. He concludes his reflections on the subject by discussing the nature of the traditional distinction between the active and contemplative life in the light of the unifying principle of charity.

The real meat of this symposium is to be found in Fr Rahner's short treatise on the theology of the Religious life. Here he sets out the problem in the light of the Conciliar debates over the schema "De Ecclesia". The question could perhaps be put simply as—"Since all Christians are called to perfection (full development of the Christian life, p. 43) in virtue of their baptismal calling, what place do the evangelical counsels (defined in note, p. 42) hold in this universal call to holiness?" Traditional Christianity appears to make a very definite grading between perfection according to the Commandments and that according to the Counsels. The tendency in the Church seemed in the past to suggest that Christians in secular life could, by God's grace, be fully sanctified within that particular framework of life but not properly speaking because of it. The conciliar statement that all Christians are essentially called to the full development of the Christian life conferred on them all through baptism, was thus a change of outlook (pp. 42-47). However, a careful reading of the English translation of this degree is needed if one is to see this change of emphasis.

Fr Rahner devotes the remainder of his paper to "a few thoughts" about the "relation between the vocation of all Christians to perfection and the special vocation of some of them to live in accordance with the evangelical counsels" (p. 47). Since each Christian is a unique person the general call to perfection can only really be interpreted in the light of the call of each one of us to opt freely for or against his own perfection. Each concrete state of life is a call to perfection within it. God proposes some form of life to a man as the best means for him to grow in charity. For some there is a special call to follow the evangelical counsels. For those called to the evangelical counsels the vocation indicates the best means by which they may achieve Christian perfection. The counsels are thus the best means in a relative sense. In a long and clearly reasoned argument Fr Rahner shows how these counsels also have an absolute value, not only as signs of faith and hope in Christ by the individual, but also as manifestations of faith by the Church from an institutional point of view, since they are a state of life and a factor in the visibility of the Church. His whole treatise admirably fulfils its purpose and gives the reader a balanced

reappraisal of the Church's traditional teaching on the Christian vocation as found in the Gospels.

The remainder of these essays are primarily concerned with the practical aspects of the renewal of Religious life. In this section Mgr Huyghe's and Fr Bernard Besret's contributions stand out as the most constructive. These essays are useful in that they bring together both a theological and pastoral examination of Religious life, at a time when the Church is beginning to take steps in its renewal in this particular direction.

GEOFFREY LYNCH, o.s.b.

Karl Rahner THE CHRISTIAN OF THE FUTURE Questions Disputatae 18 Burns & Oates 1967 104 p 12/6

Karl Rahner offers help to all Christians to share in his own vigorous and courageous effort to think out the meaning of the Christian message in their lives, and not simply to repeat the old formulae, however true. In approaching moral problems the Catholic must make his decision from principles based on essential natures as well as on individual ethics of "concrete moral decision". He shares with the Protestant the desire to make his decision relevant to the situation in life, but unlike him, he cannot leave the individual simply to his "conscience". As Christians are likely in the coming years to find themselves a minority in the world, they must recognise God's saving will for all who seek Him with an upright heart. So even the agnostic of the troubled, inquiring, seeking kind is comprised within the scope of the grace of God.

G.W.

Augustin Bea THE CHURCH AND THE JEWISH PEOPLE Chapman 1966 172 p 21/-

This cross between a commentary and a scriptural meditation on one of the key documents of Vatican II is by the principal architect of the Declaration on the Relation of the Church to Non-Christian Religions. Besides being a unique authority on his subject, the Cardinal writes with simplicity and conviction, and with transparent charity. The publishers have contributed one felicitous misprint ("the common density of all mankind"), and in the blurb a misdescription of the book as "a full account of the Roman Catholic Church's attitude towards the Jewish people from the early days to the present". But it is at once less ambitious and more significant than that: it is an exposition of the thinking behind the new charter by which, on the Church's side, relations between Catholics and all non-Christians will be governed. The text of the Declaration, a document of commendable brevity, is included as an appendix. This is a book to be read by anyone who wants to catch the spirit of the Council.

A.D.S.G.

Theo Westow WHO IS MY BROTHER? Sheed & Ward (Stagbook) 1966 188 p 13/6

The answer to Dom Aelred Graham's criticism that the recent Vatican Council concerned itself too much with the Church and not enough with the imminence of God is to be found in a book like this. The argument found in the first half of *Gaudium et Spes* is here developed: as we well know from the *Apologia* and our experience, faith is a personal thing between man and his God; faith strengthens my love of my brother; my brother is all men. To quote the preface to the Constitution, "nothing genuinely human fails to raise an echo in our hearts". Theo Westow's development of this theme is passionate and contemporary.

R.E.A.

ed. Ian Hislop, O.P. *THE PURIFICATION OF THE CHURCH* S.C.M. 1967 39 p 3/6

This is a group of five comments from *New Blackfriars*, republished at the instigation of the Dominican Provincial in order to put the *affaire McCabe* in its proper perspective, since the journal itself has too limited a circulation for chaste Truth to well up of her own accord. Fr Hislop remarks that "no attempt is (here) made to trace the history of the affair. Some dedicated researcher in the future will have to address himself to a considerable task of demythologisation".

The five comments are those of Fr Herbert McCabe (the flash that sparked the rest), George Patrick Dwyer, Archbishop of Birmingham (virtually the March editorial), Fr Ian Hislop (the April editorial), Fr Cornelius Ernst (from *The Tablet*, then the April journal—the funeral meats did coldly serve the wedding table), and Michael Dummett of All Souls, who was resurrected from the August 1965 *New Blackfriars*, where he had pertinently asked "How Corrupt is the Church?"

R.E.

IX. THE FAMILY.

Rosemary Haughton *MARRIED LOVE IN CHRISTIAN LIFE* Burns & Oates 1966 77 p 4/6

In recent months so much has been written on the problems of marital life that it comes as a relief to read a book on marriage in which Contraception has no place. But this should not mislead anyone into thinking that the author has nothing new to say. The implications of this small book are far-reaching, for what it is discussing are the lessons of Christian Marriage for our understanding of life, religion and society.

The book takes the form of a meditation on a passage of a Pauline epistle. The discussion of the growth of The Kingdom, with its emphasis on growth that is evolutionary not revolutionary, of the role of parental discipline, and of the Spirit-Flesh distinction, the explanation of the complementary roles of emotion and reason, and the place of passion in the growth of Love, are all passages important for a modern appreciation of the underlying truths of Christianity.

The last chapter is more difficult to read and, as Mrs Haughton says in reply to another review, it is in some respects the most interesting. Her earlier chapters are lucid and compellingly easy to follow, because they have been fully thought out. But the last chapter, which deals among other things with the "dark night of the soul", is extending the argument beyond what anyone can claim to know completely. But, for one person at least, she has made the "dark night" seem intelligible and plausible.

GRAHAM SASSE.

Lady Maclean *COOK BOOK* Collins 234 p 36/- [2nd ed. in preparation, at 42/-]

Here many will find the recipes that they have sought for years. A collection, clearly carefully scrutinised in practice, from the great cooks of Europe: something that is quite unique. Many recipes are very economical so that one finds included: "Whiting & Tomato" Soufflé (often mistaken for salmon), "Mousse of Tunny Fish", "Pauvre Homme", "Corned Beef Hash", "Shepherd's Pie", "Brown Stew", among many others that can be prepared beforehand yet of no interest to the Mistress who is reluctant to put in the work necessary to provide an attractive and appetising meal. Hors d'Oeuvres, Soups, Fish, First Courses both hot and cold, and so Supper Dishes, Poultry, Game, Meat, Puddings both hot and cold, Scones and Cakes, Savouries, "Odds and Ends" are all included together with those vital instructions and practical hints that are amply given.

In her Preface the Compiler writes: "Some of our recipes may be too complicated or extravagant for everyday use and these are for special occasions but others are perfectly adaptable to the world we live in; on the whole, these recipes represent, I hope,

Family or Country House cooking at its best as opposed to Classical, Restaurant, or Grand London Food."

It is now known that the first edition is sold out, as expected, and that a second edition is due for publication before this appreciation will appear, alas it will be slightly more expensive—probably 2 gns., but still good value.

S.H.E.

David Konstant *A SYLLABUS OF RELIGIOUS INSTRUCTION FOR CATHOLIC PRIMARY SCHOOLS* Burns & Oates/Macmillan 1967 189 p 15/-

The new Westminster Syllabus is the work of a team of practising teachers and experts, under the chairmanship of Fr David Konstant. To set the scene, it opens with excellent introductory articles on Contemporary Catechetics, the Psychological Background, the use of the Bible in Religious Education, the Psalms, and Preparation for Confession and Communion. Then comes the syllabus itself, with very full notes for the help of the teacher.

The skill and experience of the committee which produced the syllabus is evident throughout. The only section which seemed disappointing was the final year: this treats of the Church in the parish, in Britain, and in the world today, which could all so easily become just superficial general knowledge. Is one wrong to regret that the Creed, which the children will be meeting at every Sunday Mass, was not used as a framework here? It should surely receive some treatment at some stage in the Primary School, preferably in the final years, but evidently it has been decided to leave it for use at Secondary School level.

The reader cannot help being impressed by the thoughtful way each year has been built up and annotated. This book will be of considerable interest to teachers, and to parents of children from four to eleven years of age.

J.J.C.

Irene Mary Naughton *MAKE READY THE WAY OF THE LORD* Chapman 1966 267 p 42/-
Mary Reed Newland *OUR CHILDREN GROWING UP* Chapman 1966 200 p 30/-

Both these books are by American authors. Of the two, the one by Mrs Newland best lends itself to translation into the English idiom. It is full of good sense and straight talking. Miss Naughton's book is a scheme of religious instruction designed to help parents of 7 to 8 year old children. There is frequent reference to the American family ethos which makes it difficult to transpose into our own rather less open community life. It could possibly be adapted by some parents.

C.G.L.

A. Drèze, S.J. *LIVING IN CHRIST* Chapman 1966 Gill & Sons 209 p 8/6

Anthony Bullen *GROWING IN CHRIST* Chapman 1966 60 p 7/6
ed. Mother St Dominic *AN ASSEMBLY BOOK FOR SECONDARY SCHOOLS* Chapman 1966 300 p 10/6

Mother St Dominic's book contains a whole year's worth of psalms, scripture readings, prayers and hymns chosen to fit the liturgical seasons and the major feasts. It is pleasantly illustrated, has some music and a good index. The other two books are catechetical works. Fr Drèze's book is the second in the series "Young Christians Today" and is concerned with Worship, the Mass and the Sacraments. A useful book for the junior forms. Fr Bullen's course is for teachers of junior children and issues from the Liverpool Catechetical Centre. It is intended as a practical guide to teachers in their re-appraisal of religious thought and teaching techniques in the light of the Vatican Council. It contains a detailed syllabus of religious instruction.

C.G.L.

X. THE HUMAN CONDITION.

Charles Journet THE MEANING OF EVIL Chapman 1963 299 p 30/-

Cardinal Journet's book is a very thorough treatment of the problem of evil in nearly all of its aspects. "Nearly all", because there is one major difficulty with which he does not deal: it concerns free will. God gives me sufficient grace not to sin. But I must co-operate with that grace. If I do co-operate, I may not take the credit. But I must co-operate because God has given me further help. If I do not to myself, for I have co-operated because God has given me further help. If I do not co-operate, God has not given me that further help. That is why some people find it difficult to believe in the doctrine of Hell, as commonly taught. Does God condemn to everlasting misery those to whom he has denied that super-added help? "Depart from Me..." It does not help to argue that God cannot give more grace because it would destroy free will. What grace does is to increase love, and to act from love is to act freely. It will be a great service if someone of Journet's calibre will tackle this problem, which is a real obstacle to belief for some people. The following observations may help: firstly, that we are not bound to believe that any human being is actually in Hell; secondly, that the Greek word *aionios*, usually translated too loosely as "eternal" in NT, primarily means "lasting for an age", i.e. an essentially time-orientated finite word; thirdly, the doctrine of "Universal Restoration", held by Origen, St Gregory of Nyssa and several others of the Fathers, though it was indeed condemned by a Pope, nevertheless was not condemned *ex cathedra*—it has not been ruled out of court.

BONIFACE HUNT, O.S.B.

Ladislaus Boros PAIN AND PROVIDENCE Burns & Oates 1966 244 p 12/6

Here are six theological meditations concerning the problem of human suffering. The first is on Creation. Man, with all his limitations and miseries, but also with promise and hope, stands at the peak of the created universe and is ontologically oriented to God. The more highly developed man becomes, the more sensitive he becomes to pain and suffering. In order to understand this, we must understand that man was made for heaven and at the end of all his wandering and suffering is the promise of heaven—and real life begins.

The next meditation is on the subject of the close relationship between man and the universe. This is his destiny and his peril, and also the reason for man's dignity and his suffering. He must tread the path that Christ trod through suffering and death to resurrection and ascension. Man is the child of nature and as all nature belongs to God, it is his destiny to become a child of God through his human nature.

After this there are two meditations on the love of our neighbour and the love of God. Both of them are excellent and in them Ladislaus Boros illustrates his point by three of Christ's miracles. The fifth is on death in which man is stripped of all material possessions and in the end even of human companionship so that his spirit is completely free in the moment of final choice. The last is on Eternal Life, in which there are some unusual insights. It is in every way an interesting book, but not as original as "The Moment of Truth".

M.A.B.

James Hillman INSEARCH: PSYCHOLOGY AND RELIGION Hodder and Stoughton 1967 117 p 21/-

Here are some brilliant intuitions, unfortunately overlaid with much obscurity and rignarole. The plan of the author is to reclaim for religion the hidden areas of the psyche revealed by depth psychology: "through the unconscious, one stumbles on one's soul". He wishes to enable pastoral counsellors to interpret psychological experiences in a religious sense not by some form of spiritual allegory but by revealing the religious character of these experiences. He relies heavily on Jung and makes

extensive use of mythology, European and eastern. He has little ordered structure: but he is at his best when he is dealing with practical human psychology where he shows great insight and understanding. He offers an illuminating account of the art of counselling in the first chapter where he analyses the technique of listening and the sin of curiosity. He provides an interesting description of the notion of psychological distance and space, and a penetrating critique of the "new morality" with its naïve conception of love and the "God of the depths". As he shows, one finds more things than God in the depths of the human subconscious. But these positive contributions are combined with vague, confused forays into the hinterland of mythology where it is hard to discover any meaning at all, particularly in the last chapter on "inner femininity". Such phrases as "the re-sacralisation of sexuality is ushered in with cosmic *well-shmerz*" clarify nothing at all. But despite this flaw, the book contains many valuable ideas which it is well worthwhile to sift from the heap of psychological jargon and mythological imagery.

DAVID MORLAND, O.S.B.

D. G. Stewart-Smith NO VISION HERE: NON-MILITARY WARFARE IN BRITAIN Foreign Affairs Publ Co 1965 xv + 142 p 21/-

I first met Geoffrey soldiering in Nigeria. He came from a Scottish regiment sufficiently tribally ordered to be able to dismiss him to Darkest Africa for marrying too young. He sat in Kaduna tending his Hausmen by day and studying Communism by night with a fierce unswerving will. I asked him if perchance he was a Wykehamist—he was. Sandhurst left little lasting print upon him, and after a spell in Berlin he left the Army because he was convinced that the contemporary world conflict was more likely to be settled by political rather than military means.

He went to ground in Winchester (to gather more unswerving willpower?) and while I took his wife to watch the opening of the Assizes in the Cathedral close, he took Central Europeans into discussion groups behind closed doors. Partly to assuage the wolf, partly to get into the stream, he became feature editor of the *New Daily*. He moved to London and founded the Foreign Affairs Circle, editing its journal *East West Digest* (a copy of which goes to all M.P.s) from his Petersham house: its aim is avowedly "a British contribution to the furtherance of human freedom in Communist countries". The book under review is published under the same auspices, as is his earlier book "The Defeat of Communism". He is now preparing to stand for Parliament at the age of 33, ironically in the Foreign Secretary's constituency.

The earlier book had good notices from such influential journals as the *RUSI* and *International Affairs*. There he shows that Communism, "being a political ideology diametrically opposed to the entire history of human evolution and violating as it does all man's instincts of decency, truth, reason, logic, charity and love, must despite the apathy of the West inevitably be swept away by the people under its domination". Though torn by internal contradictions, it is held together by terror sufficiently co-ordinated to bring degradation and misery in half a century to a third of the world's population. Most of this book was an historical/ideological examination, but the telling part at the end showed how little the "free world" was doing to collapse the edifice, both behind the Iron Curtain and in our midst; and how much it might do under the Stewart-Smith plan.

In this, his second book, with its foreword by Rt Hon Julian Amery showing that the "outsider" is now "in", he examines so-called peaceful co-existence, the method of Communist political warfare, and the broadcast apathy in Britain towards the threat of Communism. He examines the response made in this new mode of war by Government, semi-official bodies and private organisations, and the Appendix lists every known pro-Communist organisation operating in Britain, twelve international and seventy-four purely British. The author claims a total disregard for political and warfare among the Foreign Office, which left it paralysed in 1953 (East Berlin) and in 1956 (Poland and Hungary); and among the political parties, especially Labour,

which tries to run with the hare and hunt with the hounds. The Tories do have a defensive programme, but characteristically their sole offensive weapon is the fond hope that all ideologies mellow as time heals. But this is false security, and the few private groups (some forty-five) in Britain actively concerned with the problem cannot shoulder the full burden left to them, because funds are short. Government must step in: this is the author's central plea, and again he has provided us with a Stewart-Smith plan. He has been called "this Churchill of the new generation", presumably in his likeness to the Jeremiah of the Thirties.

A.J.S.

XI. BOOKS RECEIVED.

- Louis Monden, S.J. SIGNS AND WONDERS: A STUDY OF THE MIRACULOUS ELEMENT IN RELIGION Foreword by Avery Dulles, S.J. Desclee 1966 368 p \$7.50
- Augustin Cardinal Bea THE WAY TO UNITY AFTER THE COUNCIL Chapman 1967 256 p 25/-
- ed. C. Derrick LIGHT OF REVELATION AND NON-CHRISTIANS Herder 1965 141 p 32/-
- E. Hillman THE CHURCH AS MISSION Sheed & Ward 1966 144 p 9/6
- J. F. Cronin & H. F. Flannery LABOUR AND THE CHURCH Burns & Oates (F & F 50) 1966 159 p 9/6
- H. van Straelen THE CATHOLIC ENCOUNTER AND WORLD RELIGIONS Burns & Oates 1966 202 p 16/-
- Frenz Mussner THE HISTORICAL JESUS IN THE GOSPEL OF JOHN Quaestiones Disputatae 19 Burns & Oates 1967 115 p 12/6
- ed. Joseph Neuner CHRISTIAN REVELATION AND WORLD RELIGION Compass Bk 14 Burns & Oates 1967 186 p 15/-
- Hubert Richards WHAT THE SPIRIT SAYS TO THE CHURCHES Chapman 1967 141 p 12/6
- J. L. McKenzie, S.J. THE WORLD OF THE JUDGES Chapman 1967 182 p 25/-
- Philip Caraman, S.J. C. C. MARTINDALE: A BIOGRAPHY Longman 1967 240 p 42/-
- J. P. Schanz THE SACRAMENTS OF LIFE AND WORSHIP Chapman 1967 310 p 25/-
- J. A. Bailey THE MINISTRY OF THE CHURCH IN THE WORLD Oxford 1967 125 p 9/6
- Winifred Wilson, R.S.C.J. INTO HIS PRESENCE: AN APPROACH TO ASSEMBLY IN JUNIOR SCHOOL Chapman 1967 40 p 4/-
- Louis Evely CREDO Sheed & Ward 1967 183 p 10/6
- F. J. Heggen CONFESSION AND THE SERVICE OF PENANCE Sheed & Ward 1967 176 p 12/6
- H.H. Pope Paul VI THE GREAT SOCIAL PROBLEM [ENCYCLICAL "POPULORUM PROGRESSIO"] C.T.S. 1967 40 p 9d.

The Editor would like to acknowledge with thanks the receipt of the following:

The Downside Review, The Buckfast Chronicle, Lumière du Christ, The Way, Pax, The Ushaw Magazine, The American Benedictine Review, Moreana.

The Wijkhamist, The Sedberghian, John Fisher School Magazine, Novo, The Peterite, The Stonyhurst Magazine, The Worth Record, The Workopian, The Raven, The Priorian, The Beaumont Review, The Giggleswick Chronicle, Wimbledon College Magazine, The Pocklingtonian, The Georgian, Kearsney College Chronicle, The Parvyn Review, The Belmont Abbey School Magazine, The Lorettonian, The Gordonstoun Record, The Ampleforth News.

COMMUNITY NOTES

THE ABBEY

We offer our affectionate congratulations to our Bishop, Bishop George Brunner, on the occasion of his Sacerdotal Golden Jubilee. The jubilee was celebrated at the Cathedral, Middlesbrough, on the 11th April, when His Lordship celebrated Mass with his co-Jubilarian, Fr Stephen O'Brien, and other priests in the presence of the priests of the Diocese. At the Luncheon following the Mass congratulations with which we warmly associate ourselves were offered to His Lordship; we owe a great deal to His Lordship for his help and unfailing interest in all our work.

On 24th February, Fr Gerard McClean, parish priest of St Charles's, Hull, was consecrated Coadjutor Bishop of Middlesbrough with right of Succession by Bishop Brunner. We offer our warm congratulations to His Lordship and look forward to many years of happy co-operation with him in the work that awaits him.

On 30th March His Lordship celebrated his Silver Jubilee as a priest with a Luncheon in Hull. He graciously invited some of us to be present and it was a very happy occasion. *Ad Multos Annos* was sung with great acclaim.

At the Extraordinary General Chapter of the English Benedictine Congregation, held in January, the Right Reverend Victor Farwell, Abbot of Worth, was elected Abbot President of the Congregation in succession to Abbot, now Bishop, Butler. We offer him our respectful congratulations and every assurance of loyalty and support.

At the same Chapter, Father Barnabas Sandeman was elected *Assessor in Rebus Judiciarum*.

FORMER historians may be interested to learn how much of Father Hugh Aveling's extra-mural work has been coming to fruition. In 1965 his editing of the Meynell Papers was incorporated into a volume published by the Catholic Records Society. In 1966, to commemorate the ninth centenary of the full foundation of Westminster Abbey by the Confessor, a substantial volume was produced, entitled "A House of Kings", in which the first essay, on the monks of Westminster up to the Dissolution, was by Fr Hugh: it was singled out by the reviewers as the gold in an amalgam of many metals. When on the Prime Minister's recent visit to the Pope the customary exchange of gifts was made, the Prime Minister's gifts included a copy of this book. In the autumn of 1966 Geoffrey Chapman published Fr Hugh's "Northern Catholics: the Catholic Recusants of the North Riding of Yorkshire, 1558-1790": it was decided not to advertise it, but nevertheless the news got round the *cognoscenti* sufficiently quickly for three-quarters of the first printing to be sold in the first month. This is the third of Fr Hugh's Yorkshire Recusancy studies: the first (a mere

70 pages) appeared under the aegis of the East Yorkshire Local History Society in 1960, the second on the West Riding (306 pages) appeared as part of the Proceedings of the Leeds Philosophical and Literary Society for September 1963, and this third (a full-blown book of 477 pages) on its own—a herald to the fourth and last, on the City of York itself. In the spring of 1967 an early work of Fr Hugh has come at last to the light of day. Some years ago he unearthed a Latin MS in Aberystwyth Library and transcribed it to be used in an edition produced in conjunction with Dr W. A. Pantin of Oriel (a confrater of Ampleforth) as a volume of the Oxford History Society. The MS was composed of a collection of some 160 letters written during 1530-33 by Robert Joseph, a monk of Evesham Abbey and Gloucester College, Oxford, to some 60 correspondents. They have a special interest as illustrating a time when monastic values were evaporating and humanist values (what Prof Knowles calls the "low-tension" Christianity and de-spiritualised "modernism" of Erasmus) were pervading England. Their importance is shown by their use (with acknowledgment to Fr Hugh and Dr Pantin) in both *The Religious Orders* 111.100-107, and in a brilliant thesis by Dr J. K. McConica, *English Humanism & Reformation Politics* (1965) 94-104. These various writings of Fr Hugh are none of them ephemeral or occasional pieces. They are all serious and lasting contributions to historical scholarship.

THE PARISHES

THE CONVERSION OF ENGLAND

In this country there is a movement which is a turning away from Christianity towards paganism. Consider the abandonment of Christian standards in parliamentary law, the revolt against authority in family, state and church. Action must be taken accordingly. We are engaged in a salvage operation which is critical. Every soul helped or rescued is a victory for our ministry. It is against this background that the problems of the parish in our times must be seen.

Efficiency in administration presents no great difficulty in small towns and villages. It is the huge increase in urban development which has produced very real problems with repercussions in those villages which are now turning into major towns.

The goal to be reached by the parish unit is nothing less than the sanctification of the people. The process starts in the family, but very soon the members become involved in communities which are wider. They tend to lose themselves in school, sport, hobbies, work of whatever kind. And yet it is in fields of this kind that the young Christian can show concern for the welfare of others, both spiritual and material. Here are opportunities for practical charity, for an apostolate made fruitful from the grace of Holy Baptism.

This apostolic spirit grows in the individual normally as a result of discussion and being trained in a group. By and large, it is the natural community which provides the day-to-day work of the apostolate and, more significantly, the basic unit for training. The parish itself is usually too cumbersome a unit for this purpose. The function of the parish is to represent the People of God assembled in church for the Eucharistic Sacrifice together with all the others linked to one another by Baptism. Now in a large parish where there are many Masses, the Eucharist does not forthwith create a natural community. It is unlikely to form any real link between two families who may have never met and who constantly attend different Masses. The unifying power of the Holy Eucharist puts its seal upon a community which already exists within the parish.

The Vatican decree on the Apostolate insists that the spiritual life and vigour of a parish is measured by the strength of its apostolate, and this in turn depends upon the number and extent of the natural communities within the parish which can be induced to receive apostolic training. The following are examples of natural communities in a parish which may be so organised: The Junior and Senior schools form a useful starting point. They are there by agreement with the Ministry, and friendships formed therein may well extend for life. The Youth Club has its roots in the parish, and will provide the raw material for the Y.C.W. and Y.C.S. organisations whose apostolate is the spearhead of Catholic Action.

The Youth Club is all the more effective if it is open to non-Catholics. For one thing the parish mission is to all souls within its boundaries. The salvage operation can begin, not with conversion in mind, but with the goal of leading some other to the practice of the love of God. And is it not sometimes painfully true that non-Catholics display higher qualities of generosity and reliability?

Need we add that the programmes of the S.V.P. and L.O.M. involve regular training in Catholic Action and embody the highest ideals of the apostolate.

The Family Group Apostolate is one of the most hopeful newcomers in the field. These Groups can be formed according to districts or occupations. In the early stages of such a group any reasonable topic may come up for discussion, but eventually—if it is to reach maturity—the group must proceed to action. In the forming of a group the inclusion of some non-Catholic family may well be considered. This is the age of the ecumenical movement. Experience shows that group discussions with non-Catholics make a special appeal to the men of a parish.

Traditional sodalities which have laid great stress on personal piety can, with due prudence, be given a more apostolic "new look". Our ability to organise the parish effectively depends very much on the parish unit being a manageable one. This is sometimes not the case.

The cradle of the community spirit within our parishes is found in the parochial schools. In grammar schools (and not many parishes have their

own grammar schools) this spirit is less in evidence. We must face the fact that it is to grammar schools that most of our potential leaders will go.

The grammar schools, particularly those in the hands of religious, are so successful in catering for the needs of their members as to make the presence of the parish almost irrelevant save as a dispenser of the sacraments. A survey done on a Liverpool parish established that among the ex-grammar school pupils there was no sense of belonging to the parish community, nor was readiness shown to join such things as the youth club even when its existence was noticed and approved. Those pupils formed a non-parochial community limited to their own class-mates, and as such they remained unavailable to the parish.

Because there are so many more secondary modern schools the pupils in these tend to be less remote than those in the grammar schools. But a serious problem is set for the smaller parishes whose youth go to school in places outside their boundary. For these smaller parishes a reliable youth leader is required if the community spirit is to be fostered. And he in turn will require suitable premises wisely equipped.

The problems of a parish which is over-large are also great. Big congregations disguise the fact that the proportion of members belonging to parish societies is greatly reduced, and the number of such societies relative to the Catholic population is likely to be smaller still. Such a parish carries an unfortunately large proportion of Catholics who are perhaps unaware that their faith is expected to yield any kind of harvest. The priests tend to minister to a small minority, and there is energy wasted on scattered and unco-ordinated apostolic efforts. There is little sense of parish community, nor is it likely to be fostered in the liturgy. Even the preaching of God's Word in the large church may become impersonal and remote.

The urban or city parish has these real problems along with the additional one that the parish boundaries in no way correspond to any kind of natural community. The members may attend school in one parish, their club in another, while parents work in centres far removed and seek their leisure where fancy leads them. Many parishioners will attend neighbouring churches for merely personal convenience. Natural communities will be based on common interests and without regard to parish boundaries. The traditional ties which bound the parents to the parish are likely to be finally cut by the centralised school.

The priest can only harness the goodwill which comes into being within a natural community. He must seek his potential groups from within a maze of common interests. For each group he must train and select his leaders. These groups will provide something real for the Eucharistic Sacrifice to unify and sanctify. Failure so to harness some part of the potential apostolate may lead to the spiritual death of an urban parish. Every apostle trained by the priest will extend his sphere of influence, and frequently enable this influence to penetrate where the priest himself cannot enter.

Opportune informal discussion within the priests' deanery may well lead to the planning of joint action with the man-power available. On occasion an additional priest might be provided for retreat-giving or specialist work over a wider area.

A great deal could be accomplished by inter-parochial co-operation. No parish can provide everything. If one parish can provide a youth centre while another close-by provides the social centre; or if one concentrates on Y.C.W. while another builds up the L.O.M.; or a third with two hospitals provides ready-to-hand apostolic work, then the over-all advantages become manifest. With the blessing of God such groups and centres could draw freely from a number of nearby parishes, and the parish boundary so lowered would cease to be the Berlin Wall it is sometimes made out to be.

SAINT LOUIS

THE PRIORY CHURCH—A REAPPRAISAL

The Saint Louis Priory Church was designed in the late 1950s and ready for use in the Fall of 1962. In discussions on the programme for the building with the architects, Hellmuth, Obata and Kassabaum (Gyo Obata was the principal in charge of design), the monks presented some simple basic requirements. The people were to be seated in such a way that they felt a close relationship with the altar and a sense of worshipping as a united body. The stalls for the monks were to be positioned as a retro-choir, so that the altar would stand between them and the people, and Mass celebrated facing the congregation. Because of this the tabernacle was not to be placed on the main altar. The architect decided that a circular plan with the altar in the centre best met these requirements. The seating for a congregation of over 600 was placed on three sides of the sanctuary with no-one more than seven rows from the front. The monks' choir filled the area behind the altar. The tabernacle was placed on an altar on the main axis, at the head of the choir.

In the first years of the church's use the interior was in an incomplete state. This has proved a blessing in many ways. The intervening years—years which have seen the sessions of Vatican Council II and the introduction of the reforms of the liturgy—have given an opportunity for experiment in the use of the building and also a chance to study the spatial patterns required for an intelligible and alive celebration of the Mass in its new forms.

The first lesson of experience was the fact that the building is resonant enough for it to be hard for the people to hear speech clearly. It is, however, free from echo, and supports and encourages congregational singing. An unobtrusive sound reinforcement system has been installed and has overcome the problem. The original plan included a screen to be placed between the choir and the ambulatory, but it was only possible to install it in 1966. It has the function of shielding the choir from the ambulatory and also of

giving emphasis to the axis of the church. Designed by Emil Frei and executed in his studios, it is composed of vertical glass panels set in a metal frame at random angles. Hand-made Bavarian glass gives it its texture and subdued colouring in greys and greens. Gyo Obata wanted to set up a visual barrier but not to destroy the sense of unbroken space given by the structural lines of the building. In this it has been successful and also in establishing the axis, which otherwise was not clearly defined in the circular room. Emil Frei has also acted as guide in the commissioning of art works for the church.

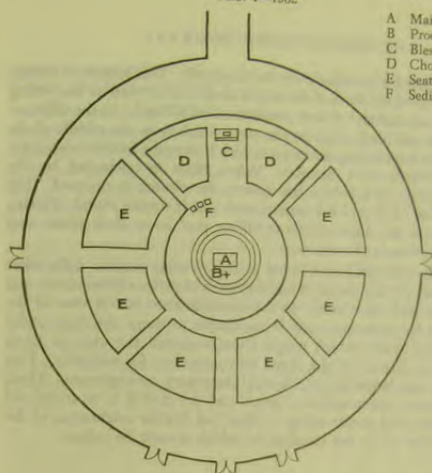
In 1962 no final decision had been made about the position of a lectern or pulpit, and the need for one was not felt to be urgent until 1964, and the introduction of the renewed Mass rite. In discussion two views were expressed. Some felt that it was essential to celebrate the Liturgy of the Word from a position far enough back in the sanctuary for the speakers to have everyone present in front of them, while others feared that this would make the proclamation very remote from most of the congregation, and urged that the lectern be further forward. William Schickel, who has been our adviser on liturgical design, convinced us that both good liturgy and good design support the first view. He designed a simple lectern which, raised on two steps, is fully visible, which complements the altar and is made of the same granite. Experience since has shown that the fear of a sense of remoteness was unnecessary except when the congregation is very small.

In preconciliar days the rubrics did not permit the use of a presiding chair in any meaningful sense. In the church's first years of use a simple sedilia was placed on one side of the sanctuary, facing the altar rather than the people. A chair has now been set in the choir in the main axis in front of the screen. It is raised on two steps and is familiar in form to the seats of the choir. The celebrant is visible there and is clearly seen to preside over the entire assembly.

This position for the chair involved the removal of the blessed Sacrament altar. It had soon become apparent that the original arrangement was unsatisfactory—the only mistake of any importance in the plan. There were two altars in the sanctuary space and these conflicted with one another. They were disturbing for the monks in choir and the faithful felt the blessed Sacrament was too remote to encourage devotional visits. The tabernacle has now been placed on one of the altars which adjoin the ambulatory on the circumference, in a position to the right of the choir and screen. It has been surrounded with a kneeler and given the character of a space apart. It is thus available for private devotional use and is also a place used for Masses for small congregations. Because of this last fact it is perhaps unfortunate that the tabernacle was not able to be placed near the altar rather than on it. The sanctuary has gained clarity in its liturgical arrangements from the removal of the tabernacle.

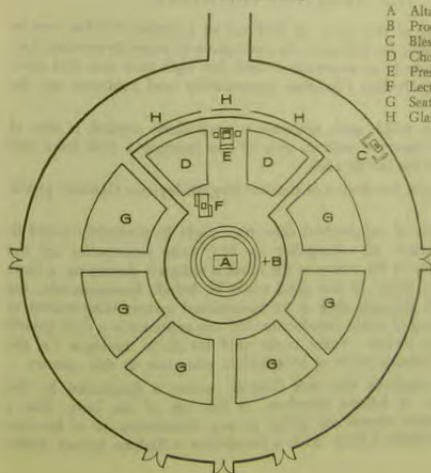
Experience of the new arrangement during the last few months has been satisfying. It has firmly incorporated the choir into the sanctuary and given it a distinct role. Seated among the concelebrants and his other

PLAN I—1962



- A Main Altar.
- B Processional Cross.
- C Blessed Sacrament Altar.
- D Choir.
- E Seating.
- F Sedilia.

PLAN II—1966



- A Altar.
- B Processional Cross.
- C Blessed Sacrament Shrine.
- D Choir.
- E Presiding Chair.
- F Lectern.
- G Seating.
- H Glass Screen.

brethren, the celebrant presides over the assembly. The lectern is closely associated with the stalls so that the whole choir can be seen as the setting from which the hierarchical church proclaims God's Word. At the offertory when the priests take their place at the altar which is in the middle of the people, there is an enveloping movement which is that of a festive celebration and of a community at a banquet. When Mass is celebrated by the monastic community and only a few others, the church is reversed. The celebrants face the choir and the lectern book-rest is turned round. During the second part of the Mass all those taking part leave their places and stand around the altar in the sanctuary.

Of course the Priory Church is not perfect in every respect. Like other monastic churches of that period it has an excess of private Mass altars, and it is unfortunate that these stand on the circumference in full view of the church. A need for economy made it impossible to shape the floor under the seating like a saucer which would have permitted the altar to stand on only one step instead of the three now necessary for visibility. This makes it rather too imposing in the total sanctuary arrangement. These and others, however, are questions of detail and the church in its completed form is supporting and encouraging a living and flexible celebration of the liturgy. That, after all, is the standard by which it must be judged.

THE CHURCH IN THE WORLD

At the beginning of this issue we held up an example of what can be achieved by Catholic lay initiative. It is not given to many to exercise their vocation as laymen in so enormous a field, but each man can find some field in which individual Christian responsibility and initiative are the crying need.

One field in which such initiative is particularly needed is that of education. And here we wish to give as our example a case from this country and from the last decade.

It concerns the foundation of the first English lay-run Catholic public school.

The rationale of independent education might be succinctly stated in the following terms: all monopolies are bad, State monopolies are the worst; a monopoly in the things of the mind is uniquely damaging, a State monopoly in the things of the mind could be lethal. Consequently, the preservation and strengthening of an educational system independent of the State is a form of public benefaction; its very existence is a civic benefit to the whole of society. There is no need for us to apologise for the existence of a Catholic sector of independent education in this country.

But it is notorious that this Catholic sector is dominated by the religious orders. It follows therefore, in this age of the laity, that a particular welcome should be given to any foundation of a lay-run, independent, Catholic school. Such a foundation is Redrice School, which

opened in September 1961 as the result of the initiative of two Catholic laymen, Mr Richard Arnold Jones and Mr Adrian Stokes.

They met in the autumn of 1960 after Mr Arnold Jones, then Second Master of Stanbridge, inserted an advertisement in *The Times*, asking for the help of an experienced Catholic schoolmaster in starting a new school; it was noticed by Mr Stokes, then a Classics Master at Winchester, who had, as it happened, for some time been pondering the possibilities of a new Catholic public school. They agreed to work as joint Headmasters with distinct areas of responsibility, and at once set about looking for support and premises. The former they received in good measure from the established Catholic schools, and a distinguished Board of Governors under the chairmanship of Lord Craigmyle, the latter they found in the 18th century house and estate of Redrice, near Andover in Hampshire.

There is no need here to recount the subsequent success and expansion of the school, easily discoverable by application to either Headmaster. Our purpose was simply to salute an outstanding example of Catholic lay initiative with an implied moral for all of us of "Go and do likewise".

OLD BOYS' NEWS

We ask prayers for P. H. Whitfield (1926) who died on 11th January; J. M. Powell-Heath (D 44) on 26th January; J. E. Lynch (B 33) on 10th February; Dr G. C. Gaynor (1909) on 17th February; A. R. N. Donald (A 52) on 18th February; C. L. Barreto (J 65) in a car accident on 20th February; P. G. Holloway (A 36) on 29th March; L. D. Chamberlain (1918) on 5th April.

From the *Loughborough Echo* we reprint extracts from a notice of J. M. Powell-Heath. He was a director of John Collier (Liverpool) Ltd., timber importers. With his brother Tim he established a farm machinery business some years ago. He was commissioned in the 4th/7th Royal Dragoon Guards and served for some time in the Middle East, including the Palestine Rebellion campaign. Later he was recommissioned in the Territorial Army, and eventually commanded "C" Squadron of the Leicestershire Yeomanry in the rank of major: he was awarded the Territorial Decoration . . . He was an excellent horseman and at one time hunted with the Quorn. He was an enthusiast for narrow boats, an experienced navigator on local canals and rivers, and a member of the Inland Waterways Association.

We congratulate the following on their marriage:

Michael Donelan (W 50) to Maya Whittall at the Church of the Immaculate Conception, Farm Street, on 10th September 1966.

Simon Dyer (B 58) to Gay Walsh at St Etheldreda's, Ely Place, on 21st January 1967.

Thomas Read (W 56) to Celia Vaughan-Lee at St Joseph's, Langport, on 28th January.

James Young (T 57) to Flora Sibella Bethune at St Philip Neri's Cathedral, Arundel, on 28th January.

Roddy Honeywill (O 62) to Inez Mary Mitton in Wellington, New Zealand, on 6th February.

Tom Milroy (H 61) to Jenny Cook at the Church of St Thomas More, Patcham, Brighton, on 11th February.

Niall Heffron (A 54) to Hilary Dixon on 11th March.

Mark Jan Fudakowski (D 53) to Jill Mary Harris at the Catholic Church, Dorchester-on-Thames, on 27th March.

Lieutenant Jeremy Quinlan (A 55), Royal Navy, to Bridgett Tilly at the Church of Our Lady, Fleet, on 1st April.

Christopher Joseph Haynes Jowers (J 61) to Maria Sanchez-Cervera y Oriol at the Church of La Caridad, Seville, on 11th April.

Francis Sanders (D 52) to Christiane Malraison at the Church of St Gregory and St Augustine, Oxford, on 12th April.

AND the following on their engagement:

Michael Christopher Wilson to Jacqueline Ann de Courcy.

Simon Leonard to Clare Harriet Mary Weld.

Duncan Cumming to Sara Louise Dicks.

David Shipsey to Judith Ann Sharp.

Robert Lorimer to Merrilyn Watts.

David Rex Stubbs to Kyrle Margaret Bradley.

Piers Read to Emily Boothby.

BIRTHS

Sons

Victoria and Charles Morland.

Fiona and Michael Lowsley-Williams, fourth son.

Esme and Ronald Channer.

Gill and Hector Kerr-Smiley.

Janet and Sandy Weaver, a brother for Mary Ann.

Frances and Stephen O'Malley.

Margaret and Anthony Corley, a brother for Catherine.

Laura and Dominic Morland.

Frances and David Stuart Black.

Bronach and John Reid, a son by adoption.

Daughters

Rosemary and Jimmy Sturupp.

Anne Teresa and Guy Neely, a sister for Clare, Matthew and Elizabeth.

Janet and Francis Quinlan.

Anne and John Lumsden.

M. J. FUDAKOWSKI (D 53) has been appointed Chief Economist with the Marathon International S.A. at Geneva.

THE University of British Columbia has accepted a thesis by D. J. Farrell (T 51) on "The Nutrition of the Female Pastel Mink" in partial fulfilment of the requirements for the degree of Master of Science in Agriculture in the Division of Animal Science.

C. J. WAGSTAFF (A 64), scholar of Magdalen College, has been awarded a Junior Heath Harrison Scholarship for Italian.

J. W. B. GIBBS (T 61) passed the Final Examinations of the Institute of Chartered Accountants last November.

G. W. SWIFT (E 51) is Senior Assistant Solicitor to the Cumberland County Council.

WHEN R. P. Cave (O 31) went to Archbishop's House recently to receive his Knighthood of St Gregory, Cardinal Heenan laid stress on the fact that the Pope had expressed his personal appreciation of the work done by the Multiple Sclerosis Society.

W. TYRRELL (C 30) has been elected Steward of the I.N.H.S.

N. J. LEONARD (B 57) is Editor of *Business and Finance*, Ireland's financial weekly.

T. W. MILROY (H 61) has just started a post-graduate teaching post at the University of Zambia.

T. M. CHARLES-EDWARDS (B 62) has been awarded a Scholarship of £600 p.a. at the Institute of Advanced Studies, Dublin.

LAST year I. H. Ogilvie (A 31) was appointed M.B.E. and awarded the Bronze Medal and Certificate of the Royal Humane Society for his attempts to rescue two companions who fell and were killed when climbing on the An Teallach mountain range in Wester Ross. "I was about half a mile away and I saw the whole fall as they fell down the side of the ridge towards me. I returned to a dip between two peaks and crossed the face horizontally for about 300 yards to get them. I had to lower them twice, as I had only 120 feet of rope, and got them down about 230 feet in all. This involved a lot of 'upping and downing' because always I had to fix the man at the bottom of the rope and then go up and unfix the top of the rope before the next step. On two occasions I had to use my ice axe as a top anchor, which meant going up and down without it. I was wearing crampons on steep snow and ice on which they were working at about their limit. On both these occasions I fell, but on the first I stopped myself with the spike of a piton hammer after about 15 feet. On the second occasion I was going down to fix the second man for the second time and slipped just before I reached him, tripped over his body and pitched head first over him. This was on a long slope of very hard snow lying at about 45° to 50°. I had no axe to stop my fall and by the time I had got myself the right way up I was going far too fast to stop with nothing but the hammer. There were rocks sticking out of the snow below this, and I hit a good many of them before I slowed down and stopped where the slope eased off."

AMONG books published recently are Fr Hugh Aveling's *Catholics of the North* (Geoffrey Chapman), Fr Lawrence Bevenot's *Congregational Music for the Services of Holy Week* (Geoffrey Chapman), Michael Maxwell-Scott's (O 40) *Stories of Famous Scientists* (Barker), Thomas Rochford's

(1922), with Richard Gorer, *Rochford Book of Flowering Pot Plants* (Faber), a companion book to the *Rochford Book of House Plants*, first published in 1961.

A. L. BUCKNALL played for Oxford v Cambridge for the second time and scored a try in Oxford's 8-6 victory.

THE Games Master would be grateful if any Old Boy who has in the past gained a boxing blue at Oxford or Cambridge would write to him.

A. J. W. POWELL has been a Senior Under-Officer in the past term at Sandhurst.

OLD AMPLEFORDIAN CRICKET CLUB—FIXTURES, 1967

MID-SEASON FIXTURES

<i>Saturday and Sunday, 27th and 28th May.</i> Ampleforth College at Ampleforth, 11-30 a.m.	<i>Match Managers:</i> Lord Stafford.
<i>Monday, 29th May.</i> Yorkshire Gentlemen at Ampleforth, 11-30 a.m.	A. P. J. Brennan.
<i>Sunday, 18th June.</i> Periwinkles at Send, 12 noon.	London Committee.
<i>Saturday, 24th June.</i> Stonyhurst Wanderers at Hurlingham, 11-30 a.m.	London Committee.
<i>Sunday, 9th July.</i> Downside Wanderers at Hurlingham, 11-30 a.m.	London Committee.
<i>Sunday, 16th July.</i> Beaumont Pilgrims at Beaumont, 11-30 a.m.	London Committee.
<i>Sunday, 23rd July.</i> Send at Send, 2-0 p.m.	London Committee.
<i>Saturday, 29th July.</i> Repton Pilgrims at Repton, 11-30 a.m.	M. F. M. Wright.
<i>Sunday, 30th July.</i> Staffordshire Gentlemen.	M. F. M. Wright.
<i>Sunday, 13th August.</i> Old Georgians at Woburn Park, Weybridge, 11-30 a.m.	London Committee.

SOUTHERN TOUR

Managed by the Committee.

<i>Saturday, 19th August.</i> Emeriti at Woburn Park, Weybridge, 11-30 a.m.
<i>Sunday, 20th August.</i> Old Rossallians at Lancing College, 12 noon.
<i>Monday, 21st August.</i> Bluemantles at Neville Ground, Tunbridge Wells, 11-30 a.m.
<i>Tuesday, 22nd August.</i> The Seagulls at St Peter's School, Seaford, 1-45 p.m.
<i>Wednesday, 23rd August.</i> Sussex Martlets at the County Ground, Hove, 11-30 a.m.
<i>Thursday, 24th August.</i> Horsham Cricket Club at Horsham, 2-30 p.m.
<i>Friday, 25th August.</i> Middleton at Middleton, 11-30 a.m.
<i>Saturday, 26th August.</i> The Gallions at Hurstpierpoint College, 11-30 a.m.

The O.A.C.C. would welcome all O.As at any of their games, and their support and interest would be much appreciated.

SCHOOL NOTES

THE SCHOOL OFFICIALS were:

Head Monitor A. C. Walsh
School Monitors	R. M. J. McDonough, R. J. Murphy, F. B. Ryan, D. B. Knight, T. P. A. Hillgarth, A. F. R. Benson, Hon. A. Ramsay, A. C. Davenport, P. Spencer, C. S. Fairhurst, R. G. Thorniley-Walker, J. A. Young, C. J. Petit, R. F. Satterthwaite, M. J. D. Robinson, J. G. C. C. Campbell, F. K. Friel, R. M. Festing
Captain of Athletics D. B. Knight
Captain of Cross Country R. J. Murphy
Captain of Boxing W. R. MacDonald
Captain of Shooting S. H. Watling
Master of Hounds R. J. Blenkinsop
Office Men	R. G. Thorniley-Walker, F. B. Ryan, T. P. A. Hillgarth, J. A. Young, F. K. Friel, H. Rosvinge, M. Savage, R. Blenkinsop, A. Markus, R. Bramley, J. Strange, S. Richmond
Librarians	D. P. Rush, J. W. P. Wetherell, P. Hadow, A. C. H. Mafeld, L. H. Robertson, D. Haigh, M. J. Fattorini, N. P. G. Boardman, D. S. P. Solly, P. W. James, P. D. Clarke
Senior Bookroom Officials P. Spencer, C. J. Petit

THE following left the School in March 1967:

M. R. Heddy, T. P. A. Hillgarth, D. B. Knight, Hon. A. Ramsay, M. Savage, A. A. W. Sich, A. R. Scrope.

THE following boys entered the School in April 1967:

M. H. Armour, G. R. Belfield, R. J. Codrington, R. L. Crosthwaite, J. S. Davey, R. G. Graham, P. J. Howell, R. J. McArthur, S. McCarthy, D. A. McKibbin, N. H. van Zeller, J. F. B. Ward.

CAREERS

It is proposed in future to devote a small section of the JOURNAL to the subject of careers, primarily to stimulate the early interest necessary on the problem of choosing a career.

During the Christmas and Spring terms the following careers meetings have been held: Mr M. Firth on The Civil Service; Lt-Col C. F. A. Lane on Rolls-Royce; Mr C. Brookes on What is Business; Mr J. Campey on Banking; Mr J. Scott on Aviation; Messrs E. P. Beck and E. Collier on

Civil Engineering and the Construction Industry; Mr G. B. Gray on British Railways. We would like to take this opportunity to thank the speakers for coming up to talk to us and showing so much interest in our careers problems.

Mr Maxwell Scott of the Public Schools Appointments Bureau visited us in January and saw a number of boys. In addition we have had regular visits from School Liaison of the Armed Services.

A careers course in London for twelve boys last January is described below.

The careers master has been available every Tuesday after supper, and at other times by appointment. The School receives a very wide variety of careers literature which is always available on request. Also we subscribe to the Careers Research Advisory Council who supply most useful publications both on industries and on University Courses.

By October, we will once again be rushing to fill in the applications for Universities. It helps very considerably in some careers to select the correct course, this is especially so in applied sciences, when many firms offer Sandwich Courses. These courses may only accept certain Universities. Anyone who is thinking of applied science would do well to enquire about such Sandwich Courses and suitable Universities before the Summer holidays.

J. B. DAVIES, *Careers Master.*

CAREERS COURSE

LONDON, JANUARY 1967

TWELVE members of the School, under the indispensable guidance of Mr Davies, went on a four-day Careers Course to London last January.

The main purpose of the course was to discover whether any of the type of jobs seen appealed to any of us, and secondly to see the City at work. In addition methods of entry and conditions of training, which included qualifications, were explained.

We visited Steel Brothers and Unilever which were two of the more general companies. At Steel Brothers we saw how a company starts and then expands. At Unilever we saw how and why decisions on ways of production were made. A visit was also made to Shell Mex which included a good geological film. At these three the workings of a company were illustrated, with aspects of the work at varying levels.

The financial problems of the world were seen at the Stock Exchange itself; Lloyds; Kleinwort Benson, the Merchant Bank; the Norwich Union Insurance Company. Here also the workings of a company specializing in finance were seen, and a lot was learnt about finance itself.

We visited two sides of the Legal profession. We went first to Barristers' Chambers coupled with a tour of the Courts where procedures were fully explained, secondly to a big firm of Solicitors, which was very informative indeed.

A more unexpected part of the course was a visit to the Hertford Hotel (Trust House Services Limited). Here we saw right behind the scenes, getting a very comprehensive picture of the Hotel Business.

In the middle of the course we had time for some light relief and had a splendid trip round the Victoria and Albert Museum with Mr John Beckwith, an old boy of St Edward's.

We would like to express our sincere thanks to all those who entertained us and gave us so much help. We would like to thank especially Colonel Cuppage who arranged a small party for us and gave us a further opportunity to meet several distinguished business men in various spheres. It is difficult otherwise to single out names, but special thanks are due to Mr H. S. K. Greenlees for very considerable help in the whole organisation, and to Mr Davies.

Members of the party: F. K. Friel, P. B. Conarth, R. M. Barrett, A. G. Cuppage, J. E. Vaughan, C. P. Townsend, C. H. Villeneuve, C. C. Dawson, W. A. Mineyko, D. Haigh, A. Meyrick, M. R. Whitehead.

M. R. WHITEHEAD.

MUSIC

The Spring term has not been a disappointing one. There have been fewer public performances than usual but they have been of a high quality and of a wide variety of interest.

On 31st January Mr Vasquez gave a talk in the Concert Hall on the Organ Sonatas of Paul Hindemith, with Mr Dore playing the illustrations. Hindemith is one of the few contemporary writers who can be made interesting on a small organ in a non-resonant room. Mr Vasquez dealt with his subject in an illuminating manner. He spoke about the composer's technique, his aims, his idioms and his resource, while Mr Dore appeared to enjoy the rhythmic complexities and tonal asperities that came his way. A good evening. Clearly we must have some more Hindemith.

On 18th February Br Gerald and Mr Dowling gave a Sonata Recital—Violin and Piano. The Beethoven No. 5 in F, Op. 24, had a clean and rhythmic performance while the Brahms No. 1 in G, Op. 78, could hardly have been heard to better advantage.

The only Orchestral Concert was a small scale Chamber Music affair. The standard of playing was high, in some ways higher than we have had for some time. The Bach Suite in B minor for Flute and Strings achieved an admirable unity of purpose, difficult enough to attain on account of the succession of short movements following the massive introduction. It is essential to keep everything moving in order to escape an inevitable feeling of scrappiness. They managed it remarkably well. P. W. James dealt with the exacting solo part competently and the ensemble was quite first rate. The Elgar Serenade for Strings gave many opportunities for sensitive and colourful playing. Mr Dore conducted.

We are grateful to Sir Francis Cassell for his visit on 12th March. Many of his audience thought it was the best Piano Recital they had ever heard. He certainly has the knack of communicating his enthusiasm to his listeners. He played Chopin and Liszt with affection and skill. He picked all winners—and why not? It was a generous programme and it was vastly appreciated.

On 17th March the Ryedale Choral Union, together with the College Choral Society and Orchestra, gave the Bach St. Matthew Passion. Not the whole work by any means. They used the shortened and transposed edition by C. S. Terry and W. G. Whittaker. This omits the great eight-part opening chorus, the thunder and lightning chorus and a good many of the arias. But it preserves the shape and proportion of the original, it makes all the traditional points and keeps the performance within the limits of one and a half hours which is about as long as any single performance ought to last anyway. In Bach's day people thought differently. Father Cyril sang the Evangelist splendidly. John Moore sang the Christus, Josephine Marshall the Soprano Arias and Marjorie Mortimer the Contralto Arias. The smaller parts of Judas, the High Priest, Pilate and Peter were taken by boys. The Orchestra was efficient, Mr Mortimer's playing of the Violin obligato to "Have mercy on me" was a delight and Mr Dowling was a tower of strength in the continuo part. The Chorus was always competent and at times it was impressive. Mr Dore conducted.

The First Year Orchestra made an encouraging start on 19th March. They played the Haydn Toy Symphony, Bach's "Jesu joy of man's desiring", freely arranged for all available instruments, and a Haydn Divertimento for Woodwind. This enterprise owes everything to the initiative of the boys themselves. N. H. S. Armour conducted.

Fr Stephen's Wind Group has been rehearsing regularly, the Madrigal Choir has met every Sunday evening and the Church Choir contributed much to the beauty and dignity of the Holy Week ceremonies. The Orchestra rehearses three times a week and Mr Dore continues to play a good deal of worth-while Organ Music each Saturday and Sunday.

It will be seen, therefore, that on the whole it has indeed been a good term.

THE CINEMA

Of the twelve films shown this term five were already known to be of high quality, namely: *The Spy Who Came in from the Cold*, *Tokyo Olympiad*, *How to Steal a Million*, *Von Ryan's Express*, and *Becket*. These were all appreciated for their different good qualities. One remembers in particular the excellent direction of *The Spy*, Burton's fine acting in *The Spy* and in *Becket*, and the often brilliant, though sometimes too clever photography in *Tokyo Olympiad*. The slow motion sequence of the 100 metres, conveying so well the highly charged nervous atmosphere, is especially memorable.

The other seven films were *The Silencers*, *The Unsinkable Molly Brown*, *Father Goose*, *Masquerade*, *Taras Bulba*, *Comedy of Terrors*, and *The Pink Panther*. They seemed to be as successful as they deserved to be, especially *Molly Brown*, which was a classic example of how not to make a successful musical. Its story was adequate but it lacked both good singers and good tunes.

Apart from one major breakdown of the sound system which forced us to cancel one afternoon showing, the equipment performed well.

Our thanks are again due to M. A. Rambaut for his continued interest and help. He made up two silicon solar cells to replace our standard photo cells. As a result the quality of the sound has greatly improved. One ought to add that the major breakdown mentioned above had nothing to do with this new equipment.

CONFEDERATION OF BRITISH INDUSTRY EQUIPMENT SCHEME

UNDER the auspices of the C.B.I. we have been presented by various firms with useful items of equipment. To these firms we are most grateful. Notable amongst these gifts was a particularly fine Projection Microscope from Vickers Armstrong. This is a very valuable piece of equipment and the Biology Department are fortunate to have the use of such an outstanding microscope.

AMPLEFORTH—ITALY 1967

FOLLOWING the generally expressed desire at the end of a journey to Rome at Easter 1964, Fr Bernard undertook to mount another such expedition. This time North Italy was chosen. Many old friends came, and a number of new ones, so that the party numbered 45 in all; the youngest member of it celebrated his fifteenth birthday in the course of the journey; but, at the other end of the scale, the seven grandmothers vied with the young in vivacity and stamina. So closely did the party weld itself into a unity that it was hard to believe that it was in fact so large and so heterogeneous.

In accordance with the modern tendency to return to the sources we began with a few days amid the Renaissance splendours of Florence, which still showed the traces of the suffering it has undergone, without, however, much permanent loss. From there we stepped further back to Siena and the Romanesque of Pisa, eventually collapsing into the Franciscan peace of Assisi. After a brief rest there we moved yet further back, into the Byzantine era, with a visit to Ravenna, which was held by common consent to be the climax of the trip. Fr Henry hounded us round the monuments in such a way as would have been impossible if we had not been sustained by the excellent commissariat of Mr Peter Fawkes—and the unfailing good-humour and helpfulness of our Italian driver, Gino.

The only query as we approached Victoria was where we should go next—Greece?

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

THE Lenten Term will not go down in history as having been an outstanding one for the Debate. More than 55 members had left at Christmas, leaving the Society with only a small core of experienced speakers. At the beginning of the term Mr Sich was elected as Leader of the Government and Mr. M. Le Fanu as Leader of the Opposition.

For some of the debates this term the President was unable to attend through ill health, but his position was admirably filled by Br Alberic, the Vice-President. Our thanks are due to both of them for their support. Without doubt, the speaker showing the most outstanding improvement of the term was Mr Rodger. As the term continued his speeches got better and better; his last speech, when he led the Opposition at the final debate, was excellent. Apart from him, there were also some other good speakers. Among these was Mr Mark Le Fanu, the winner of the Quirke Debating Prize. Not all of his speeches were as well prepared as they might have been, with the notable exception of his speech at the Regional Round of the National Debating Competition, but his position in the Society was by the end unchallengeable. Mr Sich spoke well and was perhaps Number One Wit of the Society. Mr James Le Fanu also made some excellent speeches, notably that in which he supported his brother at the Regional Round as the second member of the debating team—surely a unique family "double". Mr Fenwick spoke well on several occasions though some of his sources were rather obscure. One is still left with the impression of never having heard him at full power. Mr Cullen often spoke at great length, as did Mr. West. Another speaker who deserves special mention is Mr Walsh who, despite his many duties as Head of School, made many sensible and balanced speeches. There were not many maiden speakers this term but notable among those who did venture on to the floor for the first time were Messrs Fattorini, Reilly and Muckay.

The best debate of the term was, undoubtedly, the last one. A party of about 30 girls from the Convent of the Holy Child, Harrogate, were the guests of the evening. It was a vigorous debate and more than 110 people voted at the end of it.

The Regional Round of the National Competition of the Schools Debating Association was held at Easingwold Grammar School on the 20th February. The Ampleforth team consisted of James and Mark Le Fanu and they both spoke extremely well. In form and content their speeches were easily the best, but as always delivery and manner were decisive, and in these the judges considered our opponents of Newcastle R.G.S. to be the best team and so Ampleforth were the runners-up.

Despite some very good individual speeches this term the general standard of debate has not been very high. There were some very good

guest speakers including Mr Anwyl, Br Leo, Mr Davidson and Mr Damman, the latter making an extremely witty speech in the style of an Oxford Union debate. However, in the final analysis there was not enough regular and solid support for the Society, as can be seen from the voting figures.

The debates were as follows:

1. "This House considers that Western Pop Heroes are a decadent lot." No vote taken.
2. "This House considers that the Roman Catholic Church, being so small a minority, has no right in general to impose its views on the country and in particular on the question of abortion." Carried by 27 votes to 15 with 3 abstentions.
3. "This House considers that the Average Amplefordian is remarkable both for his inability to look at himself critically, and for his unconsciousness of his need of criticism." Carried by 16 votes to 9 with 2 abstentions.
4. "This House considers that the United Kingdom is in such a parlous position, both economically, strategically and politically, that it should no longer maintain its armed forces at the present high level." Carried by 19 votes to 18.
5. "This House considers these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness." Rejected by 15 votes to 12.
6. "This House believes that English Law is just, but only just." Rejected by 22 votes to 6.
7. "This House condones the politics of racial discrimination in South Africa and Southern U.S.A." Rejected by 77 votes to 32 with 4 abstentions.

A. R. SCROPE, *Hon. Sec.*

(President: Fr Francis)

JUNIOR DEBATING SOCIETY

As is invariably the case in the Spring term, there was a marked decrease in the attendance of the meetings; this was mostly due to the attraction of the Senior debates for the second year members. As a result of this, the more rowdy members left, and the remaining members enjoyed a much higher standard of debating.

At the first meeting, Mr Reilly, the out-going Secretary, welcomed Fr Henry as temporary President of the Society. Fr Vincent, the President, was replacing Fr Geoffrey at the Junior House for the term and was unable to attend the meetings owing to his work there. The Society is most grateful to Fr Henry for taking on the task of President and for all that he did

To have been chosen to design and build the organ for the new Metropolitan Cathedral of Christ the King, Liverpool is, we in all modesty believe, as great a tribute to our competence and craftsmanship as we could ever ask to receive.

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-nine years.

Metropolitan Cathedral of Christ the King, Liverpool
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
University Church of St Ambrose, Manchester

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for the Society during the term. The committee elected at the first meeting was made up of Mr McDonald as Secretary and Messrs Seilern-Aspang, Thomas, Lorigan and Jefferson.

Several members who regularly attended the meetings of the Society are worthy of mention. Mr Jefferson, in particular, distinguished himself by speaking at all but one of the meetings, always with clarity and style. Mr Clough and Mr Thomas also spoke often.

Mr. C. McDonough and Mr. P. Rosenvinge proved themselves to be forceful debaters, while Mr. Hoghton occasionally rose to heights of eloquence. The last debate of the term was enlivened by the presence of two guest speakers, Mr Halliday and Mr Blakstad, to whom the Society is very grateful.

The following motions were debated:

"This House considers that prison security is more important than the rehabilitation of the prisoners." Government 16, Opposition 3, Abstentions 4.

"This House condemns American policy in Vietnam." Government 6, Opposition 17, Abstentions 2.

"This House considers that the spirit of adventure shown by Sir Francis Chichester is more in keeping with the Boy's Own Paper than with the Space Age." Government 8, Opposition 9, Abstentions 0.

"This House would abolish all barriers of class and race." Government 6, Opposition 6, Abstentions 3.

"This House would abolish the Monarchy." Government 5, Opposition 24, Abstentions 5.

"This House can see no future in the Public Schools." Government 2, Opposition 21, Abstentions 0.

"This House would prefer to live in any age but the present." Government 21, Opposition 27, Abstentions 4.

J. McDONALD, *Hon. Sec.*

THE HISTORICAL BENCH

This was a very successful term for the Bench. With membership approaching the hundred mark, it must be one of the most popular societies in the School. To commemorate the 50th anniversary of an illustrious event the Secretary gave a talk entitled: "The Revolution that changed the World: October 1917", in which he gave in graphic detail the momentous rise of the Bolshevik party, where it went wrong, and how he wished it had happened. He concluded, "History will never forgive Lenin for seizing power". This talk was followed by another from a member of the Sixth Form, Mr Andrew Sich, on "Judge Jeffries and the Bloody Assize". He pointed out that Jeffries' reputation was due to that villainous historian Macaulay and his vivid imagination and proceeded

to show just how bloody the Assize was. Mr Anwyl followed this with a fascinating talk on "The Thought of Mao-Tse-Tung: 1949-1967". With typical Anwylian humour ["The Manchu dynasty was *not* cannibalistic"] he gave a vivid account of the Man of the Moment, Mr Mao, and elucidated just how great a threat to world peace China was. The Bench was then graced with the presence of Mr. William Thomas of York University who gave a paper entitled "Macaulay, Croker and the French Revolution". Despite the obscurity of the subject, it proved to be a very successful meeting. And finally Fr Edward with some excellent slides talked eloquently on "The History of the Christian sculpted tomb up to the seventeenth century". This was a really interesting talk which gave many insights into the mentality and psychology of Ancient and Mediaeval Man. The President then assured the Bench that despite ending on this note the Bench would be found very much alive next Autumn. Of this there can be little doubt, as it is obvious that the Bench fulfils a very definite need, that of History being "brought to life" for historians and non-historians alike. And again all the praise must go to our President, Mr Davidson, and our overworked Treasurer, James Greenfield.

JAMES LE FANU, *Hon. Sec.*

(President: Mr Davidson)

THE COMMONWEAL

THE Society had a very successful term's meetings under the guidance of the ever robust President. At the first meeting of the term Mr N. P. Wright was elected Secretary. The Committee consisting of Messrs J. R. Le Fanu and M. R. Whitehead remained unchanged.

The term started with a lecture from the President entitled "Hands off Sterling". Mr Anwyl succeeded in persuading members that there was still some confidence left in Sterling. The Headmaster then gave a talk to a packed house on the Warren Commission on the deficiencies attributed to it. So large was the attendance and so great the interest aroused that Fr Patrick agreed to address the Society again. The meeting was another success and we are greatly indebted to him for sparing us his precious time.

Mr W. B. Martin Scott, an ex-C.I.D. Chief, then talked to the Society, taking as his subject "Crime and the Criminal, with a particular emphasis on Murder". He certainly awakened members to the horrors of murder. For the last meeting of the term the Society was pleased to welcome the first lady to grace the Commonweal. Dr Hamilton, of the University of York, gave a very controversial talk on the appeal of Communism. She was a great success and aroused the passions of a few members. The attendance throughout the term was very good and it was pleasing to note there was a hard core of about 40 members who could be relied on to turn up to every meeting, while on occasions this number was doubled.

N. P. WRIGHT, *Hon. Sec.*

(President: Mr Anwyl)

THE NATURAL HISTORY SOCIETY

THREE meetings only were held during the Spring term, owing to clashes with external lectures. The first meeting was mainly devoted to discussion on a further trip to the Island of Eigg which it is hoped will take place after the Summer term. For the second meeting of term, the Society heard an excellent and detailed account of "Some British Wildfowl". This was given by the ex-officio secretary of the Society, H. P. Roseringe, who illustrated the talk with slides. We were fortunate in having for our visiting lecturer, Dr Richard Theakston on the subject of "Local Natural History". Dr Theakston spoke first of all generally on natural history, and then in great detail about the local area. This lecture has proved invaluable in stimulating interest which will find practical expression in the Summer term. Dr Theakston also introduced the Society to a new Nature Preserve in this area. He himself is chairman of the committee for its organisation, and requested that a member of this Society should be on the committee. The Society elected that the Secretary should automatically hold this post.

M. M. PARKER, *Hon. Sec.*

(President: Mr Davies)

THE ARCHAEOLOGICAL SOCIETY

THE first lecture of the term was given by our President, Fr Henry, and was entitled "Palmyra, Lost City of the Caravans". He explained very clearly its importance on the trade routes, and the significance of its position, and then showed some superb slides of what now remains of its past glories which had remained lost for so long. Mr Amos very kindly gave us our second lecture which was on canals in Britain. This well illustrated lecture traced the history of canals, their importance, and their final fall, ending by showing what now remains of them, in use, and out of use.

Our next lecture was given by Mr Spence on ancient monuments of Anglesey, which was extremely well informed. Dealing mainly with the ancient burials, he traced the history of Anglesey up to the Roman period. We are greatly indebted to Mr Spence for this lecture, which, though poorly attended, was extremely interesting. Our last lecture was given by Br Alberic, and was about Rievaulx at the time of its founding, and when St Aelred was Abbot. His account of the lands that the Abbey owned were very interesting, and it is hoped that an outing there will be organised next term.

The Society had rather an unlucky term, one of the proposed lecturers being ill, and so unable to come. The four lectures we had were of a very high standard, and it was a pity that they were not better attended.

C. P. TOWNSEND, *Hon. Sec.*

(President: Fr Henry)

SCIENTIFIC CLUB

THE Club was a failure this term, owing to a complete lack of support. There were only two meetings during the term, the first by M. Parker was on "Biological Clocks" and proved to be very interesting. The second was by J. Moor on "The Development of Photography". This was well illustrated and gave a short history of the scientific aspects of photography. Attendances were low and the rest of the meetings were cancelled because of lack of support.

It is hoped that next year the Club will begin to gain the support it deserves.

S. LUBOMIRSKI, *Hon. Sec.*

(*President: Fr Oswald*)

THE FILM SOCIETY

ALL the places in the Society vacated by those who left at Christmas were rapidly filled and the Society enjoyed another good and varied programme of films. These were "The Wages of Fear"; "Ashes and Diamonds"; and "The Servant". The short films shown during the term were "Le Haricot" and, on the last Sunday, "Crisin Blanc". Each of the films was discussed afterwards by those members who wished to do so.

C. J. PETIT, *Hon. Sec.*

(*Chairman: Fr Vincent*)

YOUNG FARMERS' CLUB

THE Easter term has been quite a successful one for the Society. The first meeting of the term consisted of some Unilever films, one of which was about forestry work in deepest Africa and it was interesting even if it was far removed from English forestry. There were two other film meetings in the course of the term. One batch came from Fisons Fertilizers and included one brand new film which we were lucky to get hold of. It was called *The Search* and showed how new fertilizers are developed and produced on a commercial scale. The other Fisons films were rather technical but were very informative. At the other film meeting two films were shown, one about an ornamental pheasant trust and another rather bad film on how to make Hovis.

There were two lectures in the course of the term. The first one was given by Jeremy Sykes, an old boy who left in 1963, on his experiences in Australia. It was probably one of the best lectures the Society has ever had. Without the use of notes he spoke for 45 minutes and then showed 25 slides of the sort of country he was in. The second lecture was by Mr Charlton who is from the Ministry of Agriculture. It was a very informative talk on farm machinery and arable management. We are very grateful to both these speakers for going to such trouble to come and speak to the Society, and our thanks are due to Fr Aidan for his work as President.

(*President: Fr Aidan*)

A. R. SCROPE, *Hon. Sec.*

THE MOTOR SPORT SOCIETY

IN keeping with the Society's new policy it was decided to have an equal amount of lectures and films this term. For the first meeting we called on the services of S. Lubomirski who spoke on his favourite subject, "Bugatti". He illustrated his talk with some remarkable photographs and on the whole it was all very interesting.

The next two meetings consisted solely of films, which were for the most part of a surprisingly high standard. Two films in particular stood out though: "Tough Miles to Victory" and "The Half Century 500". The former was the story of the Grand Prix of Argentina, a rally covering 3,000 miles of some of the most treacherous terrain in the world. It was highlighted by some splendid photography. "The Half Century 500" was the story of the 1961 Indianapolis race with film of the first one held in 1911.

The final meeting of the term was probably one of the best the Society has ever had. Mr David Scott-Moncrieff came a very long way to talk to us on the "Early History of Motoring". Apart from being very interesting it was also extremely amusing and the Society is greatly indebted to Mr Scott-Moncrieff for all the trouble he went to.

For the future things look very good. Next term Pirelli have very kindly lent us a film which has only just been released: "The Tortoise and the Hare". Without any doubt it is the most memorable film Pirelli have ever produced and has met with a great deal of praise from the Press.

It has been altogether a very successful term and for this much of the thanks should go to Br Andrew, who has been the driving force behind the term's operations.

F. K. FRIEL, *Hon. Sec.*

(*President: Br Andrew*)

THE DIONYSUS SOCIETY

THE first meeting of the term was held on Thursday, 26th January, when Mr Penn gave a lecture on home-made wines. He described some of the simplest ways of making wine out of some very unusual substances. He mentioned apple, orange, lemon, apricot, nettle, rice, cowslip, daisy, date rosehip and even Christmas cake wine. The Society tasted bottles of his own rosehip and date wine and altogether the meeting was a great success. At the next meeting, a film on Hock and Moselle wines was shown, which well explained the process of making the wine.

The last meeting of the term was held on Friday, 10th March. Mr Bankes-Jones gave a lecture on the wine-growing areas of Germany. Two Moselle wines and two kinds of Rhine wine were tested and a short film was shown. Unfortunately, there was too little time for this excellent lecture to be completed.

The thanks of the Society go again to Mr Amos, the untiring President. The meetings were extremely well attended on all three occasions.

T. HILLGARTH, *Hon. Sec.*

(*President: Mr Amos*)

THE PRIMROSE SOCIETY

THE Society, an offspring of the now defunct Primrose League, had a very successful year. Founded in the Autumn as a cultural discussion group, it has since flourished. Although we have not had as many meetings as we should have liked, the quality of those that did take place left little to be desired. In the Christmas term, the Society met four times. The first meeting was a general discussion on the importance of style in the novel. J. C. Le Fanu delivered a paper on the "Two Cultures", which was most stimulating. M. J. Loftus and R. J. Blake, in whose room the Society met, also delivered interesting papers.

In the Spring term, although our numbers were sadly depleted by the departure of many University Entrants, we succeeded in having three lively discussions. M. E. Le Fanu talked about Proust and the "Proustian moment" in a carefully prepared paper which was very well received. C. J. Petit outlined to us the life of Aubrey Beardsley, and the main influences to be found in his drawings. The last meeting of term was a lecture delivered by Fr Anselm, who was kind enough to talk to us about conductors and some of the lesser-known aspects of this side of music.

JUSTIN FENWICK, *Hon. Sec.*

THE FIRST YEAR SOCIETY

THE activities of the Society have flourished this term. One can only mention a few of the outstanding ones. In chess there have been two matches against Easingwold Grammar School, the first of which was won. In the second match new players were introduced and though they played well they were not able to repeat the victory of the previous match. Photography, chemistry and electronics continued to be popular. One must mention water polo, which is perhaps the best liked of all the activities. The term ended with a match between two First Year teams playing a Rover team. The Rovers managed to hold their own, though rather tired towards the end of the evening.

However, perhaps the most impressive side of any Society is its ability to grow. From last term's Music Discussion Group came a First and Second Year Orchestra, which managed to put on a short concert in the Music School at the end of the term. Another new idea was the Discussion Group, a completely new venture, aimed at giving the First Year a chance to have serious discussions on important topics. This, too, is now very popular.

A play by John Arden was put on early in the term and it is hoped to produce the *Mystery Play, Everyman*, sometime next term in the crypt.

However, while considering and valuing these activities, the underlying principle of the Society is embodied in the Friday Evenings in the Rover Room. The Society is more than an institutional organisation providing activities to keep the First Year out of trouble. It is an attempt to provide a unity and centre to the First Year as a whole and to give lines upon which each individual can develop.

R.S.

RUGBY FOOTBALL

THE 'A' XV

FOR once the weather was kind and all five 'A' XV matches and two 1st XV matches were played. It is pleasing to record that the 'A' XV won all their five matches, and since this is the first time that this has happened for many years, it is to be hoped that it is a portent of things to come next September. West and Pahlabod on the wings were fast and elusive; both scored a number of tries and are a real threat to any opposition. West, indeed, shows every sign of becoming a very gifted player, while Pahlabod, with confidence returning in every game, is not far short of West's high standards. Shepherd, too, improved noticeably as the term wore on. His determination and wiry strength in attack is only equalled by his crashing tackling in defense, and it is a great pleasure to see him pass! Ryan and Grieve at half-back worked well together as befits two of last term's fifteen, and Grieve is capable of winning matches on his own as he did against Newcastle. However, he still only passes when he cannot break or kick.

The forwards are not as strong as in recent years, but we have an admirable back row and a very good leader. This back row is an attacking one; if the five tight forwards can get enough ball in the tight and loose next September they are well equipped at every point. Dalglish needs a partner in the second row and two strong props are required. Tilleard, Colville and Williams N. R. M. are the candidates for these positions and all played well, but they need strength, speed, weight and, most of all, determination.

Whitehead led the side well indeed and built up a strong spirit. Benson, too, was a success in his captaining of the two first XV matches in which the School were beaten 6-3 and 9-6, but were by no means disgraced in either. As head of the committee, too, he was a great help and he and one or two other members of last term's 1st XV contributed largely to the success of the 'A' XV.

AMPLEFORTH v. YORK UNIVERSITY—31st January 1967

YORK University had beaten the School in the first two fixtures between the sides, but at no stage did they look like extending their run to three. Ampleforth, well led by Whitehead, were soon raiding in the York twenty-five. Much better organised in the loose than the University, they saw much of the ball and developed several good threequarter movements. The University were repeatedly caught offside, but the lack of a sound place-kicker did not help Ampleforth's cause. Benson missed two kickable penalties while Walsh missed one under the posts, and it was not until twenty minutes had gone by that Benson deservedly gave Ampleforth the lead. In the latter stages of the half, the University fought back, but in their turn they missed an easy penalty.

In the second half and in the dreadfully heavy conditions Ampleforth tired fast and York began to demonstrate their speed from the set pieces, but in the first quarter Ryan, well served by Grieve, went alone on the blind side to score a try which Benson could not convert. Ten minutes later, heavy tackling by Shepherd and Walsh in the centre forced the University centres to pass standing still, and Mellvenna, spotting his opportunity, intercepted like a flash and raced away on his own to score in the corner. With minutes left for play, and the score 9-0, York desperately hammered at the Ampleforth line; however, superb tackling by all the threequarters saved the rapidly tiring pack, and although York kicked an easy penalty and scored a try from a movement initiated by the back row, time ran out for them and the School were left worthy victors by 9 points to 6.

It was a pleasing performance. The remnants of last term's XV showed up well, but it was most pleasing to see Thorniley-Walker, Shepherd, Smith and Pahlabod in such good form.

Won 9-6.

AMPLEFORTH v. HEADINGLEY COLTS—4th February, 1967

AMPLEFORTH had to play uphill against a stiff breeze in their attempt to take up where they had left off against York four days earlier. The Committee had made two changes from the side which had defeated York. Carroll's eye injury had healed and he came in at No. 8 instead of Benson; also West replaced McIlwenna. Both played well, and West showed throughout a speed and determination which should serve the side well next October.

The wind made the play rather scrappy, and possession at times hazardous, but Grieve cleverly worked the touchline, keeping play in the Headingley twenty-five for long periods, and linking well with Ryan when the possession was good. Ryan himself had his most mature game in the XV. He has now learned to swing his hips on the pass and to pass at speed, and it was from a line-out that he first demonstrated his newly-acquired ability by putting Pahlabod over in the opposite corner. The kick failed, but Ampleforth were not to be denied, and before long Carroll was able to kick a straight penalty to make the score 6—0.

With the wind at their backs in the second half it was all Ampleforth. Some thrusting runs by West culminated in the removal of the Headingley full-back with a dislocated finger, the denial of a try because the referee was flat on his back and unsighted, and several scrums on the Headingley line. From one of these Ampleforth were awarded a penalty try when an offence was committed as Ampleforth were pushing over. Carroll converted this but he could not add the points to a try scored by Grieve when the Ampleforth pack again went for a pushover from a heel off the head.

Won 14—0.

AMPLEFORTH v. HARROGATE COLTS—12th February 1967

For the first ten minutes Ampleforth gained no ball at all from the set pieces and little from the loose, and Harrogate were able to call the tune. But icy fingers found it difficult to catch the ball and the Ampleforth tackling was hard and uncompromising. Gradually the School forwards gained more possession and allowed the midfield backs to distribute the ball. Both West and Pahlabod showed their paces and West demonstrated signs of becoming a first-class wing, big, fast and well balanced. He was all but over from one long run down the right wing, but this and a penalty attempt by Carroll, which was only just wide, were the nearest Ampleforth came to scoring in this period. After twenty-five minutes, however, Carroll had a second chance and this time made no mistake, with a longer, straighter penalty. Ampleforth were well worth their lead of 3—0 but were lucky to keep it in the next few minutes when Harrogate besieged their line. Excellent tackling kept the visitors out and Ampleforth were glad of the respite of half-time.

If the first half had been scrappy the opposite was true in the second as Harrogate threw the ball about in an effort to draw level. But the Ampleforth defence was never beaten and indeed it was Harrogate who began to tire first. Ampleforth began to get more loose heels and it was from one of these that Grieve ran blind and put West away in his own twenty-five. West ran strongly until challenged, when he passed inside to Grieve again. Grieve made more ground until he too was checked when he found West still outside him. West ran in unopposed, and although Carroll missed the relatively simple kick, it was a valuable three points. As Ampleforth were now rampant, Harrogate became more frantic, and although they scored a consolation penalty in the closing minutes, they never looked like defeating an excellent defence.

It was a good victory by the School and it was a pleasure to see the direct fast running, speedy passing and crushing tackling of the threequarters, all of whom played a fine game and none more so than Shepherd and Ryan.

Won 6—3.

AMPLEFORTH v. NEWCASTLE R.G.S.—at Newcastle, 15th February 1967

The game was scrappy but exciting in terms of scores. The biting wind, dry ball and firm ground made handling a tricky business and neither side was able to overcome these difficulties. In the first fifteen minutes Ampleforth, playing against the wind, were pinned down in their own twenty-five by a hefty Newcastle pack, and it was not long before Newcastle had scored an excellent try near the posts from a heel at a line-out. Another score was disallowed and as the pressure continued Ampleforth were lucky to be only five points down. Suddenly, however, play was taken to the Newcastle line, where a set scrum produced a heel for Newcastle. The Newcastle wing-forward could only hack the ball to Ryan, who tried to drop a goal. This turned into a grub kick which hit a post, and before some desperate Newcastle hands could save the situation, Harries had stolen a try near the posts. Carroll missed the simple conversion, but this slice of luck put fresh heart into the Ampleforth forwards, and they were soon back in the Newcastle twenty-five. From a set scrum Grieve worked a dummy scissors with Ryan, and having made the half break was able to send Shepherd crashing over for a try near the posts which Whitehead converted. The lead of 3—5 at half-time was a rather unrealistic assessment of the match this far and with the wind behind them in the second half the School should have at least doubled their total.

Indeed, after ten minutes the School had increased their lead with another well taken try; Grieve worked the blind side from a loose scrum and sent Pahlabod away on the left wing. Pahlabod beat his man, cross-kicked, and Grieve was there following up fast to score. Newcastle now worked up their enthusiasm and began to make capital of some wild mistakes by the School, and eventually scored two tries off the end of line-outs. This brought the score to 11—11 and the stage was set for an exciting finish. Ampleforth kicked down to their opponents' twenty-five, where a penalty was awarded. Whitehead elected to take the kick himself and missed; but when a Newcastle forward charged, he gave the second attempt to Carroll, who converted it with ease. This left the School winners 14—11 in a creditable if rather patchy performance.

Won 14—11.

1st XV v. ANTI-ASSASSINS—19th February, 1967

TORRENTIAL rain throughout the morning had left sheets of water lying on every ground in the valley, but all the players were eager for the game and the match was played on the 1st XV ground. This was soon churned into a sea of mud, and the dreadful conditions underfoot coupled with a biting wind made handling no easy matter. This suited the boys, who found it hard to get possession but who were very quick on man and ball, and anxious to dribble on when a mistake was made. One such rush brought the Ampleforth forwards to the Assassins' line, where they gained an admirable loose heel. Grieve picked up and beat off two tackles on the blind side for a try which Benson could not convert out of the deep mud. The Assassins replied to this in typical fashion. Nearly over on the left wing, they threatened a try in the right corner before switching the attack again and scoring on the left after a bout of passing which made a mockery of the conditions. This made the score 3—3 at half-time.

The School had done thoroughly well in the first half. Gilbey and Whitehead were excellent on the flanks of the scrum, but the whole pack were following their example splendidly. Benson was doing his utmost to deal with Currie at the front of the line—dribbling, exposing a dummy ball for Grieve out and it says much for the captain that he managed to get enough ball for Grieve to touch hop down to the Assassins' line. Thus the School had their chances too in the second half, but it was the Assassins who scored when the first piece of bad tackling allowed Murray to beat his opposite number on the inside, expose a lethargic cover, and allowed Norton in a race for the line. But the School came back well and only a desperate boot saved the Assassins when Whitehead was about to fall on the ball in goal after a forward dribble. The XV more than held their own in the remaining exchanges, but through their handling initiative, but which was perhaps a little hard on the School, who scarcely deserved to lose.

Lost 3—6.

'A' XV v. MARIST COLLEGE—22nd February 1967

THE 1st XV ground had not recovered from the appalling conditions of the previous Sunday, so this match was played on one of the lower pitches—and in steady rain. Grieve would not trust his pass or his threequarter's hands and the little possession that the 'A' XV obtained in the first half was put back into touch. That these were the wrong tactics was clearly demonstrated the first time Pahlabod got the ball when he was almost over in the corner; but it took some time for this to sink in, and Ampleforth by this time only had a penalty by Carroll to show for their pains. After twenty-five minutes, however, continuous pressure brought a scrum near the Marist line and Ampleforth were able to push over for a try, which the conditions and heavy ball prevented Carroll from improving. Shortly after this Grieve, still not wanting to trust his pass, broke himself from a loose scrum in the Marist twenty-five and only succeeded in being hammered by two defenders drawn into him. Poor West was left to starve on the wing. Another very good push from ten yards out resulting in a try by Grieve was the only other score of a disappointing first half.

Marist, still getting most of the ball from the line-out, dominated the opening exchanges of the second half and threw the ball about with gay abandon. They were unlucky not to score in the corner when the flag was uprooted as the winger crossed. Soon, however, the School began to gain more possession, but the worsening conditions defied all their efforts and they had to be content with a far from sufficient 9-0 victory.

The XV had made the mistake of underestimating their opponents, but they contrived to keep their unbeaten 'A' XV record and they deserve the greatest credit for this.

Won 9-0.

1st XV v. LEEDS G.S.—25th February 1967

AFTER a week of heavy rain the only pitch available was an enlarged Junior House match ground and conditions thereon were so good that Ampleforth tried to throw the ball about and use their wings. Leeds had come to Ampleforth having won their last five matches, but although Ampleforth were playing against a strong breeze, they had much of the play. Indeed, before long the School was six points up from a penalty by Benson and from a pushover try wide out after a long run from Melvenna, the break having been made for him by Shepherd. However, poor Norton was having an off day at full-back and Leeds were bombarding him with high kicks. These led to all the Leeds scores; the first and third being penalties and the second a try from a loose Maul. Thus at half-time Leeds were able to turn and face the wind leading 9-6.

The power of the Ampleforth backs had been apparent in the first half and it was hoped that they would cut the defence to ribbons in the second half. They came close on numerous occasions but the Leeds pack were getting too much of the ball and Grieve was slow to feed Ryan. Shepherd was over on one occasion having backed Melvenna up well after putting him in the clear, but the final pass was adjudged to be forward. An Ampleforth kick was given near the posts but the School pack stupidly elected to have another scrum in the hope of getting five points. In addition the wind suddenly dropped and the rain began, and this did not help Ampleforth's cause. Despite all Ampleforth's efforts, Leeds were able to hang on and run out winners 9-6. It just was not Ampleforth's day.

Lost 6-9.

ATHLETICS

ALTHOUGH not a day was cancelled during the School Athletic meeting, the fierce wind which blew throughout the ten days made times very slow and prevented a number of records. But even the wind could not hide the high standard in general, nor spoil the individual performances of D. B. Knight in the 100 Yards and 440 Yards, P. B. Conrath in the Set 2 440 Yards and 880 Yards, of H. C. Poole in the Mile and Steeplechase, nor hide the jumping and sprinting ability of J. P. Cahill in Set 2, and M. J. Pahlabod in Set 1. Nor was this all; the all round excellence of A. D. Coker in Set 3 and the five firsts of N. G. Gaynor in Set 5 made it obvious that there is a depth of talent in the School which can be relied upon to take the School team to numerous victories in the future. Indeed, one felt sympathy for J. G. Ruck Keene, whose five seconds in Set 5 would have been firsts in any other year, while the presence of M. Rymaszewski in the same set gave very few other boys a chance. There is little doubt that but for the conditions all the above-mentioned would have set new figures for their various events.

The School standard, then, seems to be high, and this was borne out by the way in which the School team easily defeated Denstone and trounced Archbishop Holgate's. The School will miss the captaincy and sprinting ability of D. B. Knight, but even without the cricketers there is enough talent to enable the team to do more than hold its own next term. It is perhaps indicative of the well-being of Athletics that five boys this year are going to take part in the Schools Athletics at Crystal Palace in April. They are D. B. Knight, P. B. Conrath, H. C. Poole, R. J. Murphy and A. D. Coker. We wish them luck.

AMPLEFORTH v. DENSTONE

(At Denstone on 15th March)

CONDITIONS were cold and blustery for the opening event, the Hurdles, which Ampleforth lost 8-1. The position was immediately restored by the Half-milers, who collected first and second places. The middle distance strength was further emphasised when Poole won the Mile easily and the supremacy on the track was completed by Knight's success in both the 100 Yards and 440 Yards. Nevertheless, the field events gave the most cause for celebration. Armstrong improved his personal best in the Weight to 42 ft 11½ ins and Cahill, although still young, shared first place in the High Jump with Potez at 5 ft 3¼ ins, an improvement of 4 ins on his personal best. West won the Javelin in a manner we have come to expect of him, and Robinson, although placed second, cleared 20 ft in the Long Jump for the first time.

RESULTS

100 Yards.—1 D. Knight, 2 Denstone, 3 C. Grieve. 10.6 secs.
440 Yards.—1 D. Knight, 2 M. Melvenna, 3 Denstone. 55.6 secs.
880 Yards.—1 R. Murphy, 2 H. Rosenvinge, 3 Denstone. 2 mins 10.8 secs.
Mile.—1 H. Poole, 2 Denstone, 3 F. Friel. 4 mins 45.2 secs.
Hurdles.—1 Denstone, 2 Denstone, 3 A. Walsh. 16.4 secs.
Weight.—1 M. Armstrong, 2 Denstone, 3 Denstone. 42 ft 11½ ins.
Long Jump.—1 Denstone, 2 M. Robinson, 3 C. Madden. 21 ft 1 in.
High Jump.—1 R. Potez, 2 J. Cahill, 3 Denstone. 5 ft 3¼ ins.
Javelin.—1 A. West, 2 Denstone, 3 Denstone. 148 ft 6 ins.
4 x 110 Yards Relay.—1 Ampleforth, 2 Denstone. 48.1 secs.

SCORE : Denstone 30 points, Ampleforth 56 points.

AMPLEFORTH v. ARCHBISHOP HOLGATE'S GRAMMAR SCHOOL, YORK
(At Ampleforth on 20th March)

CONDITIONS for the match were no better than at Denstone and in the circumstances the standard of performance was most satisfactory. D. Knight won the 100 Yards in a wind assisted 10.4 secs and in the course of the afternoon he also won the 220 Yards and 440 Yards. In the latter race P. Conrath's second place was most impressive and next term he should be very successful. J. Cahill continued to show impressive form in very trying conditions when coming second to Potez in the High Jump, and the Long Jump went to C. Madden. First three places in the 880 Yards went to R. Murphy, H. Rosenvinge and B. Bartle. H. Poole again won the Mile and was followed home by F. Friel and J. Elwes in a most creditable time when one considered the appalling wind. M. Armstrong maintained his form in the Weight when winning with a distance of almost 40 ft, and this time A. West improved his personal best by 2 ft when coming second. West, indeed, went on to win the Javelin with 152 ft. Madden completed his double by winning the Hurdles, coming through on the post to take the race by inches.

RESULTS

100 Yards.—1 D. Knight, 2 M. McIlvenna, 3 A.H. 10.4 secs.
220 Yards.—1 D. Knight, 2 M. McIlvenna, 3 A.H. 24.7 secs.
440 Yards.—1 D. Knight, 2 P. Conrath, 3 A.H. 56.3 secs.
880 Yards.—1 R. Murphy, 2 H. Rosenvinge, 3 B. Bartle. 2 mins 10.8 secs.
Mile.—1 H. Poole, 2 F. Friel, 3 J. Elwes. 4 mins 46 secs.
Hurdles.—1 C. Madden, 2 A.H., 3 A. Walsh. 17.0 secs.
High Jump.—1 R. Potez, 2 J. Cahill, 3 A.H. 5 ft 2 ins.
Long Jump.—1 C. Madden, 2 A.H., 3 A.H. 19 ft 6 ins.
Javelin.—1 A. West, 2 A.H., 3 H. Mounsey. 152 ft.
Weight.—1 M. Armstrong, 2 A. West, 3 A.H. 39 ft 6½ ins.
4 x 110 Yards Relay.—1 A.H., 2 Ampleforth. 47.7 secs.

SCORE: Ampleforth 75 points, Archbishop Holgate's 20 points.

The following represented the School this term: D. B. Knight (Captain), M. J. Armstrong, H. C. Poole, R. J. Murphy, M. McIlvenna, C. Grieve, R. Potez, J. Cahill, H. Rosenvinge, B. Bartle, P. Conrath, A. West, C. Madden, A. Walsh, H. Mounsey, A. Fairhurst, F. Friel, J. Elwes, M. Robinson.

Colours were awarded to: M. Armstrong, R. Murphy and H. Poole.

RESULTS OF THE SCHOOL ATHLETIC MEETING 1967

Best Athlete	-	D. B. Knight
Set 2	-	P. B. Conrath
Set 3	-	A. D. Coker
Set 4	-	A. N. Kennedy
Set 5	-	N. G. Gaynor

SET 1

100 Yards.—(10.3 secs, G. A. Belcher, 1957, A. N. Stanton, 1960 and N. O'Donnell, 1965)
1 D. Knight, 2 M. Pahlabod, 3 A. Walsh. 10.4 secs.
Quarter Mile.—(52.0 secs, J. J. Russell, 1954)
1 D. Knight, 2 M. McIlvenna, 3 H. Rosenvinge. 54.5 secs.
Half Mile.—(2 mins 3.1 secs, M. G. Tolkein, 1961, A. G. Milroy and P. C. Karran, 1965)
1 R. Murphy, 2 H. Rosenvinge, 3 B. Bartle. 2 mins 8.5 secs.

Mile.—(4 mins 35.4 secs, R. Whitfield, 1957)
1 H. Poole, 2 B. Bartle, 3 F. Friel. 4 mins 42 secs.
Steeplechase.—(3 mins 42.8 secs, R. Chanmer, 1956, S. E. Brewster, 1960)
1 H. Poole, 2 R. Murphy, 3 F. Friel. 3 mins 52.8 secs.
Hurdles.—(15.4 secs, A. N. Stanton, 1960)
1 C. Madden, 2 A. Walsh, 3 M. Robinson. 16.8 secs.
High Jump.—(5 ft 10 ins, J. G. Bamford, 1942)
1 R. Potez, 2 J. Young, 3 D. Rush. 5 ft 2 ins.
Long Jump.—(21 ft 10 ins, M. R. Leigh, 1958, V. Tang, 1965)
1 C. Madden, 2 M. Armstrong, 3 C. Petit. 19 ft 2½ ins.
Shot.—(46 ft 11 ins, C. B. Crabbe, 1960)
1 M. Armstrong, 2 A. West, 3 R. Bannister. 40 ft ¾ ins.
Javelin.—(175 ft 0 ins, P. J. Carroll, 1965)
1 A. West, 2 C. Fairhurst, 3 P. Curzon. 118 ft 9 ins.

SET 2

100 Yards.—(10.7 secs, I. R. Scott-Lewis and P. B. Czarkowski, 1956)
1 C. Grieve, 2 J. Cahill, 3 A. Norton. 10.6 secs.
Quarter Mile.—(54.6 secs, F. H. Quinlan, 1957)
1 P. Conrath, 2 D. Gunyngame-Robertson, 3 J. Cape. 54.7 secs.
Half Mile.—(2 mins 5 secs, P. C. Karran, 1954)
1 P. Conrath, 2 Q. Kean, 3 P. Davey. 2 mins 18 secs.
Mile.—(4 mins 43.5 secs, H. C. Poole, 1966)
1 Q. Kean, 2 M. McCreanor, 3 N. Judd. 5 mins 37.5 secs.
Steeplechase.—(3 mins 49 secs, H. C. Poole, 1966)
1 M. McCreanor, 2 M. O'Neill, 3 C. Carroll. 4 mins 45.6 secs.
Hurdles.—(15.7 secs, A. N. Stanton, 1958, N. R. Balfour, 1961)
1 A. Norton, 2 (equal) C. Grieve and R. Rimmer. 16.3 secs.
High Jump.—(5 ft 5 ins, D. B. Reynolds, 1943, P. D. Kelly, 1952)
1 J. Cahill, 2 M. Lamb, 3 D. Satterthwaite. 5 ft 1 in.
Long Jump.—(20 ft 8½ ins, M. R. Leigh, 1957)
1 F. Chapman, 2 P. Nevill, 3 G. Darby. 17 ft 11 ins.
Weight.—(42 ft 5 in, C. B. Crabbe, 1959)
1 N. Williams, 2 F. Chapman, 3 S. Howden. 32 ft 10½ ins.
Javelin.—(163 ft 8 ins, M. R. Hooke, 1946)
1 A. Heaton-Armstrong, 2 P. de Las Casas, 3 S. Howden. 102 ft 3 ins.

SET 3

100 Yards.—(10.5 secs, O. R. Wynne, 1950)
1 A. Coker, 2 T. Howard, 3 K. Fane-Hervey. 10.6 secs.
Quarter Mile.—(56.4 secs, G. R. Habbershaw, 1957)
1 A. Coker, 2 J. Kentish, 3 K. Fane-Hervey. 63.4 secs.
Half Mile.—(2 mins 12.1 secs, G. R. Habbershaw, 1957)
1 J. Hamilton, 2 J. MacHale, 3 M. Poole. 2 mins 26.3 secs.
Mile.—(4 mins 51.6 secs, H. C. Poole, 1965)
1 J. Hamilton, 2 M. Poole, 3 J. MacHale. 5 mins 20.2 secs.
Hurdles.—(15.1 secs, J. M. Bowen, 1960)
1 A. Coker, 2 J. Burridge, 3 C. Donlan. 15.4 secs.

- High Jump**—(5 ft 4 ins, A. R. Umney, 1955)
1 P. Stilliard, 2 R. Hughes, 3 C. Donlan and J. Burridge. 4 ft 8 ins.
- Long Jump**—(19 ft 4 ins, D. R. Lloyd-Williams, 1960)
1 A. Coker, 2 R. Hughes, 3 T. Howard. 18 ft 1 in.
- Weight**—(37 ft 11 ins, F. C. Wadsworth, 1946)
1 T. Howard, 2 R. Hughes, 3 C. Magill. 34 ft 7 ins.
- Javelin**—(136 ft 4 ins, J. M. Bowen, 1960)
1 P. Stilliard, 2 D. West, 3 R. Watling. 125 ft.

SET 4

- 100 Yards**—(11.2 secs, A. B. Smith, 1952)
1 S. Fane-Hervey, 2 S. Marriner, 3 A. Kennedy. 12.2 secs.
- Quarter Mile**—(59.0 secs, O. R. Wynne, 1949)
1 J. Knowles, 2 S. Fane-Hervey, 3 J. Gaynor. 64.2 secs.
- Half Mile**—(2 mins 17.5 secs, R. C. David, 1951)
1 J. Gaynor, 2 (equal) B. McGing and D. McKenna. 2 mins 28.1 secs.
- Hurdles**—(15.1 secs, M. J. Dempster, 1958)
1 A. Kennedy, 2 S. Fane-Hervey, 3 A. Young. 15.4 secs.
- High Jump**—(4 ft 11 1/4 ins, I. R. Scott-Lewis, 1954)
1 D. Davies, 2 (equal) B. McGing and A. Lucey. 4 ft 5 ins.
- Long Jump**—(17 ft 4 ins, O. R. Wynne, 1949)
1 A. Kennedy, 2 P. Moroney, 3 A. Young. 15 ft 11 ins.
- Javelin**—(105 ft, P. J. Stilliard, 1966)
1 A. Young, 2 I. Bowie, 3 E. Blackledge. 119 ft 0 ins.

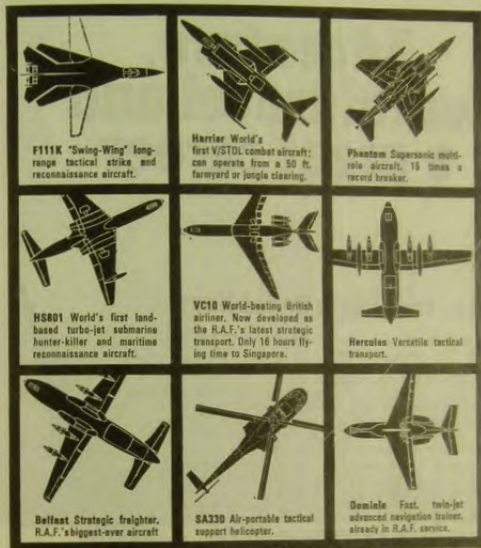
SET 5

- 100 Yards**—(11.5 secs, A. D. Coker, 1965, T. E. Howard, 1966)
1 N. Gaynor, 2 J. Ruck Keene, 3 M. Rymaszewski. 11.8 secs.
- Quarter Mile**—(60.8 secs, R. R. Carlson, 1960)
1 M. Rymaszewski, 2 J. Ruck Keene, 3 J. Dowling. 63.8 secs.
- Half Mile**—(2 mins 24.9 secs, J. M. Rogerson, 1957)
1 J. Dowling, 2 M. Rymaszewski, 3 A. Simpkin. 2 mins 32 secs.
- Hurdles**—(15.9 secs, R. R. Carlson, 1960)
1 N. Gaynor, 2 J. Ruck Keene, 3 M. Rymaszewski. 16 1/2 secs.
- High Jump**—(4 ft 9 ins, G. Haslam, 1957)
1 N. Gaynor, 2 J. Ruck Keene, 3 A. Pinkney. 4 ft 4 ins.
- Long Jump**—(16 ft 6 ins, R. R. Boardman, 1958)
1 N. Gaynor, 2 J. Ruck Keene, 3 M. Rymaszewski. 16 ft 7 ins (wind assisted).
- Javelin**—(107 ft 3 ins, A. G. West, 1964)
1 N. Gaynor, 2 W. Moore, 3 N. Lewen. 119 ft 3 ins (wind assisted).

INTER-HOUSE EVENTS

SENIOR

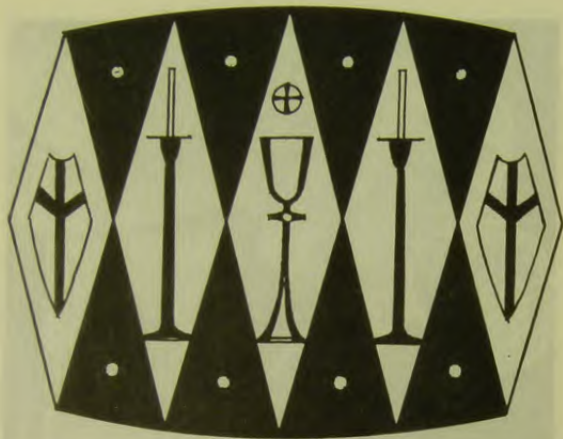
- 4 x 100 Yards Relay**—(43.9 secs, St Oswald's, 1958)
1 St Bede's, 2 St Edward's, 3 St Aidan's. 44.6 secs.
- Half Mile Medley**—(1 min 40.9 secs, St Hugh's, 1965)
1 St Bede's, 2 St Edward's, 3 St Aidan's. 1 min 43.7 secs.



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ATHLETICS

281

JUNIOR

- 4 x 100 Yards Relay.—(47.6 secs, St Aidan's, 1947)
1 St John's, 2 St Bede's, 3 St Dunstan's. 49.8 secs.
- Half Mile Medley.—(50.9 secs, St Aidan's, 1957)
1 St Edward's, 2 St Bede's, 3 St John's. 1 min 57.1 secs.
- 4 x 440 Yards Relay.—(3 mins 58.4 secs, St Edward's, 1961)
1 St John's, 2 St Aidan's, 3 St Bede's. 4 mins 17.4 secs.
- Half Mile Team.—6 points, St Cuthbert's, 1931)
1 St Aidan's, 2 St Thomas's, 3 St Bede's. 16 points.
- One Mile Team.—(6 points, St Wilfrid's, 1935)
1 St Aidan's, 2 St Bede's, 3 St Oswald's and St Thomas's. 10 points.
- High Jump Team.—(14 ft 4½ ins, St Wilfrid's, 1939)
1 St Wilfrid's, 2 (equal) St Hugh's and St John's. 13 ft 1 in.
- Long Jump Team.—(51 ft 5½ ins, St Hugh's, 1962)
1 St John's, 2 St Edward's, 3 St Thomas's. 50 ft 9 ins.
- Weight Team.—(99 ft 2 ins, St Dunstan's, 1961)
1 St Dunstan's, 2 St John's, 3 St Hugh's. 84 ft 2 ins.
- Javelin Team.—(355 ft 1 in, St Cuthbert's, 1953)
1 St Bede's, 2 St Edward's, 3 St Thomas's. 335 ft 3 ins.
- 4 Miles Relay (Senior and Junior).—(14 mins 33.8 secs, St Bede's, 1957)
1 St Oswald's, 2 St Dunstan's, 3 St Edward's. 15 min 32.6 secs.

BOXING

BOTH this term's matches were lost, partly as a result of a slight drop in the overall standard of boxing in the School and partly because of the strength of the only available opposition.

The first match was against the Army Apprentices' College, Harrogate, on Wednesday, 22nd February, at Ampleforth. The match was lost by three bouts to five. Results: Ampleforth v. A.A.C., Harrogate—Murphy lost to Robinson; Ryan P. lost to Hunt; West D. J. lost to Hawey; Marsden lost to Beattie; Bowie beat Little; Forbes beat Allen; MacDonald beat Hitchens; Coggon lost to Potter.

In the first two bouts Murphy and Ryan were matched against more experienced, if rather less skilful boxers. Murphy, who will be a great asset to the team when he gains a little more experience, lost clearly and Ryan by a narrow margin. In the next bout West boxed with rather less of his usual skill and speed. After a close first two rounds, with the score just about even, West ran into a barrage of punches—which he was unable to turn aside with his usual aplomb. His opponent thus gained a clear-cut victory. Marsden also lost, after a rather disappointing encounter. His opponent, a little winning each round by the narrowest of margins, won a unanimous decision. A little more attack and greater decisiveness on Marsden's part could easily have swung things his way.

The score now stood at four bouts to nil to the opposition and a gloom had descended on the Gym. However, Bowie's first appearance for the School cheered everyone up enormously. He boxed a short, stocky and obviously hard-hitting opponent, and with

a degree of confidence unusual in a complete novice, he won a most commendable victory. He also gained our first win of the afternoon. He avoided the heavy swings coming his way and scored almost at will with both hands—a most workmanlike performance. In a bout in which very few blows were exchanged, Forbes narrowly outpointed Allen. He boxed with great confidence and fully deserved his win.

MacDonald, who has been a most successful Captain of Boxing despite the lack of team victories, once again faced the pick of the opposition and was yet again a worthy winner. In a first class bout both boxers produced a series of excellent moves and counters that fully merited the loud applause after the final bell. Coggon, in the last bout of the afternoon, took on a very able boxer; although he lost by a clear margin he boxed intelligently and made his opponent work hard for the decision.

The second match of the term was held in Newcastle on Wednesday, 8th March, against Newcastle R.G.S. The result was a win for Newcastle by eight bouts to two.

The first three boxers of the afternoon were boxing for the School for the first time. Cassidy performed competently against a strong opponent. He looked worse at the bell, due to a slight nose-bleed, but was not in fact very far behind on points. Hiscocks clearly has a great future as a boxer; he boxed with a maturity beyond his years to take a close decision. He won the first two rounds by a small margin and this was sufficient for him to win despite losing the last round clearly. Anderson seemed to be rather tense, and although he thawed out as the bout progressed, he never seemed to get into his stride. Few blows were landed in this bout and the result was a matter of chance. Ryan P. began fiercely and was clearly ahead at the first bell; however, his opponent got his measure in the second round and piled up an unbeatable points lead. Fane-Hervey, in another low-scoring bout, lost a majority decision.

Forbes began confidently and soon had his opponent on the canvas with a chopping right hand. However, his style began to desert him and he began to hit with the inside of the glove. He was warned several times and in the last round, in a desperate attempt to avoid disqualification, he boxed solely with his left hand. His opponent took the decision after a very intriguing bout.

Bowie is another novice with a great boxing future. In this bout he boxed a much more experienced opponent but more than held his own for two rounds. In the last round, however, Ormon's extra strength, rather than boxing ability, gained him the victory. Coggon failed to find the form that he showed in his previous bout and lost a rather dismal contest.

The score now stood at seven bouts to one and with all hope of victory gone faces were very long indeed in the Ampleforth corner. As MacDonald stepped into the ring one sensed that he had made up his mind that this nonsense would cease, and forthwith. And indeed it did. In an all-action bout that had the spectators on their feet with excitement, MacDonald pulled out all the stops to win a classic contest. This was yet another superb performance by this year's Captain of Boxing, and although it did not retrieve our fortunes it gave us a pleasanter taste in the mouth with which to accept our defeat. In the final bout Tilleard boxed well enough to take each round clearly if points were awarded for punches landed. There was some indication, however, that more than one judge thought he was hitting too often with the inside of the glove, although he was never actually warned for doing so, and Kinghorn won a majority decision after an excellent bout. After the match Tilleard was awarded his School Colours. Results:

Ampleforth v. Newcastle R.G.S.—Cassidy lost to Halliday; Hiscocks beat Newton; Anderson lost to Cromar; Ryan P. lost to George; Fane-Hervey lost to Davies; Forbes lost to Robertson; Bowie lost to Ormond; Coggon lost to Moralee; MacDonald beat Dickinson; Tilleard lost to Kinghorn.

CROSS COUNTRY

BOTH Cross Country teams got through a great deal of hard work in the short season and did very well. The first eight won seven out of nine matches and the second eight won four out of six. R. J. Murphy led the side quite excellently and had with him both H. C. Poole and H. P. Rosenvinge, who had been in the eight last year. F. K. Friel from the very start of the season was up with them, and it was not long before C. B. de B. Madden and B. N. R. Bartle improved to make a powerful scoring six. J. J. Elwes, M. Savage and R. J. Blenkinsopp were never far behind. The task of selecting the strongest eight was always a difficult one, and the ninth man seemed to take a perverse delight in confounding the selectors! The team packed well throughout the season, but Poole showed he had hidden reserves when he really exerted himself; his time of 25 minutes 46 seconds for the match course should stand as a School record for many years.

We again lost to a fitter Barnard Castle side in the first match of the term, although the scores were very close and Poole showed that he could cope with a short course very capably and won by 200 yards. Thereafter, until the last match of the term, the team swept all before it. St. Bees, Pocklington, Stonyhurst and Denstone were defeated heavily. University College School, London, provided stronger opposition and forced a very fast pace, but we got home quite comfortably, as we did against an Old Boys' side very kindly assembled by Richard Davey, who himself had run for Dartmouth in the Hyde Park relay the previous day. In the last match of the term we lost decisively to a strong and mature Sedbergh side. The field was very closely packed to the top of the golf course, but on the descent the Sedbergians showed their expertise on the fell and we were well beaten. The time was very slow, for the second half of the race was run in a virtual cloudburst!

Perhaps it should be mentioned that almost all the hunt officials were in the team. The hunt secretary is to be congratulated on his appointments.

R. J. Murphy and H. C. Poole were old Colours. H. P. Rosenvinge, F. K. Friel, C. B. de B. Madden and B. N. R. Bartle were awarded their School Colours.

The results of the 1st VIII matches were as follows:

- v. Durham and Barnard Castle. Barnard Castle 38, Ampleforth 48, Durham 95.
Ampleforth placings: 1 Poole, 3 Rosenvinge, 6 Friel, 11 Murphy, 12 Bartle, 15 Madden, 16 Elwes, 20 Savage.
- v. St Bees. Won 21—62.
1 Poole (A), 2 Murphy (A), 3, 4, 5, 6 Rosenvinge (A), Friel (A), Bartle (A), Madden (A), 7 Murray (B), 8 Hughes (B), 9 Heywood (B), 10 Blenkinsopp (A), 11 McNulty (B), 12 Elwes (A), 13 Davis (B), 14 McNicol (B), 15 Sunner (B), 16 Hunter (B).
- v. Pocklington. Won 24—62.
1 Poole (A), 2, 3 Murphy (A), Friel (A), 4 Rosenvinge (A), 5 Rooker (P), 6 Madden (A), 7 Burnett (P), 8 Elwes (A), 9 Bartle (A), 10 Blenkinsopp (A), 11 Paxton (P), 12 Farrow (P), 13 Sellers (P), 14 Ellis (P), 15 Wadsworth (P), 16 Hawkins (P).
- v. Stonyhurst and Denstone. Ampleforth 33, Stonyhurst 74, Denstone 78.
Ampleforth placings: 3, 4, 5, 6 Poole, Murphy, Friel, Bartle, 7 Rosenvinge, 8 Madden, 12 Elwes, 13 Blenkinsopp.
- v. University College School, London. Won 35—47.
1 Poole (A), 2, 3 Walker, Shaddock (UCS), 4 Rosenvinge (A), 5 Friel (A), 6 Barham (UCS), 7 Murphy (A), 8 Madden (A), 9 Muir (UCS), 10 Bartle (A), 11 Elwes (A), 12 Blenkinsopp (A), 13 Glaser (UCS), 14 Levey (UCS), 15 Butley (UCS), 16 (UCS).



THE CROSS COUNTRY TEAM

From Left to Right

Standing: B. N. Bartle, R. J. Blenkinsopp, M. Savage, J. J. Elwes,
Sitting: H. P. Rosenvinge, H. C. Poole, R. J. Murphy (Captain), F. K. Friel, C. B. Madden.



THE BOXING TEAM

From Left to Right

Standing: S. L. Cassidy, P. H. Ryan, D. G. Marsden, C. J. Anderson, I. D. Bowie,
F. C. Fane-Hervey, S. A. Maclaren, P. D. Hiscocks,
Sitting: D. J. West, D. M. Tilleard, W. R. MacDonald (Captain), M. T. Forbes,
D. N. Coggon.

v. Old Amplefordians. Won 25—59.

1 Poole (A), 2 Murphy (A), 3 A. Kean (OA), 4 Rosenvinge (A), 5, 6 Madden (A), Bartle (A), 7 Friel (A), 8 Blenkinsopp (pro-OA), 9 Willbourn (pro-OA), 10 Savage (A), 11 Elwes (A), 12 R. Davey (OA), 13, 14, 15 M. Judd, Fr Henry, Reitchel (OA), 16 Bulleid (OA).

v. Sedbergh. Lost 53—27.

1 Gairdner (S), 2 Steel (S), 3 Brearley (S), 4 Friel (A), 5 Barker (S), 6 Dickson (S), 7 Murphy (A), 8 Rosenvinge (A), 9 Madden (A), 10 Scott-Aiton (S), 11 Judge (S), 12 Poole (A), 13 Bartle (A), 14 Hall (S), 15 Savage (A), 16 Elwes (A).

The 2nd VIII was a talented side and a young side. The results of their matches were as follows:

v. Scarborough College 1st VIII. won 26—57.

v. Stonyhurst 2nd VIII and Denstone 2nd VIII. 1 Ampleforth 33, 2 Stonyhurst 74, 3 Denstone 78.

v. Army Apprentices, Harrogate. Lost 47—33.

v. R.A.F. Leeming. Won 21—66.

v. Roundhay 1st VIII. Lost 43—38.

The following ran: M. A. H. O'Neill (Captain), M. C. Blake, B. A. L. Reid, M. Owen, R. F. Satterthwaite, N. W. Judd, J. L. Hamilton and S. A. Willbourn.

The Inter-House Cross Country races showed some close competition both among the Houses and for the individuals. The individual results were as follows:

Senior: 1 Poole (A), 2, 3, 4, 5, 6 Murphy (D), Friel (C), Rosenvinge (O), Madden (E), Bartle (A).

Junior A: 1 Willbourn S. (H), 2 Gaynor J. (T), 3 MacHale and Poole M. (A).

Junior B: 1 Dowling (H), 2 Sparrow (E), 3 Heape (D).

The results of the Inter-House Competition:

Senior: St Aidan's, 104 points.

Junior A: St Thomas's, 74 points.

Junior B: St Edward's, 32 points.

THE ROVERS

The Rovers this term have flourished under a new constitution; Father Kieran and Father Ignatius have both officially relinquished their authority—in fact, of course, they have surreptitiously kept their prerogative—and handed over the work to a diligent committee. Spencer, Satterthwaite, Forbes, Winslow, Ryan, Ashby and the inimitable Trapp elected Davenport as their party-chairman, who promptly raised the subscription and delegated all the hard work to his voters. The committee met amidst great pomp and circumstances each Tuesday night, but did in fact come to some decisions. Instead of the rather vague and insubstantial work which was set for us to do each time we went to Alne Hall, we decided to do something more specific and made for them a concrete ramp leading up to the front door, which was needed for their wheel-chairs. We gaily said that this would take an afternoon; in fact it took the whole term. Each Wednesday a party went over to Walburn Hall, a spastic school, where they decorated some of the rooms and cleared up the woods. Forbes Winslow continued his work on the farm at Redcar, and he and his party have now nearly finished not only decorating but making the place habitable. Our terminal visits to and from the Borstal at Hatfield continued and a great deal of elucidation was clear on both sides; they were wonderfully successful. But perhaps our most exciting item this term was the weekend spent at Leyland. Father Theodore Young, the curate at Leyland, arranged for a party of Rovers to stay a couple of nights with the younger members of his parish. On the Saturday afternoon they decorated a pensioner's home, but for the rest of the time they were entertained, and from all accounts very successfully. A similar thing to this is taking place next holidays, but this time in the East End, at Poplar.

THE SEA SCOUTS

We have just returned from ten days in the Isle of Wight. Sunshine and fair winds provided us with more than our usual amount of sailing and with four boats everyone had plenty of experience. It was sad to find the Dorrien Smiths so much older but we had a delightful evening with them watching slides of the (their) Scilly Isles. Mr Whitehead, who carves figureheads, lives in a houseboat in Wootton Creek, and has been a kind friend to us these last two years, had been to the Scillies to see to the figureheads which the two sisters had helped collect off wrecks round the islands. The slides were catalysts for many reminiscences of their youth.

These last two terms have been most enjoyable and very full, thanks to the reliable vigour instilled by N. Boulton and the P/Ls. At the lake we have dug out a roadway round the side of the new building and treated the doors with bluish red preservative, so we now only await water and electricity. The large area down by the boathouse has been cleared, though the hard work put into this was hardly matched by the failure of the Scoutmaster to order trees in time. Sailing has been frequent and it is good to see the standard rising. We had a bash at a day's sailing at Filey but a broken haliard, followed by force 9 gale warnings sent us home sad but determined to try again. One of the Fireflies was expertly refitted (in the new troop room left) for the Filey day, and now makes her yellow sister look very much her age (19 years?).

The third year had a weekend in the Pennines, camping one night and being rained into a barn the second (we now have good friends at the Hill Inn, Chapel-le-Dale!). One's clearest memory of the weekend is of three out of six boys who tried it, disappearing down an eight foot waterfall spout, in Long Churn Cave, into a five foot basin of water below. But this year we did get up Ingleborough, in spite of mist and wind, we did get into White Scar Cave and also had a look at Brow Gill Cave (good promise for the future). In February 30 of the troop spent a weekend near Grassano, fell walking in small groups. Plans were somewhat curtailed by poor visibility but there is so much around Helm Crag and Easedale Tarn that we had varied and full routes on the Saturday followed by a rapid climb up Langdale Pikes in gorgeous weather on the Sunday. The five who camped out in rain, wind, sleet, thunder and lightning will certainly not forget the trip.

These notes are too long already but mention should be made of ten boys who have started their Duke of Edinburgh Silver Awards. More of that next time.

THE BEAGLES

HUNTING over the New Year was interrupted by the only real spell of hard weather of the winter, and it was most disappointing that snow and frost caused the cancellation of the meet arranged for the Sinnington Pony Club.

In contrast to this, February was quite exceptionally mild and sunny and made the days enjoyable even when sport was poor. At East Moors, Beadlam Rigg and Oswaldkirk scent was good and the pack accounted for a hare on each of these days. The last day for this month was at Thorgill, Rosedale, again in ideal conditions, but an injury to Jack Fox caused this day to end early, just when it looked as though we might be in for a good hunt.

As if to make up for the preceding month being so out of step, March lived up to its name with a vengeance. When the wind was not of gale force it was very strong, and this state of affairs lasted till the season ended. Consequently sport was not of a high standard, though again there were some lovely clear days when it was pleasant just to be out. Rudland Chapel, Potter House, Ousegill Bridge and East Moors: it was the same at all of them; and when the season ended on the 18th we were all very tired of the wind. An undoubted effect on the hounds was to make them even more inclined than usual to drive on and overrun the line, as Beagles will much

more than Foxhounds, being more excitable, only a most valuable few of the older hounds continuing to hunt closely and turn with their hare. How true it is that far more hares are lost by too much hurry than by lack of drive and dash. A Beagle more often needs steadying than urging on.

The Point-to-Point this year was of unusual interest since so many of the School Cross Country team were runners. So often, but certainly not this year, the result is more or less a foregone conclusion. It was won in very good time by R. J. Murphy, Captain of the Cross Country team, with F. K. Friel a good second, followed by M. Savage and B. N. R. Bartle, all members of the team. S. A. Willbourn came next, thus winning the Junior race in which J. P. Rochford was second and C. J. J. O'Reilly third.

In the Junior House race R. A. Fitzalan-Howard was the winner, followed by R. J. A. Richmond, N. J. Leeming and A. M. Ryan in that order.

COMBINED CADET FORCE

ARMY SECTION

The Section continued the training begun in the autumn: The Advanced Training Course under Regular instructors at Srensal, the Tactics Course under Captain Haigh and Lt Lacy (Green Howards), the Army Proficiency Certificate Course under Major Trafford, Captain Gilman, Lt Corbould and C.S.M. Baxter. The HQ Company specialist courses—R.E., R.E.M.E. and Signals—all continued under the supervision of Captain Everest with Regular assistance.

The A.P.C. candidates took the written part of the Map Reading examination and obtained excellent results—12 obtained full marks and another 17 of the 77 candidates made only one mistake. Credit for this must go to C.S.M. Baxter, who taught them.

The Field Day was a great success, thanks largely to the excellent preparations made by Lt Lacy and his Army Youth Team. A platoon of 32 under Captain Haigh and Lt Lacy went out at 1700 hrs. on the evening before the Field Day, camped in the Gilling woods near Yearsley Moor Farm, and carried out patrolling during the night. The following morning they were joined by the rest of the Tactics course, making up their numbers to about 70. They were supposed to be some sort of Eastern Communists known as Yangmen. Under their leader, Yang Teng (U/O. Campbell), they had to resist and ambush 'A' Coy. The Blankshire Regt. under U/O. Festing. Both sides relied heavily on wireless communications in the thick woodland around the top and middle lakes. Whereas the wirelesses worked well on the Yangmen's side and U/O. Campbell was able to control his forces, U/O. Festing had a frustrating time trying to discover where his company was. The plan was for the Yangmen to withdraw from the East back towards the Ampleforth-Yearsley road before lunch and for 'A' Company to retire East before the Yangmen in the afternoon. This worked out as intended and some very good tactical work was done, especially by the Yangmen. All the Yangmen patrol commanders—Sgt Cuppage, Cpls Slater, Wetherell and Darby—did well, as did many of their subordinates. The 'A' Company platoon commanders, having section commanders in HQ Company and rank and file from cadets only in their second term in the Section, had a more difficult task. Sgt Fairhurst was their most successful commander. The battle was fought with great energy and this reflected the greatest credit on 'A' Company, especially containing as it did all the youngest cadets in the Section. The physical energy required to march two miles to the exercise area, take part in a wide ranging scheme and then march two miles back, encumbered all the while with a rifle and weighed down with corps boots, is a stiff test for a young cadet. There were some sore feet but all showed commendable determination. It was a profitable and enjoyable day.

On the Field Day, Captain Gilman conducted an Inter-Section competition for about 30 cadets from each Section. This consisted of tests in drill, shooting, the solving of problems and a run over the assault course undertaken by teams of 25 cadets from each Section. In the afternoon points were awarded for an orienteering exercise. The Royal Air Force Section won the competition by a comfortable margin with the Army Section second and the Royal Navy Section third. In future years this competition might be extended as it clearly stimulated interest.

ROYAL NAVY SECTION

The main effort of the term has been devoted to preparation for the Advanced Proficiency and Proficiency examinations. The former involves a long practical examination and the candidates for this spent Field Day being examined in practical seamanship by a team from Linton-on-Ouse. Eight of the squad were successful and we hope that they will be of great value to the Section next term in applying their skill to practical tasks.

On Field Day the main body carried out an amphibious exercise based on the River Swale. We are grateful to the Army for the practical assistance they gave to us. We are grateful, too, to all those at Linton-on-Ouse who have helped us throughout the term.

ROYAL AIR FORCE SECTION

The work of the term has been largely concerned with preparing candidates for the proficiency examinations necessary for general training and advancement. We had the largest Advanced Air Proficiency class for some time, with eleven candidates taking the examination in March. A large number of candidates took the Air Proficiency examination towards the end of the term, so the Section should be well qualified for the future.

During the term a group from the Section joined the Advanced Training course which the Army were running at Strensall Camp, where an interesting and energetic programme was laid on for them. Four members of the Section took part in the Signals Course, and three of them have passed the Signals Classification test.

The annual Field Day was held on Monday, 6th March. For this the Section was divided into three groups.

The first group participated in an overnight camp and exercise on the moors under Flying Officer J. B. Davies. By all accounts this exercise was a great success. The second group, under Flying Officer S. P. Wright, spent the day at R.A.F. Topcliffe. Here, those who were doing the Advanced Proficiency had an opportunity of gaining practical knowledge, while the newcomers to the Section were shown round the station. The third group took part in the Inter-Section competition run by Captain A. Gilman. The enthusiasm and co-operation of the Section throughout the term is reflected in the fact that the R.A.F. won the competition well ahead of their nearest rival.

R.J.M.

PROMOTIONS

ROYAL NAVY SECTION

To be Under-Officer: Strange J. R.

To be Petty Officer: Broadhead C. M., Davenport A. C., Moor J. M.

To be Leading Seaman: Colville H. P., de Trafford J. H., Friel F. K., Hatfield J. H., Knapton M. W., Liddell J. A., Spencer P., Stringer R. R., Whitehead M. R., Williams K. D.

ARMY SECTION

To be Under-Officer: Campbell J. C., Festing R. M., Walsh A. C.

To be C.S.M.: Benson A. F., Grabowski M. B., Thorniley-Walker G. R.

To be C.Q.M.S.I.: Fairhurst C. S., Owen M.

To be Sergeant: Boardman A. H., Curzon P. G., Petit C. J., Ramsay A., Roy N. A. C., Satterthwaite R. E., Darnton J. H., Ezra M., Hadow P., Pender-Cudlip M. G., Slater J. P., West A. G., Wetherell J. W.

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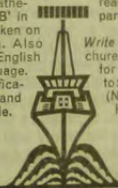
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COMBINED CADET FORCE

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To be Corporal: Carroll C. P., Dubois D. J., Ezra M., Fenwick J. F., Grieve C. F., Hadow P., Pender-Cudlip M. C., Slater J. P., Armour N. H., Burbury C. H., Cahill J. P., Callaghan J. P., Cape J. D., Darby G. R., Haughton B. P., Horsley A. M., O'Connor C. E., Price S. A., Reid B. A., Serope A. R., Villeneuve C., Wetherell J. W.

To be Lt/Cpl: Barton J. H., Barton R. F., Bernasconi R. L., Campden, Fane-Gladwin J. W., Hallinan M. F., Hardcastle A. M., Horsley A. M., Ramsay P., Ryan M. H., Serope A. R., Villeneuve C.

ROYAL AIR FORCE SECTION

To be Under-Officer: Murphy R. J.

To be Flight-Sergeant: Corrigan P. K., Grzybowski J.

To be Sergeant: Atherton D. J., Conrath P. B., Savage M., Wakely P. D.

To be Corporal: Comyn M. A., Poole H. C., Woodcock R. W., Cumberbatch T. J.

To be 1/C: Clarke P. D., Davey P. R., du Boulay P. M., Hetherington H. O., Laury J. S., Leeming A. R., Minio R. L., Powell D. H., Robertson L. H., Yeung C. B.

SHOOTING

It has long been recognised that the Summer Term is the most important of the School rifle shooting year, yet it remains true that the basic principles of marksmanship are learnt at Ampleforth in the past two terms. It is in the Indoor Range that a fuller appreciation of Grouping is more easily learnt and the various means to this end worked out. Boys in the Junior House are grounded by Fr Peter and C.S.M. Baxter, and in the Upper School further training is given to the new entry. It is from these sources that the Shooting Club is formed and within this the standard is fostered by a series of competitions, the results of which are listed below.

COMPETITIONS

CHRISTMAS TERM

Classification Cup: 1st St Oswald's, 2nd St Edward's, 3rd St Cuthbert's.

Inter-House Cup: 1st St Wilfrid's, 2nd St Cuthbert's, 3rd St Oswald's.

Stanforth Cup: School team placed 21st out of nearly 150 entries with a score of 766 out of a possible 800 points.

EASTER TERM

Inter-School Postal Matches: 1st VIII—21 won, 4 lost, 1 tie. 2nd VIII—4 won, 1 lost.

Country Life: 1st VIII—Targets 767/800, Landscape 180/192. 2nd VIII—Targets 716/800, Landscape 165/192.

Assegai Cup (R.A.F. Section): 547/600.

It should also be recorded that E. J. Greenlees, who won Shooting Colours, was awarded the Donegall Badge for his score of 99/100 in the Stanforth competition, and that T. P. Hillgarth won the Stewart Cup in the Country Life competition with a possible of 100 points. As a final comment our gratitude must be extended to S. H. Watling, the team captain and secretary of the Club. It was through his immense energy, leadership and drive that so many successful results were obtained. In all "Judge's" decision on the Country Life competition is awaited with interest. In all probability the score is not a winning one, yet it is great enough to place the team high up in the competition.

THE JUNIOR HOUSE

FR GEOFFREY has been away all the term undergoing an operation on his leg. We were glad to see him back a few days before the end of the term and hope that he will be sufficiently recovered to return to the Junior House in the Summer Term. Fr Vincent Marron has been taking Fr Geoffrey's place this term and has managed to do so successfully while continuing his many commitments in the Upper School.

On the C.G.F. Field Day a number of masters who teach at the Junior House are always involved in the military operations. This usually results in rather a large number of preps having to be done on that day—which does not always mean that a great deal of work is done. This year it was decided to arrange two educational outings instead. All the Scouts went by bus to York under Fr Alban (an account of this appears under the section on Scouts at the end of these notes), while Fr Vincent took the rest via Fylingdales to Whitby. Both parties have a most interesting and enjoyable day.

The Retreat on Good Friday was given by Fr Barnabas Sandeman, o.s.a., to whom we offer sincere thanks. All the ceremonies of Holy Week were performed in the chapel, and this year as nearly everything was in English, the lessons and various other parts were read by individual boys. On Holy Saturday evening Fr Martin Haigh gave a lecture with slides on the Holy Shroud of Turin, which was received with the greatest interest. We are most grateful to him.

The Hunt Point-to-point was run over the usual course on 23rd March. There were only four runners, but two interesting duels emerged: Fitzalan-Howard R. A., last year's winner, again came first, but

only after a great struggle with Richmond R. J. A.; Leeming N. J. and Ryan A. M. fought for third place and Leeming was successful.

FORTY-TWO members of the 2nd year fired over 100 rounds each in preparation for the Gosling Cup (for the best '22 shot). The number was reduced to 16 for the semi-final; these fired a further 100 rounds. They were all capable of good scores and with further practice should be able to represent their houses when they reach the Upper School. The cup was won by R. A. Fitzalan-Howard. The best scores in the final were:

	Group	Appli- cation	Snap	Total
	(20)	(20)	(30)	(70)
R. A. Fitzalan-Howard	20	17	29	66
P. O'K. Craven	20	16	28	64
R. D. Dalglish	20	18	26	64
M. H. Ryan	15	16	27	56

BOXING

The House Boxing Competition was held on Thursday, 16th March. The results were as follows:

E. P. S. Graves beat P. J. Brady.
J. C. Gosling beat B. Peacock.
C. H. Ainscough beat S. M. Clayton.
J. K. Glaister beat T. O. Dowling.
J. A. Durkin beat A. F. Loring.
P. G. Westmacott beat G. R. Grettton.
C. C. Franklin beat P. J. Ryan.
J. A. A. Potez beat A. M. Ryan.
R. M. R. Lewis beat M. A. Lloyd.
M. P. T. Hubbard beat T. E. Lintin.
I. A. Campbell beat N. O. Fresson.
T. N. B. Herdon beat S. C. G. Murphy.

The cup for the Best Boxer was awarded to J. A. A. Potez, with A. M. Ryan as runner-up.

RUGBY

VERY little Rugby has been played this term. A match for an 'A' XV was arranged against Howsham Hall 1st XV to be played in the middle of term, but the flooded state of the grounds made it necessary to postpone it. Luckily we were able to play the match towards the end of the term. The team was similar to the one chosen last term to play Red House. They were rather smaller than Howsham but were able to hold their own and might have won had the handling been better. Lloyd, Clayton and Ainscough did well in the front row, as did Lewis at wing forward, Durkin at scrum half, Glaister J. at full back, and Birtwistle and Gosling among the three-quarters. The game was lost 9-3, but was valuable in providing an opportunity for some potential members of next year's 1st XV to show their paces.

CROSS COUNTRY

A GROUP of about 12 trained more or less steadily throughout the term in an attempt to produce a team which could beat Howsham Hall in the match towards the end of the term. Although unsuccessful in this, they did reach a much higher standard as a team than last year. The Houses of the Upper School were generous in providing junior teams as opposition, and owing to our superior fitness all these were won. We beat St Dunstan's (21-69), St Aidan's (33-53), St Edward's (29-57), St Bede's (37-41), St Edward's (return match, 32-41).

It was therefore with confidence that we faced Howsham on 14th March, even though we were not at full strength owing to sickness. Unfortunately on the day when it really mattered none of our runners ran as well as they are capable of doing and Howsham won by 36 to 43. This was disappointing because with the scores so close we clearly could have won. Our runners were placed as follows: 3rd D. C. Judd, 4th T. G. McAuley, 6th S. C. G. Murphy, 8th M. P. T. Hubbard, 9th E. W. S. Stourton, 13th N. O. Fresson, 14th R. P. C. Hooke, 15th J. A. Durkin. The four others who trained for the team but were either ill or not selected for this match were: M. T. Ritchie, R. F.

Hornold-Strickland, M. B. Sherley-Dale and M. C. Liddell.

In the House Cross Country race most of these team runners were prominent, and the only "outsiders" to get into the first ten were Ryan R. J. (3rd) and Williams (9th). There were 73 runners. The first ten were: Hubbard, Stourton, R. J. Ryan, Murphy, H. Strickland, Durkin, Fresson, Hooke, C. Williams, Liddell.

Colours were awarded after the Howsham match to: Judd, McAuley and Murphy.

SCOUTS

THERE were two very definite highlights in this term's scouting; one was for the whole troop, the other was the privilege of those who carry the burden of responsibility and authority.

The whole troop enjoyed a day in York, which included a tour of Rowntrees' factory and visits to the Minster, the Castle Museum, the Debtors' Prison and other interesting buildings. The sampling room at Rowntrees' was unanimously voted the chief attraction of the day, though the patrol logs show an enthusiastic interest in the rest of the day's activities. Our thanks are due to Messrs. Rowntree, who were wonderful hosts, and to Br Aelred and M. Parker, who helped with the tours in the town. The latter has since put his services at the regular disposal of the troop, and we are very glad to have him with us.

The P.L.s and A.P.L.s spent a night in the mole-catcher's cottage on the second whole holiday of the term. The night was rather cold, but good substantial meals cooked under the direction of the Senior Patrol Leader and his deputy kept us warm, and the camp was exactly the right mixture of good fun and serious training.

All patrols have held regular meetings in the troop room during this term and have done much enterprising construction work on their sites at the lake. Some of their huts are very good indeed, and that built by the Alsatians under M. Hubbard is so outstanding that it calls for special mention.

We are now looking forward to a camp in Scotland in the summer.

A.C.

THE PREPARATORY SCHOOL

The Officials for the term were as follows:

Head Captain: S. D. Mahony.

Captain of Rugby: M. B. Spencer.

Captains: J. P. M. Craig, A. P. Marsden, R. A. G. Smith, C. M. Durkin, P. T. Viner, J. J. Hornyuld-Strickland.

Secretaries: D. V. O'Brien, M. C. Hay, A. H. Foll, R. J. P. C. Ifrench.

Sacristans: T. N. Clarke, N. A. Spence, P. B. Ryan, J. A. Stourton, A. P. Graham.

Arte-Room: G. J. Foll, M. A. Campbell.

Bookmen: M. T. L. Heath, P. J. Sommer, T. G. Hooke, J. P. Pickin, R. A. Craig.

Art Room: J. M. T. O'Connor, W. G. Marsden, S. E. Wright, H. P. Dowling, C. A. Sandeman.

Librarians: P. H. K. May, J. S. Gaynor.

Woodwork: J. R. Lochrane, R. R. Scollingridge.

Office Men: J. F. Spencer, T. B. Symes.

Dispensary: J. B. Madden.

Cinema: P. T. Viner, A. J. A. Tate, M. P. Rigby, J. E. Tomkins.

The following joined the School in September 1966:

S. N. Ainscough, S. J. Ainscough, M. F. Baxter, E. A. A. Beck, A. E. Bond, T. B. Boulton, M. J. Brennan, F. Brooks, B. L. Bunting, A. M. P. S. Ciechanowski, S. I. C. P. Clayton, C. M. Conrath, B. R. J. P. Gorkery, J. P. M. Craig, C. de Larrinaga, E. S. Duckworth, R. A. Duncan, B. J. Dore, E. A. Dowling, N. S. Forster, S. B. Claister, A. P. Graham, M. R. F. Griffiths, D. G. M. Griffiths, J. D. Harrison, B. Hooke, R. T. J. Kevill, A. M. Kelly, D. W. Kelly, C. J. Laptew, P. J. Lees-Millais, D. H. R. Lochrane, D. A. J. McKechnie, C. F. J. Maclaren, M. G. R. May, N. T. Millen, I. S. Millar, M. J. P. Moir, J. C. E. Moreton, M. J. Morgan, J. M. D. Murray, C. P. Myers, J. E. L. New, S. D. Nuttall, D. V. O'Brien, S. P. O'Carroll-FitzPatrick, J. P. O'Neil Donnellon, S. D. Peers, M. J. Pierce, P. A. J. Ritchie, P. D. Sandeman, C. H. W. Soden-Bird, M. Thompson, C. A. Vaughan, P. C. Velarde.

We apologise to all those boys whose arrival was not recorded in the last number of the JOURNAL. The omission is now made good.

We had to begin the term without the Headmaster. When Fr William returned from convalescence at the end of February it was a joy to remark how well and re-invigorated he seemed. His trials however were not yet over for on Easter Monday he had to undergo another minor operation but we are pleased to record that he has come through this satisfactorily.

We were pleased to have Mr Michael Neville back again on the staff after his serious operation on his leg. We also welcome Miss Sharmar who has come as Assistant to the Matron.

The Spring term often provides material for comment on the extremes of weather and the onslaughts of epidemics. Happily we escaped both this year; the sick room was singularly free of visitors and if the younger members of the community regretted the absence of snow at least they could rejoice in good weather for games and cubbing. We were particularly fortunate in having a fine sunny day for the holiday in honour of our Patron Saint Aelred. Unfortunately Fr Abbot was unable to come. Fr William therefore said the Mass and preached on St Aelred. Later the Third Form made the usual pilgrimage to Rievaulx Abbey and after a shopping "spree" in Helmsley returned in time for Benediction and the film.

For the first time for three years the boys were at School for Holy Week and the ceremonies of this season, partly no doubt because of their novelty, seemed to make a great impact. More than ever before one felt the boys were playing a big part in these ceremonies. They are to be congratulated on the way they did this, especially those boys who did the readings from the Passion and the Prophecies and, of course, Mr Brown who prepared them. We are very grateful to those who did

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so much "behind the scenes" in organising these ceremonies and to Matron, Miss Sharman and Miss Kendrick for all they have done in the Chapel and Sacristy and for the most beautiful decoration of the Altar of Repose with the flowers sent up from the gardens by Jack Leng. Just in time for the Holy Week ceremonies there arrived in the Chapel a very beautiful and functional lectern executed in wrought iron by Mr Dowson of Kirbymoorside. This is the gift of Miss Vera Bonugli and we thank her most sincerely.

FR EDMUND HATTON kindly came over on Good Friday to give a Retreat. His talks were greatly appreciated.

EASTER Sunday brought a joyful end to a happy term. We must again record our thanks to Matron and her generous staff who have looked after us, kept us healthy and given us so many treats.

ON Wednesday of Easter week, Mr Trevor Robinson, who looks after the playing fields, and Miss Theresa McMahon, one of our admirable cooks, were married at St Benedict's Church, Ampleforth. We offer our congratulations and wish them many years of happiness.

CONCERT

A SHORT informal concert was held on the Friday before the examinations started. Despite the shortage of rehearsal time the standard was generally high. The orchestra gave a good account of its three attractively short and simple pieces. The rest of the concert consisted mainly of solo items: W. Marsden's violin and piano playing deserves special mention, as also does M. Spencer's performance of some piano music specially written for him by Jocelyn Godwin. IA were a little ragged in delivery but communicated their enjoyment of Isabel's adventures successfully. The Gilling Singers rounded off the concert in rousing fashion.

1. *Orchestra*: W. Marsden, M. Heath, A. J. Craig, M. Spencer
March
Evening Calm
The Happy Tinker
J. Brown
2. Linton
Hunting the Hare

3. A. J. A. Tate
Moderato
Here's a Health
4. Gosling
Greensleeves
Serenade
Cradle Song
Haydn
5. Form IA
Adventures of Isabel
6. W. Marsden
Waltz
Bluebells of Scotland
Funeral March
Gavotte
*Tchaikowsky
Bach*
7. M. Spencer
Music for Martin
Sonatina
Minuet
Canzonetta
*Jocelyn Godwin
Beethoven
Handel
A. Rouley*
8. Two Songs
Lebenslied
Rejoice, O My Spirit
*Schubert
J. S. Bach*

CINEMA

THERE have been a number of very good films this year, and once again anything by the late Walt Disney can be relied on to be a great success. But there were very few films that could not be classed as "very good", and our thanks are due to those who chose them for us, Fr Gervase and Fr Geoffrey. The Cinema has been almost entirely run by the boys this year, and the four operators have not only reached a very high standard of efficiency themselves, but have also begun to train up a nucleus from the Second Form who will, it is hoped, carry on the excellent traditions of their predecessors next year. This year's operators were P. Viner, J. Tomkins, M. Rigby and A. Tate.

ART

WHEN art is an "extra subject", that is, a "voluntary" subject as it is in Form III, the fact is bound to be reflected in the work produced and the manner in which it is executed. Mahony, W. G. Marsden, J. M. T. O'Connor and Spence produced well executed and lively compositions. And there were a number of others whose work shows promise but whose names space precludes from mentioning. With Form II A and B, where drawing is a

"curriculum" subject the results and the manner of achieving them are different. Amongst this throng some, it is certain, will never hold a paint brush in their hands again. But who these are, is never certain. There are always surprises. D. W. Kelly shows an energy and sense of colour and design that is revealing. And there are also others whose works are more predictably satisfactory: A. J. Craig, Raynar, C. E. Lees-Millais, N. T. Peers. But this is an age group when surprises are not merely frequent. They are certain.

J.B.

The pictures and patterns produced by IA and IB have been plentiful and various. Many boys discover a bent for design, and this is particularly encouraging for the ones who feel less successful than their fellows in other branches of art. Some of the most attractive designs were done by: Velarde, Maclaren, Boulton, Nuttall, McKechnie, Duncan, S. D. Peers, Lochrane, Bunting, Dore, de Larrinaga, Bond, Glalister, Vaughan, Brennan, Thompson, Harrison, Myers, M. Griffiths, D. Griffiths, Pierce, Brooks and Moir.

Prep Form Art retains its usual popularity. At this stage we leave the children free to express themselves in paint with only a minimum of restraint. Name patterns have been very successful and illustrations from the Wednesday films occur regularly.

The Extra Art students have also been fully occupied—amongst many pictures they produced a joint picture of a rugby match—this brought plenty of adverse remarks from keen rigger players who were offended by the mistakes made in placing the players. M. May, Ritchie, Velarde, Moir, Myers and McKechnie were amongst the most successful students.

Handicraft in the three lower forms has also been a scene of industry. IA are in the throes of constructing a model village. IB and Prep have made models out of papier maché of the source of a river, maps of Yorkshire and a variety of bowls and plates.

L.P. and W.M.

ORNITHOLOGY

TRAPPING and ringing operations continued on the East Lawn, and by the end of the term a total of 236 birds had been ringed

this winter. The majority were Tits: 88 Blue Tits, 58 Great Tits, 3 Coal Tits and 2 Marsh Tits. Nuthatches now seem less rare in these parts, and five were ringed this winter. There were also 41 Starlings ringed, 16 Robins, and a few Blackbirds, Chaffinches, Hedge Sparrows, House Sparrows and Song Thrushes.

N. A. Spence, M. C. Hay and C. E. Lees-Millais and others did most of the trapping, and the collecting of unringed birds for ringing, and they recorded the serial numbers of the ringed birds which were retrapped. We now look forward to the day when the news comes through that someone, somewhere, has come across one of the birds we have ringed, and has reported its number to the British Museum.

CHESS

The First Form again welcomed the idea of a Chess Ladder, and though it was slightly shorter than last term's, it was still a sizeable structure. The standard was again good from the very beginning, and it seems likely that the game is being played in a number of homes during the holidays. After half term, the Competition was slowly brought to a close by chopping off the three lowest rungs at the end of each Chess Day, and this added to the keenness at the bottom of the Ladder. J. Murray produced a remarkable performance by managing to keep just ahead of the axe for three weeks, moving up three places each Chess Day; and, having started No. 24, he had reached 11th place when the axe finally caught up with him. The final order produced M. Pierce as top once again, and then M. Thompson, B. Hooke, M. May, M. Griffiths, M. Moir, M. Morgan and S. Peers. During the term there was also a Chess Challenge, in which R. Duncan led a team which consisted of those who were eventually to be in the top five places on the Ladder, against a Second Form team—H. Bailey, M. Ainscough, R. Freeman Wallace, M. Leonard, C. Graves and P. Daly. The Second Form won this by one game after great excitement.

BOXING

THIRTY boys were involved in the annual competition and showed that the sport is still in a very healthy state and reflects

the enthusiasm of their instructor, Sergeant Callaghan. Among the beginners there were two good bouts between C. de Larrinaga and M. May and between C. Vaughan and P. Sandeman. The Cup for the best boxer in the Juniors was awarded to C. Graves who showed great speed and good footwork. Perhaps one might venture the criticism that he is a little too high on his toes. Among the Juniors J. Orrell, J. Nicholson, B. Corkery and C. Millais deserve special mention and L. Ciechanowski is to be congratulated on winning the prize for the "Best Loser".

In the Senior group the bout between J. O'Connor and C. Durkin was probably the best that has been seen at Gilling for many years. O'Connor showed coolness and skill in parrying the fierce onslaughts of his opponent and was a worthy winner of the cup. J. Stouton and A. Marsden, A. Foll and S. Mahony, M. Rigby and M. Spencer, and C. Foll and C. Sandeman also provided vigorous contests. The prize for the "Best Loser" went to M. Spencer.

CROSS COUNTRY

Owing to the mild weather there were only three cross country races this term, but these were enough to establish beyond doubt that the best runner was J. J. Hornoyld-Strickland and his closest rival R. J. P. C. French. A. P. Marsden, A. P. Sandeman, Campbell, Mahony and J. M. O'Connor were usually home sooner after the first two. The Romans, with French, A. P. Sandeman, Pickin and others were usually the champions, but the Trojans had Hornoyld-Strickland, Mahony and P. H. K. May, and in one of the races they were winners by only one point.

RUGBY

It is many years now since we have had a winter so free of bad weather and epidemics. As a result the team played nine matches this season. Consequently more players than usual began to play outstandingly well and by the end of the season thirteen of the team had earned their colours.

The team was as it had been last term except for the following developments. T. Hooke became the blind-side wing-forward; A. P. Marsden, changing places with Hornoyld-Strickland, became the fly-half; and Pickin became the regular

second centre. The wings were Mahony and A. H. Foll.

The first match of the term was against Glenhow. Their team was much stronger this term, and we did well to hold them in the first half when we were playing uphill. Playing downhill in the second half we gained the initiative, and finally won by 11 points to 3.

An away match against St Olave's followed, and this was a very close match indeed, ending in a draw with 3 points each, Mahony scoring a memorable try. The return match here a week later was also a very level game, but we gained more of the ball in the second half, and the result was a win by 12 points to 3.

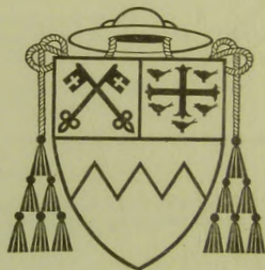
The last match was against a team from St Martin's. It was a wonderful game and a perfect ending to the season. A combination of frost and then rain had made the field very slippery, and the first half was a most exciting dead-lock with no score, both sides handling remarkably well and coming near to scoring, but being held by determined defence. The second half was no different, but as the tension mounted so did the volume of cheering from the boys on the touchline. Inspired by this the team reached the St. Martin's twenty-five and after continuous pressure suddenly the defence faltered, and A. P. Marsden was over close to the posts. He made no mistake with the kick, and we had won, by 5 points to nil.

Colours had been awarded in the first term of the season to M. B. Spencer, C. M. Durkin, N. A. Spence, J. J. Hornoyld-Strickland, A. P. Marsden, C. J. Foll and C. A. Sandeman. This term they were also awarded to J. M. T. O'Connor, A. H. Foll, T. G. Hooke, J. A. Stouton, S. D. Mahony and J. P. Pickin. The following also played in matches this term: M. A. Campbell, W. G. Marsden, A. P. Sandeman, M. D. Leonard, S. N. Lintin and B. R. J. Corkery.

Towards the end of the term there was a series of Junior TARS matches, won by the Spartans, and then a series of Senior TARS matches which were won by the Romans. Many players took the chance to show how well they could play, and it was a very valuable experience for the experts to have to organise and lead their own teams, and get the best out of the varied talent at their disposal.

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David Newell Smith

Victorious Israeli soldiers rejoice in front of the Dome of the Rock, Jerusalem, the site of the Temples of Herod and Solomon.

THE AMPLEFORTH JOURNAL

Volume LXXII

Autumn 1967

Part III

EDITORIAL: ON CHANGE

Tempora mutantur, et nos mutamur in illis

VANITY of vanities: there is nothing stable under the sun—so might the refrain have gone, had the inspired writer been born in our age, an age of world instability. Only the seasons survive, and the Church? But she appears strangely mobile, too. Is movement life; is immobility death? In these unusual times it is not unfitting to give to this issue of the JOURNAL a *leitmotif*, the subject of Change, and to speak momentarily on it here. There is a just distinction between that change which implies removal (dissolution), that which implies replacement (revolution), and that which implies growth (evolution): all three may be good, but the last is inclined to be good more constantly than the first two, because it involves the organic modification (“improvement”) of what has already proved functionally viable, not the abolition of what has proved wanting.

Not all change is for the better. When Newman, at the critical point of his *Essay on Development* (I.i.7) wrote: “in a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often”, his oft-quoted judgment comes as the summary of a key passage on growth—using the stream analogy—through a plethora of experiences, of which some had been abortive: “in time (the stream) enters upon strange territory; points of controversy alter their bearing; parties rise and fall around it; dangers and hopes appear in new relations; and old principles reappear under new forms. *It changes with them in order to remain the same*”. Newman is speaking of evolutionary change, organic modification which at least assures survival. As such, it is necessarily good, if not at the ideal level, at least then at the prudential. It is the fitting of virtually immutable principles to endlessly mutable circumstances, that activity which is at once intellectual and moralistic, and which is at the heart of the business of living. To compromise principles is to sin: to ignore circumstances is to be irresponsibly idealistic. Platonists perhaps tend to the latter, and Aristotelians to the former—and it is said that we are all born with one or the other tendency.

Not all change is good. Moreover, change all the time is not good. Where the intercourse of society and the mutual confidence of its members rest largely upon known, tested and accepted conventions, change under-

mines that confidence, and only time will re-establish it. This is especially true of Law in its many forms (cf. Aristotle, *Politics* II.8.23) where the advantages of perfectionist changes is outweighed by the disadvantages of disrupting the habit of obedience to a known code or convention: "law has no power to command obedience except that of habit, which can only be given by time, so that a readiness to change from old to new laws enfeebles the power of law". So the value of change must be weighed against its sapping effect upon consent and consequent obedience: it must be serious enough not to be lightly undertaken, and it must be rare enough not to destroy tradition and the beneficial power of habit—essentially a power for good (indeed for Aquinas one of the highest tests of goodness).

Not all change is good. Moreover, change of all things is not good. What was true for Law is no less true for the creative arts (as Lord Annan has shown), and indeed for all the social conventions of civilisation. If unnecessarily widespread and unnecessarily constantly repeated change occurs, neither artist nor critic can propound cultural norms. Because habit is not given time to adjust or to build up, social culture (which is inclusive) fragments into sub-cults (which are exclusive and alienatory). Artists can no longer universalise from experience—surely the key to great art. They can no longer make general statements about the whole of society and set these into an inherited cultural framework—as Tolstoy was able to do in epitomising the solid, accepted, valid-for-them standards of style and morality of Russian society, in *Anna Karenina*. Granted that Newman, deriving it from Scott, held that "growth is the only evidence of life", and that growth implies the constant change of the whole organism; nevertheless that change must be sufficiently slow and sufficiently well signalled never to obliterate or to impair the adaptable resilience of the power of habit and tradition (which is corporate transmitted habit).

There is in man a continuous yearning for change, for variety—"the soul of pleasure, the source of joy, the very spice of life that gives it all its pleasure". Karl Marx was not slow to see this, and he wrote in *Capital*: "constant labour of one uniform kind destroys the intensity and flow of a man's animal spirits, which find recreation and delight in mere change of activity". Mere change, that is the danger, mere change: not growth or revolution, but mere exchange of activity. It is one of man's most besetting temptations, and it destroys good law, and good art, and good social intercourse, all of which are the condition of strong religion. It is this use of change for mere self-gratification for which there is little to be said that redeems it. Lamartine saw this, writing a poetic meditation upon the theme, whose lines prompted Liszt's symphonic poem *Les Préludes*—

"What is our life but a succession of preludes to that unknown song whose first solemn note is sounded by Death. Love is the enchanted dawn of every heart, but what mortal is there over whose first joys and happiness does not break some storm, dispelling with its icy breath his fanciful illusions and shattering his altars? What soul, thus cruelly

wounded, does not at times try to dream away the recollection of storms in the solitude of country life? And yet, man it seems is not able to bear the languid rest on Nature's bosom, and when the trumpet sounds the signal of danger, he hastens to join his comrades, no matter what the cause that calls him to arms. He rushes to the thickest of the fight, and amid the uproar of the battle he regains confidence in himself and his powers."

Here at work are not ideals, but the forces of illiberal paganism. Mere change.

There is a change of Secretary: the former Secretary has gone to St Louis as Procurator. The sub-editorial work on the School Notes is being undertaken by one of the laymasters, Mr Peter Anwyl. Our photograph editor has been assigned to a Lancashire parish, but is continuing his task from there. Old Boys' Notes remain in the hands of Fr Oswald Vanheems.

THE NEW ABBOT PRIMATE

In mid-September 1967, the abbots of the Black Monks from all over the world met in Congress at St Anselmo, Rome; this was in fact a second session of the Congress opened in September 1966. At the outset, as arranged, Cardinal Dom Benno Gut the Abbot Primate resigned his office: at the end of the conferences the abbots proceeded to elect his successor. They elected Dom Rembert Weakland, Arch-Abbot coadjutor of the Arch-Abbey of St Vincent's, Latrobe, Pennsylvania (the oldest benedictine house in America, founded by Dom Boniface Wimmer and eighteen others from Metten in Bavaria in 1846). Born in 1927 and professed in 1946, Abbot Weakland is a man of forty who has been in the habit only a little over twenty years: he was elected coadjutor in 1963 at the age of thirty-six. He is *inter alia* a fine musician and a liturgist, and has written in journals on both subjects. We wish him every blessing in his high responsibility: *ad multos annos*.

For further details, see the Community Notes.

MAN, THE UNIVERSE AND THE SECOND COMING

by

THE VERY REV ALAN RICHARDSON, M.A., D.D., DEAN OF YORK

Dr Richardson is a writer and editor of scriptural and theological works. During 1953-64 he was Professor of Christian Theology in the University of Nottingham, and during this time he delivered his Bampton Lectures, published in 1964, the year he came to York, as "History, Sacred and Profane". The book by which he is probably most widely known is his SCM paperback "The Bible in the Age of Science" (1961). He was asked to deliver a paper in late August at the Maynooth Union Summer School, whose conference theme was the Council's Constitution on the Church in the Modern World, the theme being introduced by His Eminence Cardinal Conway. Dr Richardson delivered his lecture informally, but has since drafted it in a more formal fashion for the JOURNAL: while Maynooth may be publishing extracts in their Proceedings, here alone is the full text, for which we are most grateful to the Dean of York.

"MAN has always been his own most vexing problem." This is the opening sentence of Reinhold Niebuhr's Gifford Lectures on "The Nature and Destiny of Man". "There are many strange things," said Sophocles, "but there is nothing stranger than man." Shakespeare expresses his ironic awareness of the baffling paradox of human nature in Hamlet's famous soliloquy: "What a piece of work is man! How noble in reason! how infinite in faculty! in form, in moving, how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals! And yet, to me, what is this quintessence of dust? Man delights not me . . ." The paradox of man has never been better expressed than by Pascal: "What a chimaera is man! What a novelty, what a monster, what a chaos, what a subject of contradiction, what a prodigy! Judge of all things and imbecile earthworm: depository of truth and sink of error and uncertainty: glory and scum of the universe!" As Dr Clement Webb pointed out, it was this passage of Pascal's that inspired the well-known lines of Pope's "Essay on Man":

"He hangs between, in doubt to act or rest,
In doubt to deem himself a god or beast;
In doubt his mind or body to prefer;
Born but to die, and reasoning but to err . . .
Chaos of thought and passion all confused,
Still by himself abused or disabused;
Created half to rise and half to fall,
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled,
The glory, jest and riddle of the world."

Yet long before any of these writers had pointed out the paradox of human nature, the biblical writers had done so. The Creation-stories of Genesis speak of man's having been made in God's image and likeness;

but they are followed immediately by the story of man's fall. Created to have the dominion over all things on the earth: made "but a little lower than God, and crowned with glory and honour" (Psalm 8), nevertheless "man is like vanity; his days are as a shadow that passes away" (Ps. 49). "Man abideth not in honour: he is like the beasts that perish" (ibid.).

In our own century the truth of this biblical and poetic insight has been made more obvious than ever before. The advance of science and its offspring, technology, has placed at man's disposal the means whereby his life might be freed from the drudgery, insecurity and want that has characterized human history; yet, even in those fortunate countries where these benefits abound, there is inequality, racial and international strife, and the pervading *Angst*—the dread of meaninglessness—which seems only to increase as wealth is increased and standards of living rise. One quarter of the world is well furnished with the benefits of technological development; three-quarters of the world's population lives in poverty and hunger. Millions of pounds are spent in trying to put an American or a Russian on the moon, while a fraction of that sum would save thousands from dying of starvation in Bihar. In such a world is man to deem himself a god or beast, the glory or the scum of the universe? In the advances of modern science and technology we see, on the one hand, the fulfilment of the divine command to possess the earth and subdue it; but when we watch what man has done with the riches with which he has been endowed, we realise how he has rebelled against the divine ordinance of his creation and has himself usurped the prerogative of his Creator. The supreme achievements of man's science—the conquest of nature, of the sea and of the air—have been dedicated not to God but to the destruction of his brother men.

"Now beneath the waters man
Creeps, the new Leviathan;
Now he makes him monstrous wings,
Mighty lord of flying things.
Charged with death the vessel creeps
Through the wide and silent deeps;
Poised upon the awful sky,
Death's new angel, Man, goes by:
Two dominions won at last,
At the feet of death to cast."

We need develop this insight about the paradoxical nature of human existence no further. It is stated incisively in the Bible; poetic and philosophical minds in every century have corroborated it. We may leave aside those who have tried to emphasize one side of the paradox at the expense of the other—the humanists, evolutionists and Marxists who in their different ways regard man as the supreme being, than which there is no higher, capable of saving himself by his own reason or exertions; and the pessimists who believe in the futility of all human attempts at betterment, because man is like the beasts that perish and must make himself as comfortable as he can (like polar bears on an ice-berg that is drifting

south). We must go on to consider the theological implications of the paradox of human existence.

Nowadays we are frequently told that theology must be "contextual"; there can be no such thing as a static, once-for-all dogmatic system which does not change from age to age. Theology is always "done" in a context of human ideas and actions; otherwise it is dead and irrelevant to human life. Theology is something to be *done*, not merely written or argued about. Truth in the biblical view is something which is *done* (cf. John 3. 21); otherwise we cannot know it to be true. "Those that do the will (of God) shall know the doctrine, whether it is of God" (John 7. 17). Those who do not *do* God's will can have no assurance of God's truth. But it is always in a particular context that God's will is to be done. We *do* our theology in a given context, one which we did not create and one which changes rapidly from age to age.

Today we live in a time of rapid social and international change. Even if our "context" is one particular parish, or one diocese, it is in *that* context that we have to do our theology. Old solutions will not solve new problems, and our context is not unaffected by changes in the thought and the social attitudes of our quickly changing human situation in the world. New occasions teach new duties and time makes ancient good uncouth. The Church of England, it has been said, is always trying to catch up with the last social revolution but one. The gap between faith and life, worship and work, will widen unless we are more aware of the context in which our work is being done. We live in an age of mass-media, with their inevitable emphasis on the sensational, the anti-traditional, the questioning of all accepted ways of thinking and living; an age of heightened self-consciousness (psychedelic experiences, whether induced by drugs or mass-hysteria, especially attractive to the young and immature), of unproved experiments in the sphere of medicine, mores and morality. It is an age of undreamed of scientific achievement and of the vast increase in our knowledge of the universe. We are told that there are more scientists pursuing research in the world today than the total number of all the scientists who have ever lived before this present generation. Yet the increase of wisdom has not kept pace with the growth of scientific know-how. Arab tribesmen and Egyptian fellaheen, who until this present time had fought one another with ancient muskets mounted on camels, or West African natives recently emerged from primitive tribalism, now possess Russian MIGs or British Hunter aircraft, and even poison gas. Children have been given dangerous toys for the benefit of modern industrial exploiters in the more advanced countries. It would seem that the Western world has passed through the two most terrible wars ever fought and has learnt nothing. Nations whose populations are undernourished and do not possess even the most rudimentary amenities of medicine and sanitation bankrupt their economies by waging war upon one another, as in India and Pakistan. All this, and much more besides, is the context in which we have to do our theology today. Theology can no longer be a matter of scholastic discussion amongst cloistered experts: it must become

again what it was for the Bible and the early Church, a matter of concern for the lives and prospects of men and women whose existence is determined by their context here and now.

But all this deals only with the situation of man on one infinitesimally small planet in an infinitely large universe. Modern knowledge has made it imperative that our theology should be done on a cosmic scale, proportionate to the vastness of the silent, infinite spaces which so terrified Pascal but which are today being explored by the resources of human science and technology. We know today much more about the context of man's existence in an unlimited universe of myriads of worlds and light-years. How do the old beliefs about God's concern for this particular, unimportant planet or about its central significance in the whole, great scheme of things, fit in with our modern scientific world-view? Is it true that man, a problem to himself, is still a question-mark chalked on the physical universe, a sign of its ultimate purpose and destiny, or must we now believe that man is only an accidental by-product of the impersonal workings of the laws of physics and chemistry which govern our universe? Can our contextual theology, in the light of our larger knowledge, be anything more than a Christian anthropology, and must we say that all our past thinking about God was nothing more than a way of speaking about man and the riddle of his existence? What can the Christian traditional teaching mean today—for instance, about the Ascension of Christ into heaven, or about a Second Coming of Christ and a Last Judgment? It seems to me that the answers which we give to these questions will depend very largely upon what we think is the really important clue, the key, to the problem of man himself. Is it his physical well-being in this world? If that is the clue, then theology has nothing more to do than to turn itself into the anthropology of advanced civilization rather than merely that of primitive tribes. This is a solution favoured by certain American teachers, who still call themselves theologians, although they assume that God is dead and that the word "God" has no longer any meaning for modern men. But if, as I believe, the clue to the universe is to be found in the mystery of human existence, there will be a great deal of theology to be done in the second half of our century. It all turns upon the question of man's responsibility before God towards the world in which he was set as God's vice-regent, or (in the more homely language of the parable in Genesis 2) as the gardener who was placed in the world which God had made "to dress it and to keep it". In short, it is a question of what we think of moral values.

But, if we take the idea of "contextual" theology seriously, we shall have to take seriously also the truth that moral teachings, even those of the Church itself, must be adapted to the context in which they are to be practised. This does not mean that there are no moral absolutes and that all our moral codes are merely relative to particular situations. But it does mean that moral values, though absolute in themselves, such as justice, freedom, respect for the individual, charity and so on, become relevant only in so far as they are applicable to the context of men's lives

in a particular time and place. Hence Christian moral teaching must change from one age or one situation to another. For instance, whereas it was once right for the Church to preach charity towards the poor in a particular period of social development, it may now be wrong to go on exhorting people to practise charity towards the poor or towards the have-not nations, when we ought to be insisting that governments should give them justice and freedom from exploitation rather than crumbs from the rich man's table. One can think of many issues arising from the conception of contextual ethics, some of them highly controversial—for example, whether it is right to forbid the use of contraceptive methods of birth-control in an age when the world's population is rapidly overtaking the capacity of the world's food resources to feed the increasing millions in the Eastern countries. No doubt the idea of contextual ethics is charged with many dangers, but its challenge must be taken with the utmost seriousness; we can no longer continue to think of Christian morals as a firm and fixed code which can supply us with ready-made answers to the new moral issues which confront us in the rapidly changing world-situation. We have to maintain the overall validity of the Christian ethic of love, while at the same time recognising that what was right in yesterday's situation may be wrong in today's.

For those who believe that human moral values supply a vital clue to the mystery of the existence of man and of the universe itself, the question of the ultimate sanction of morality must arise. If we hold that values are significant pointers to the nature of reality itself, then it follows that human life is not purposeless and that the whole vast physical universe itself has some goal to achieve. For my part I am not disquieted when the immense spaces of the universe are quoted against me in terms of millions upon millions of light-years: those who have reflected upon the relativity of space and time, or who have conceived (with Kant) of space and time as merely forms of our perception, will not be impressed by the argument that the vastness of the cosmos makes our estimate of human values worthless and even nonsensical. Neither height nor depth nor any other creature can separate us from the love of God.

Of course, the new cosmology of modern science renders impossible for us any literal interpretation of the biblical imagery of the Second Coming or of the End of the World. Nevertheless these ancient and pre-scientific ways of speaking of the goal or destiny of the universe and of man contain what must still for us be essential truth, even though we must find new ways of expressing it in order that it may be intelligible to our contemporaries and to ourselves. Nowadays we do not go to Genesis to find a scientific account of how the world evolved: we go to the physicists, astronomers and geologists. Similarly we do not go to the Book of Revelation to discover how and when the world will end. We may remain calmly agnostic about whether it will end in some cosmic catastrophe, or whether our solar system will run down through the inevitable working of the second law of thermodynamics. It is not for us to know the times and seasons which the Father has set within his own authority (Acts 1. 7). The

biblical and mediaeval pictures of heaven, hell and the Last Judgment may still retain for us their dramatic and truth-conveying power, if we treat them as pictures with a meaning and not as inspired predictions of future events. The Second Coming—a phrase not found in the New Testament—will still remain significant for us, if it reminds us of the one great truth—that if there is a moral purpose in the universe, there must also be a Judge and a judgment. But we shall doubtless conceive of the divine judgment as a continuing process, rather than a single event which will be delayed until some hypothetical "last day". The Bible is insistent that the judgments of God are in the earth all the time (cf. Isaiah 26. 9; John 3. 19, and many other passages), and that his mercy, like his judgment, is with us here and now. It was the mediaeval world-view, rather than the biblical teaching, which gave us our traditional pictures of the Great Assize. This mediaeval world-view, within Catholicism and Protestantism alike, survived until long after the Reformation and the Council of Trent: the Reformers and Counter-Reformers were essentially mediaeval men. The mediaeval world-picture did not in fact begin to disintegrate until the so-called Age of Enlightenment (c. 1650-1780). Yet even within the mediaeval world-view the sense of God's present judgment was never wholly absent and was often very effectual. The sense of standing always under the judgment of God was present even when it was held alongside the traditional expectation of a future judgment. This awareness of the reality of the divine judgment is essential to the Christian understanding of morality, for morality implies accountability, and accountability is meaningless if it does not imply the judgment of an all-seeing, all holy God.

I will give only one illustration of what was meant and what must still be meant, however much our ideas of the Grand Assize and the Prosecuting Counsel and the Recording Angel must be modified today. I shall assume that this ecumenically-minded audience will not disapprove if I take as my example some words of a Queen of England, Elizabeth I, who was excommunicated by the Pope in 1570—the act which, I suppose, brought into existence the Church of England and so eventually the Anglican Communion. The words are taken from Queen Elizabeth's famous "golden speech" to a deputation from her last Parliament in the year 1601. She said: "I have ever used to set the Last Judgment-Day before mine eyes, and so to rule as I shall be judged to answer before a higher Judge, to whose judgment-seat I do appeal, that never thought was cherished in my heart that tended not unto my people's good. . . I know the title of King is a glorious title; but assure yourself that the shining glory of princely authority hath not so dazzled the eyes of our understanding, but that we well know and remember that we also are to yield an account of our actions before the great Judge. . . There will never Queen sit on my seat with more zeal to my country, care for my subjects, and that will sooner with willingness venture her life for your good and safety than myself. For it is my desire to live nor reign no longer than my life and reign shall be for your good. And though you have had and may have many princes more mighty and wise sitting in this seat, yet you never had nor shall have any that will be more careful and loving."

These moving words illustrate what the divine judgment meant to devout persons in the mediaeval period. The belief in a Last Judgment at some indefinite period in the future did not in any way detract from the sense of the divine verdict upon their actions in the present moment. Even royal personages, accustomed themselves to sit in the seat of judgment, were deeply conscious of their accountability for their own decisions in the here and now. The lesson for us surely is that, though the pictorial representation of the reality of God's judgment in a future "last day" is not any longer to be taken literally, the awareness of our accountability for all that we do or say is to be maintained none the less vividly, because it is recognised to be inextricably bound up with the moral sense itself. If the sanction of a judgment of condemnation, carrying with it the penalties of hell and damnation, ceases to be an operative force in the Christianity of the future, that will be not a loss but a gain. Men are truly moral only when they are free to choose the right without the duress of the threat of penalties. To be a moral person—that is, to be fully human—means the unconstrained choice of that which is right for its own sake. This moral freedom becomes for us a possibility, because the love of God manifested in Christ and his cross liberates us from the chain of our sins and through his grace enables us freely to return to the Source of all love the love which he has bestowed upon us.

The true nature of a thing is what it has in it the power to become.

ARISTOTLE.

It is not what you are, or what you have been, that God sees with his merciful eye; but that that you would be.

The end of The Cloud of Unknowing.

THE DISINTEGRATION OF AN OLD CULTURE¹

by ALBERIC STACPOOLE, O.S.B.

HISTORIANS are wont to consider periods of peace as the norm and periods of social or political revolution as exceptional, and necessarily to be explained. In this, they are not giving due account to the wild living intellect of man, or man's deep-seated desire for experience and reformulation. It is set in man's nature that he must ever be rebuilding, ever refashioning and synthesising and perfecting: to be complete, to have arrived, to have surmounted the summit is the beginning of death in annui—

The lot of man is ceaseless labour
Or ceaseless idleness, which is still harder . . .
Forever building, and always decaying and always being restored;
Decaying from within and attacked from without;
For this is the law of life . . .

Our generation more than any other must know this, since it has seen material change at a rate more phenomenal than the mind can countenance; to register the rate of change would itself be the occupation of all our waking hours. The motor industry provides as good an example as any: from it £1,000 of highly sophisticated equipment comes into being, goes out of fashion and ends in the scrap yard in the space of a decade. Is this hurtling change, often labelled "progress", true also of the cultural world; and if it is, with what effect for those who must live under it? These are Lord Annan's questions, and their significance is wider than he chooses to admit.

To appreciate Lord Annan's diagnosis of disintegration, we should turn to society a century ago, when Matthew Arnold ruled the roost of culture (producing his "Culture and Anarchy" in 1869) and Disraeli brought in the 1867 Reform Bill which liberated a new social class into the political arena by an 88% electoral increase.² Arnold, poet and

¹ The Romanes Lecture of 1965 was delivered under this title in the Sheldonian theatre at Oxford on 16th November by Lord Annan, Provost of King's College, Cambridge (O.U.P. 1966, 3/6). Perhaps the most famous occasion of this kind was in 1909 when A. J. Balfour delivered the Romanes Lecture as Prime Minister: he held a formidably expectant audience entranced for a full hour on the subject of "Questions of Criticism and Beauty", with the aid of a hundred words of notes pencilled in the train from London on the inside of a used envelope split open. The theme of Lord Annan's lecture is not new: indeed some dons instantly recognised it and exclaimed "Melted Snow!" Daniel Bell and others have been writing on such topics as "Modernity and Mass Culture: on the Variety of Cultural Experience". Lord Radcliffe recently wrote a Spectator article (13th May, 1966, p. 590-2) entitled "The Dissolving Society".

² F. B. Smith, "The Making of the Second Reform Bill", Camb. 1967. Mr H. G. Pitt of Oxford described it as "the bill which a hundred years ago recognised that England was to be a democracy".

perfectibilian, believed not in cultural élites but in the spread of sweetness and light through all classes of society, so that every man might be touched by the joy of "the inward operation" of high culture—as Victorian working class literary societies demonstrated. Disraeli, politician and pragmatist, believed not in liberal laissez-faire but in the strength of the paternalism of the squirarchy, spreading a more tangible sweetness through the rising classes, a paternalism which was the prime cause of the survival of English Toryism over the next score of years—alone in surviving among European conservatism. Both had an integrating effect on society, and both in their separate ways can be seen at work in that later Victorian phenomenon known as Imperialism.

The strength of the Imperialist interest in late nineteenth century politics lay in the working class vote; and its quality can be easily minimised by using such terms of it as "working class jingoism" or "the appeal of flashy foreign policy". But to do this is seriously to misjudge its moral temper. Britain became "an imperial people" (Disraeli's repeated phrase) because of the strong integration of her society, and her strong desire to extend that social integration to other societies, as a human ideal that might become a human right. The British working class in particular became actively concerned with the plight of the less privileged classes of all other nations, and such a concern came to be viewed as a positive burden of responsibility with regard to our own dependent territories. It was this concern which drove 100,000 working men in 1870, conscious of a world-wide trade depression and consequent widespread unemployment, to present a petition pressing the Prime Minister, Gladstone, for an answer as to whether he wanted to abandon the colonies; they went on to press the Prime Minister for a state aided emigration policy, designed to strengthen the bond of empire. It was this concern which brought S. Africa to the forefront of British politics in the late 1880s. It was this that made Lord Salisbury (Prime Minister) so wary of what he referred to as "the humour of the people", what Disraeli had more optimistically called "their virtuous passion". When in 1895 the Armenian Massacre Agitation blew up, the ailing Premier, Salisbury, remarked how curious it was "that two psychological climates can exist side by side so utterly different as that of England and Continental Europe. I do not believe that from Archangel to Cadix there is a soul who cares whether the Armenians are exterminated or not. Here the sympathy for them . . . approaches to frenzy in its intensity."

This concern which drove late Victorian society to a sense of involvement with mankind, a sense of social integration which overflowed its own ethnic boundaries, was a force that had been entirely lacking a century earlier, when political England (scarcely a tithe of the population in 1767) was willing to regard its colonies—even those of its own flesh and blood—as no more than mercantilist milch cows, taxed by duties and douane, and given highly unfavourable terms of monopolist trade. Both in regard to the nation at home and the dependencies abroad, it was the tenor of Edmund Burke's public pronouncements that English society

lacked integration and lacked any consequent sense of corporate responsibility. "Whilst men are linked together, they easily and speedily communicate the alarm of any evil design. They are enabled to fathom it with common counsel, and to oppose it with united strength. Whereas, when they lie dispersed, with concert, order or discipline, communication is uncertain, counsel difficult, and resistance impracticable. Where men are not acquainted with each other's principles, nor experienced in each other's talents, nor at all practised in their mutual habitudes and dispositions by joint efforts in business; no personal confidence, no friendship, no common interest, subsisting among them; it is evidently impossible that they can act a public part with uniformity, perseverance and efficacy. In a connexion the most inconsiderable man, by adding to the weight of the whole, has his value, and his use; out of it, the greatest talents are wholly unserviceable to the public. No man who is not inflamed by vain-glory into enthusiasm, can flatter himself that his single, unsupported, desultory, unsystematic endeavours, are of power to defeat the subtle designs of united cabals of ambitious citizens. When bad men combine, the good must associate; else they will fall, one by one, an unspiced sacrifice in a contemptible struggle" (*Present Discontents*, p. 77). In his strong plea in 1770 for Party, a uniting of men for the promotion by their joint endeavours of the national interest upon agreed principle, and in his plea for conciliation with the American colonies in 1773-5, Burke was the harbinger of that social integration which was to occur a century later and flow over into the imperialist movement.

Late Victorian Imperialism was the child as much of a national loss of faith in Anglicanism as of the rise of a new social class to political significance. Religion became concerned with social justice, as it remains in most English minds to this day. Gladstone remarked that Oxford undergraduates, who in his time had poured out their energies on the foothills of politics, were turning to social reform (free weekends spent in the East End of London) and to Imperialism as a social manifestation (*Morley, Life*, Bk. II, 6, p. 711). Imperialism became a sort of idolatry with its own creeds, the Rule of the White Queen, the Justice of the Pax Britannica (with its Roman undertones of *gravitas, ordo, lex*), the theme of the White Man's Burden and the Lone Task of the Younger Son, the gospel of the Dual Mandate, and even the holy wars (jihads) of Egypt and the Sudan with their military martyrs.

Then they could set about imperial expansion
Accompanied by industrial development.
Exporting iron, coal and cotton goods
And intellectual enlightenment
And everything, including capital
And several versions of the Word of God:
The British race assured of a mission
Performed it, but left much at home unsure.

The cultural élite was in the van in furthering "the imperial ideas", giving it that impetus which it needed at the outset to overcome the prevailing

Cobdenite concept of laissez-faire federalism.³ Ruskin, in his Oxford Inaugural on Art, Dilke in his "Greater Britain", J. A. Froude in his writings and his Carnarvon Commission, Seeley in his "Expansion of England" and "Growth of British Policy" (where he proclaimed a doctrine of commercial and religious motivation in the founding of empires), all these contributed significantly; but none so much as the English lyrical poets—and of these none so much as Kipling: Rudyard Kipling, journalist of genius and poet of haunting art, became the doyen of the imperial ethic. His was a vision of an imperial race, "picked men at their definite work", doing justice and upholding law—and in so doing, being misunderstood, underestimated and even reviled by their own uncomprehending countrymen. His was a programme of turning wildernesses into gardens by great public service with small public reward—

By the bitter road the Younger Son must tread,
 . . . in the silence of the herder's hut alone,
 In the twilight.

His hero was the disinherited and the unprovided, seeking new inheritance by new service, the soldier on the passes in obedience to the Widow of Windsor, the administrator holding dominion over palm and pine, ruling (as a vocation and a proper fulfilment) "lesser breeds without the Law". That there was something religious about the whole process is clear enough by the presence of such men as David Livingstone, General Gordon and, indeed, Frederick Lugard, none of whom forgot that they held dominion "beneath the awful hand of God".

* * *

The England which was pre-integrated in 1767, and approaching integration in 1867, is in Lord Annan's analysis post-integrated in 1967. Various explanations for it have been offered, usually involving a communicational breakdown between citizens (the fact that the Queen's First Minister has had to preside over the liquidation of an empire is not a relevant answer, for we had long fallen out of love with "the imperial idea") German refugee scholars in the era of the dictators pointed to mass culture (radio, comic-strips, cinema, consumer goods) as the opium of the people, adjusting man's standards to the values of a worthless society, sapping his idealism,

³ Tennyson, the poet laureate, clung to the old Cobdenite doctrine. His notably political poem *Locksley Hall* underwrites commercial federalism:
 Saw the heavens fill with commerce, argosies of magic sails
 Pilots of the purple twilight, dropping down with costly bales . . .
 Till the war drums throbbed no longer, and the battle flags were furled,
 In the Parliament of man, the Federation of the world.

The subject of the cultural élite has been treated by Lord Annan in "The Intellectual Aristocracy", in *Studies in Soc. Hist.* ed. J. H. Plumb (1955) 244-5. He remarked that "philanthropy was the magnet which drew them together", what Arnold called "making the will of God prevail". Evidence of the reality of this élite is provided in the marital connexions between the Penrose-Ward-Arnold-Macaulay-Trevelyan families, the Strachey-Prattle-Stephen-Garnett families, the Buxton-Galton-Wedgewood families, or the Wilberforce-Sargent-Summer-Manning-Abel Smith families, a galaxy of intellectual endeavour which had continued to burgeon even into our own generation (Rose Macaulay, Julian and Aldous Huxley, Veronica Wedgewood, Ralph Vaughan Williams, John Strachey, and so on).

gilding art and polluting discernment. Raymond Williams explicitly argued that the system of communication through which citizens transmitted their experience of life to each other had broken down because society had fragmented into groups and classes which cannot easily communicate. One is left with the picture of an interlinking network of intra-communicating sub-cultures, no more composing a society than a collection composes an organism. Why, asks Lord Annan, has the old culture disintegrated?

His answers are interesting, if we accept the late Victorian period as halcyon days of social and cultural integration (which is not precisely the thesis he argues). His first reason is the decline in the respect for authority.⁴ As between 1767-1867 a whole new social stratum had been incorporated into the full life of the nation, so more completely between 1867-1967 what was left on the fringes of society, the mass of the population, has been incorporated into it. Respect has thereby diminished in that the huge majority of citizens have acquired equality of political status and treatment by the government. The emulation of aristocracy (in the proper sense of the word, "the best people") has now lost most of its meaning, since distance between ruler and ruled has diminished, and class gulfs have closed; and therefore authoritativeness has lost its grounding; and therefore rule must be conducted not through the aura of an established ruling class exercising its birthright, but through precise legal mandate and the power of the personalities of particular rulers. Rule remains, but the class which was once the social and cultural arbiter has been absorbed. Mr Angus Maude, M.P., in a review entitled "The Professions under Pressure" (*Spectator*, 16th Sep., 1966, p. 342), remarks that the upper-middle-class professional man had provided Britain with a genuine aristocracy just when it most needed one; and that it and its ideals are now in process of being destroyed, by envy and perverted egalitarianism. The mass society, which works as a means to get money, resolutely misunderstands the professional man's regard of money as a means to do work, and refuses to see beyond its own crude valuation, i.e. "making a living". Thus professional bodies, properly occupied with the advancement of their art and science, are driven to behave and bargain in the manner of trades unions. In this way does the mass society degrade the professions to its own level.

What is the result of the loss of social and cultural leadership in our society? "Respectability," Lord Annan judges, "has faded for three reasons. Virginity and sexual continence have been undermined by contraception; the belief in the virtue of spontaneity and leisure has led to a decline in puritanism; and no one any longer has a clear idea of what his betters expect because the upper classes and the intelligentsia themselves have adopted conflicting styles of life." The effect upon society is an undermining not only of all forms of authority, but of all expressions of in-

⁴ cf. *The Times*, 27th February, 1967, p. 3. The Archbishop of Cardiff's Lenten Pastoral attacks "a new crusade against authority" led by what Archbishop Murphy describes as "a mitred army of columnists, pundits, playwrights, producers, interviewers" who had set themselves up quite apart from their fellows as keepers of the public conscience—a new establishment. "Into this satire goes everything that smacks of authority—marital fidelity, filial piety, the moral code: nothing remains sacred, nothing sacrosanct."

stitutional life. Non-institutional groupings spring up in its place, groupings composed by age or race or interest or financial level of living. Affluence has brought freedom and broken ties of customary duty: it has brought leisure and broken down the long hours of servitude at the bench: it has shifted manual workers into the white-collar class in significant numbers: it has heightened desires and widened taste in gratifying them. Choice has spread from an élite to the masses.

Lord Annan's second principal reason why the culture of the past has disintegrated is the new value given to modernity, and, *a fortiori*, to contemporaneity. No longer is the past the key to the present, or formal history the training ground for the statesman: the key to the present is thought to be the new social sciences, and not without wonder does one hear P.P.E. labelled "modern Greats". In literature, Lord Annan's own field, "there has never been such a profound chasm between the literary culture of a past age and a present age as that which yawns between the age of Scott and our own. For the first time poetry has become incomprehensible, we have cut ourselves off from not only our Christian but our pagan past. In place of the accumulated wisdom of our fathers, exemplified in the humble aphorism of Bernard de Chartres that we stand as dwarfs on the shoulders of giants the better to see, we labour under such dominating concepts as planned obsolescence ("last-year's-model", essentially archaic and inferior). This mechanistic worship of the newest is brought up to steamroller our tradition, our institutional forms and rituals, and our hallowed procedures and customary modes of behaviour—as in, for instance, the Bar, the Services, Westminster, Oxbridge colleges and even the Church. Family counts for less, so does social milieu or class, or professional vocation, or the pursuit of learning for itself as a heritage handed down from one generation to the next. Such ways of living are liable to disintegrate under the lash of modernity, and a rising generation is left to seek wisdom in its own age and peer group—contemporaneous wisdom!

Arnold shared with Mill and Bagehot a theory that human societies oscillate between formative or organic periods (here suggested by the later Victorian period), and critical periods (today, perhaps), in which, to quote Mill's version, "a firm and nearly universal adherence to some belief guides the thoughts and rules the lives of the people—when this belief stagnates and loses its authority the inevitable period of criticism and stagnation succeeds, during which men search in multifarious ways for a new creed".

Men both deny gods and worship gods,
Professing first Reason,
And then Money and Power,
And what they call Life, or Race or Dialect.

Wisdom comes to be sought in the young and the fit, not in the ageing or aged—so that nations choose men before their fifties to be Presidents or Premiers, captains of industry or vice-chancellors of new universities. Wisdom is held to lie in the contemporary group, so that men are expected to cull their values and their driving urges not from tradition, nor from

their fathers, nor from their own inner ideals, but from the mass of their peers (what David Riesman describes as "other-directedness" as opposed to "tradition-directedness"). While this dependence on peer groups is not without grace, especially the graces of uninhibited responsiveness, considerate tolerance and openness to experience; it is equally not without its defects, "a naïve togetherness or a supine receptiveness to commercial lures"⁶. The total result, for better and for worse, is a new rejection of moral codes and traditional modes of behaviour, a new refusal to live by systematic philosophies of life, a new scepticism about the community consensus of wisdom down the ages, and a new permissive search for experience, which over-rules reason and former experience. Ours is an age of the search for experience as the mode of establishing one's social identity.

What is the effect of the sapping of authority by egalitarianism, and of the pursuit of leisure, curiosity, variety and contemporaneity brought on by the new galloping affluence? The immediate effect is undeniably the fragmentation of society, shivered as a thousand petty prisms of glass into a kaleidoscope of behaviour values; and with it the disintegration of the old culture. But this disintegration stems also from the massive expansion and accelerating complexification of life as lived in the industrial age. Where once a cultural élite, an establishment of men who inter-bred and inter-schooled, could be the acknowledged arbiters of culture, now no such an élite would be able to master the media—for their ramifications are too numerous, the backgrounds of those who use or influence them are too varied, and the diversity of interests too great. No longer is the Compleat Renaissance Man, knowing what Arnold called "the best that had been thought and said in the world", a possibility. Not only our values but our bounding knowledge has fragmented us. The variety of our understanding, of our experience and of our cultural pursuits force us to form pockets of life, microcosms of the whole nation, in an effort not to be submerged by the macrocosm of the total activity of the nation. While losing the priceless asset of a corporate national life (and how many Victorians were leisured and cultured enough to partake of it?) we have gained in enabling more men to develop more individuality and for a longer span of life. What there is of corporate cultural impoverishment has been fully filled by individual enrichment. As Daniel Bell has said, "What then is culture? Who then is the well-educated man? What is the community of discourse? It is the nature of modernity to deny that such questions have any single answer."

The artist and the writer (that is, creative thinkers who need fallow time for reflection) are perhaps the ones most profoundly affected by the

⁶ This "togetherness" can become the tyranny of the majority or the death of nationalism in a new mistaken internationalism, which involves a deep rejection of the traditional past. Burke saw this and remarked that "without any stipulation on our part, we are bound to that relation called our country, which comprehends (as it has been well said), all the charities of all"—common tongue, common kinship, common history and culture, a political home and a political order.

acceleration of life.⁶ Lord Radcliffe, in his Jeremiad against the Dissolving Society (see note 3), speaks of a continuous adjustment of social and political habits which spins on without a single founding date, without an authoritative ideology or set of principles, "revolving in a flux of changing opinions, gradually eroding by criticism the rock of its institutions and its faith, but failing to form any comparable solid substance to take its place". This mobility leaves artists and thinkers gasping. There is no recognised world of art to which they can relate their own development: they move too quickly to relate it to the past, the past being largely closed to their consciousness. There is no real brake to the change, as there once was when the ruling class acted as the natural patrons, reacted slowly to innovation (giving time for absorption), and canalised revolt. Now "the sheer pace of change today, the fact that styles of expression may change four or five times in an artist's lifetime, put an intolerable strain on the artist's integrity (so also, perhaps less acutely, for the writer and thinker). An *avant-garde* movement today is taken up, swallowed up and burned out before it has time to develop". Not only the pace of life, but the lure of consumer affluence, "the delights of consumption", undermine the lone dedication of the long distance thinker, inveigling him into selling his mind to the competitive fleshpots. Truth is prostituted and the fruits of truth are stillborn: artists seek honours and scientists indulge in the brain-drain: books are written for filming and life is lived for televising—and high culture is the casualty.

O weariness of men who turn from God
To arts and inventions and daring enterprises,
To schemes of human greatness thoroughly discredited,
Engaged in devising the perfect refrigerator,
Engaged in printing as many books as possible,
Turning from your vacancy to feverish enthusiasm.

What is the answer? First, we must labour to understand the condition of the society in which we live. This was the stress of the Romanes Lecturer. His talk was selectively reported and on the day after his lecture he wrote to *The Times* (20th November, 1965), protesting that "the inferences which you drew are almost wholly wrong. So far from delivering a Jeremiad on modern culture, I urged the Jeremiahs to stop denouncing and to begin analysing . . . I did not lament that modernity had undermined the authority of the past; on the contrary I argued that the belief in the value of modernity was a challenge to those who interpret the past to relate it more effectively to the present . . . what is needed now is more comprehension of the reasons why the old culture of Arnold's time

⁶ Defence activity provides possibly the most stark example of our accelerated life. The American *Polaris* programme aims to produce 41 submarines, of which some 35 are already completed. To fulfil this, work is done in three labour shifts 24 hours round the clock every day of the year, without stoppage for strikes, Sundays or holidays. Each of the vessels costs £40 million and has received by process of combined designing and testing teams, scattered prefabrication, separate assembly, and ceaseless shift-work, about half a million man-hours of work concentrated into some six months. Each of them represents, in terms of national effort, several gothic cathedrals of the kind that took sometimes half a century to construct.

has disintegrated and of the forms which the new patterns are taking." To change the future requires that we appraise the present, and that requires that we comprehend the past. Secondly, we must seek to re-establish criteria, both moral and aesthetic, which will be commonly recognised and in some slight degree commonly adhered to: a shared culture and a shared morality are mutually inter-related, and without them there is no commonality of life or community of spirit. But above all we must open ourselves to a sympathy both for the stones of the past and the spirit of the future.

The soul of man must quicken to creation.

Out of the formless stone, when the artist united himself with stone,
Spring always new forms of life, from the soul of man

That is joined to the soul of stone;

Out of the meaningless practical shapes of all that is living or lifeless
Joined with the artist's eye, new life, new form, new colour.⁷

⁷ The lines of poetry have been culled from T. S. Eliot's *Chorus from "The Rock"*.

While we believe that the same religion may inform a variety of cultures, we may ask whether any culture could come into being, or maintain itself without a religious basis. We may go further and ask whether what we call the culture, and what we call the religion, of a people are not different aspects of the same thing: the culture being essentially the incarnation, so to speak, of the religion of a people.

T. S. ELIOT, on a Definition of Culture.

KIERKEGAARD: A HOLY HYPOCHONDRIAC (1813-55)

By MARTIN COOPER

The author has been the Music Editor of the *Daily Telegraph* since 1954. A Wykehamist Oxonian, he studied music under Egon Wellesz (the Byzantinist, now in Oxford) in Vienna from 1932. He joined the music staff of his paper in 1950, at the time that he was writing a lot on French music and on English music for the French. In 1951, by contrast, he wrote on "Russian Opera". In 1960 he was President of the Critics' Circle and made a member of the editorial board of the New Oxford History of Music. In 1966 he published "Ideas and Music". Though music has been his life and livelihood, his interests have roamed wider, as such as his broadcast talk on Schopenhauer or this article show. He is presently at work on a study of Beethoven with an eye on the 1967 Centenary. His son Dominic went through Ampleforth (W 62).

"SÖREN KIERKEGAARD, the deep, melancholy, strenuous, utterly uncompromising Danish religionist, is a spiritual brother of the great Frenchman Blaise Pascal"—said a great nineteenth century thinker, whose German training enabled him to sum up even this complex character in two sentences. "In his ever occasional yet intense, diffuse yet over-concentrated, one-sided yet magnificently spiritual writings we are given admirably fresh experiences and warnings." Those antitheses are absolutely right, for Kierkegaard was consciously an antithetical phenomenon, a "sign of contradiction". The root experience of his existence was one of "not belonging". In the complacently bourgeois, provincial world of mid-nineteenth century Copenhagen he was always aware of being an *extrordinarius*, "a single letter printed backwards in a line of type", "a rain-bird", a "corrective".

With a brilliant intelligence, he inherited from his father a melancholy, introspective temperament which coloured all his thinking; and the realisation of his father's weakness and fallibility—something that comes as a painful shock to most boys—was in his case traumatic, since it coincided with a religious crisis in his own life. In fact it was not so much the mysterious sense of guilt for the disorders or "sins", that followed as a direct result of this shock, which made him break off—against all his natural instincts—his engagement to Regine Olsen. It was rather the growing awareness of his strange religious vocation—a kind of roving commission as "a spy in heaven's service", as he put it, and the gradual realisation that he could not saddle an unsuspecting wife with a companion called to such a life—a life of acute suffering. He was within a few years of his early death (at the age of 41) when he entered in his Journal without further comment that "to love God and to be loved by him is to suffer".

In that Journal, which Kierkegaard kept from 1834 (when he was 21) until within a few months of his death just over 20 years later, almost every page carries some reference to these sufferings—speculations on their origin and nature, meditations on their significance, communications to

himself on how to bear and to use them. He was from the first aware of their psycho-somatic nature—indeed he says explicitly that their root lay "in a false relationship between soul and body". An apparently general reflection on the acute sense of shame and inhibition that civilisation itself, and more particularly "spiritualisation", can bring into sexual relationships—"especially on the man's side"—may well be autobiographical. Certainly the imagery that he uses to describe the nature of his sufferings is revealing. "The body is a heavy, sweat-soaked poultice that the soul longs to tear off," he says. "Like a steamer in which the engine is too powerful for the hull . . . so do I suffer." There is an unmistakably personal note of resentment, too, in his observation of the animal-minded majority's contempt for the modesty and bashfulness that he regarded as inseparable from spirituality—a true child in this of his Puritan upbringing.

Kierkegaard was never for a moment in any doubt about his own extraordinary gifts. At one time he even described his "thorn in the flesh" (or the painful imbalance of spirit and body in his make-up) as "the price exacted by heaven for a spiritual power *unique among my contemporaries*". Their inability to recognise this he could never forgive. "Denmark stands self-condemned", he wrote, for this failure. And although in society he would make fun of his position—the typical self-protecting gambit of a proud and sensitive temperament—yet he rebukes himself for doing so: and in the year before his death he compared his fate to the slow and ludicrous torture of being trampled to death by geese or to the hideous end of being smeared with honey and eaten by insects. "The honey is my fame," he adds sourly.

Yet suffering, that almost to the end of his life Kierkegaard could not accept from his fellow-men without resentment, either open or masked, he learned not only to accept but even to *welcome* when he recognised it as coming from the God in his relationship to Whom there was so much that was unmistakably *filial*—an extension and sublimation of his relationship to his father.

"If You seem slow to help, it is not slowness but wisdom; if You seem slow to help, it is not slowness but because You know the speed of Your help; and if You seem slow to help, it is no paltry holding-back, but a fatherly thrift—saving up what is best for a child in the safest place and for the most suitable moment."

His "thorn in the flesh" he came to regard as a kind of "orthopaedic splint" necessary for a man who would live the life of the spirit. He was well aware of what his temperament could have made him without the confining, directing limitations of his suffering—proud, bitter, superior, and contemptuous of the average human existence. Of course, when Kierkegaard writes of his sins and failings, we must always bear in mind that it is no ordinary, everyday Christian writing, but a man in love with the ideal of perfection that he has seen in Christ and agonisingly aware of his failure to approximate to it. The crude sins of his very short salad-days as a student even he recognised as "not perhaps so very dreadful in

God's sight". But they were quite enough to give to so sensitive a mind an understanding of the *nature* of sin that he never forgot. There is a deep truth, he says, in the old myth according to which the man who once entered the Venusberg could never find his way back. Because although sins are indeed forgiven to the sincerely penitent man, he must still retrace his way—painfully, step by step—to the point where he left the narrow path. This return journey he describes vividly in the terms of a war-ravaged landscape. He is addressing in imagination a young man, begging him to mend his ways—

"so that you may never know the sufferings of one who has wasted the strength of his youth in rebellion against God and must then, weak and exhausted, begin the long journey back, through countries that have been laid waste and provinces stripped bare by conflicting armies, among towns destroyed by the flames and the smoking ruins of disappointed hopes, trampled harvests and shattered authority—a journey as long as a farmer's 'bad year', as long as eternity."

Does anyone describe so graphically a journey that he has not in some sense, himself made? Certainly Kierkegaard was very clear that he owed nothing but gratitude to the apparent cruelty of Providence in giving him his "thorn in the flesh". "Periissem nisi periissem" is my motto," he says—"I should have been lost (in the real, spiritual sense) if I had not been lost (in the superficial, worldly sense)". At the end, he realised that it was precisely his sufferings that gave meaning to his life, because they were an essential condition of loving God and being loved by Him. As a child, he says, he prayed for worldly success, living on terms of easy intimacy with God, as with a father whom he could confidently ask for material things. Then, as his understanding deepened, he came to believe that he might achieve a closer intimacy with God by suffering, though it seemed presumptuous to pray for such suffering. But finally "one realises that He is after all too infinite for us" and prayer has become "a quiet abandoning of everything into His hands, because I am not quite sure how I should pray". Did Kierkegaard know, one wonders, that he was simply following the classical pattern of all the masters of the spiritual life?

There are occasional moments in the Journals when Kierkegaard, for all his intellectual brilliance, seems to range himself with the "holy idiots"—St. Joseph of Cupertino and the Russian *yurodivy*—the clowns of the spiritual life. "I am a Janus," he says, "one face laughs and the other face weeps," and he compared his impotent desires and designs to the passions of a eunuch—once again the "odd man out", the *extraordinarius* par excellence. Even the irony which was his chief weapon and which he wore like a kind of intellectual dandy, was an abnormality—"like the liver of a Strasburg goose", as he put it. Yet for intellectuals themselves he had very little use; and he quotes with delight Lichtenberg's observation that "talking to an intellectual packed with literary and historical information but devoid of any real ideas of his own is like reading a cookery-book when one is hungry". The objections to Christianity, which are generally treated as intellectual, come (he says) far more frequently from moral

insubordination. The only absolute certainty is the ethical-religious—

"How blessed it is to have faith—yes, and the more blessed the higher the price that one has paid for it: just as a lover delights in winning his wife by some great sacrifice."

The sole index of faith is *love*; and *love* is the works of love, not an emotional experience of any kind whatever.

During the last years of his life, Kierkegaard's anti-intellectual bias becomes markedly stronger in the Journal. He is bitterly intolerant of what he mocks as "the tyranny of the microscope", describes the invention of wireless telegraphy as the triumph of the Lie and believes that "all corruption will in the end come from the natural sciences". This impatience was, of course, not so much with genuine scientists as with the *vulgarisers* of science—and particularly with the journalists, for whom Kierkegaard—having suffered at their hands—always had a quite special dislike and distrust. (I particularly like his idea of a society of "total abstainers from newspaper-reading" as something far more harmful than brandy-drinking.) The claims of the intellect seemed to him nowhere more exaggerated and debatable than in the religious sphere—

"The highest thing is not to *understand* the highest, but to *do* it. . . Have you ever seen a boat grounded in the mud? It is impossible to free it because there is no firm purchase for a pole. In the same way our whole generation is grounded in the mud of the intellect—and not disturbed by the fact, but full of the complacency and conceit that always accompany the intellect and its sins—oh! how much easier it is to cure the sins of the heart or the flesh than the sins of the intellect!"

One of his chief complaints against the Danish Lutheran church of his day was that it had "substituted lecturers and professors for saints and ascetics", so that Christianity in Denmark was presented as an intellectual system instead of as a way of life. In fact the last months during which he kept the Journal are filled with highly uncomplimentary remarks about Luther himself—his consecration of mediocrity, his substituting the "public" for the Pope, his narrowness of vision—"a patient excellent at describing his symptoms," says Kierkegaard, "but quite without the general view needed by the doctor who can cure the disease"—his elevation into a norm of what was in fact a "corrective", and finally his failure to become a martyr. This was a role in which Kierkegaard for a time saw himself—imagining (not without reason) the Danish clergy incensed by his attacks and urging on the mob, who already believed him mad, to an act of violence that should cost him his life—an anticipation, in fact, of the Manolios of Kazantzakis's "Christ Recrucified". But this, he decided, would be to involve the ordinary man in a gross injustice, and he contented himself instead with the cry of "back to the cloister from which Luther broke away!" It was not monastic asceticism, he says, that ruined the Middle Ages but the triumph of worldliness in the religious orders themselves. No wonder poor Regine was puzzled and told him that "he would

be sure to end by becoming a Jesuit". Kierkegaard himself, on the other hand, saw a great similarity between the permissive, mediocre spirituality of Danish nineteenth century religion and that preached by the seventeenth century French Jesuits, so castigated by Pascal. The "chemin de velours" set out in Father Le Maine's "Dévotion aisée" of 1652 was much the same, he says, as that recommended by many Danish preachers—whom he compares to *castrati* singers for the seductive sweetness of their tone and their lack of all virile power.

Reading the Journal one often has the impression that Kierkegaard—like his contemporary Newman—would have preferred a certain amount of superstition in his countrymen to the arid enlightenment and ignoble self-seeking which he saw around him. He was particularly interested by the superstitious nature of many geniuses (one thinks at once of Schoenberg and his superstitions about numbers and dates) and of many criminals—and he explains this by the fact that both are often exploring new, unknown and perhaps in some sense "forbidden" territories, where the traditional half-truths and probabilities, by which most men conduct their lives, cannot be relied upon. Kierkegaard even seems to have anticipated, with extraordinary clairvoyance, a characteristic of mid-twentieth century anti-rationalism—the desire of the individual to lose himself in some form of communal intoxication, which may be political (as in the German National Socialist rallies), religious (as in the various revivalist sects) or simply animal-emotional as in drug-taking and sexual promiscuity. He compares this craving to that shown in the scenes on the Blocksberg in Goethe's "Faust"—

"the desire to lose oneself, as it were to volatilise one's identity and raise it to a higher power in a state of literal 'ec-stasy', where one no longer knows what one is doing or saying, or what force it is that is speaking through one, as the blood pulses more urgently in the veins, eyes glitter and stare and the passions come to boiling-point."

No man as intellectually gifted as Kierkegaard could possibly have approved such an abdication of rationality; and in fact it was only the intellect's claim to *exclusive* rights that he wished to challenge.

"a rich man with lights on his carriage sees the road rather better than the poor man in the dark. But his carriage-lights prevent him seeing the stars as the poor man does. And so it is with all secular intelligence: it improves the sight of things near at hand but robs it of the vision of eternity."

Instead of a purely intellectual yardstick Kierkegaard imagines two tests by which the quality of a man can be judged. The first is—the size of the gap between his *understanding* and his *will*. "A man," he says, "should be able to compel his will to follow his intelligence; it is between understanding and willing that the excuses lie, and the tergiversations." The second index of a man's quality can be found in his instinctive willingness to *serve*. The rather superior person easily commands the obedience of his fellow men; but the *absolutely superior* man is by definition a

servant, because his only relationship to lesser men is a religious one—both he and they are children of the same Father, and he is the older, stronger brother.

No wonder, then, if the Journal contains some impatient comments on the Olympian Goethe, whose relationship with his "inferiors" was not at all that of either a servant or a brother. Kierkegaard complains of the crude male egoism revealed in such women's characters as Klarchen and Gretchen (the diminutives themselves are revealing) and finds Goethe in "Dichtung und Wahrheit" no more than "a gifted defender of common-places . . . able to talk himself out of anything—girls, the idea of love, Christianity". Culture can only too easily make people insignificant—perfect them as "copies" but destroy their individuality. And he instances the common, popular names of flowers and birds compared with their academic nomenclature. This is, of course, no more than the poet's preference for poetry to science; and Kierkegaard was quite consciously a poet.

In order that it may one day be possible even to speak of Christianity returning to Denmark, he says in one place, "a poet's heart must first break—and I am that poet". The Journal is full of images and metaphors that amply justify this claim. God's dealings with men, seen from too close (as we perceive see them) are like lace, which under the microscope looks clumsy and lacking in design. Or he compares the pleasure of swimming—stripping naked and plunging into a foreign element that one has learned to negotiate—to that of speaking a foreign language, another way of stripping off one's everyday self. Human nature he compares to "a skilled marksman's arrow, aimed at the mark and never resting until it reaches it: so man was made *by God, for God and can never rest*" (echoes of St Augustine) "until he is in God".

In July 1838, when Kierkegaard was 25, he wrote in his Journals—
"I want to work to achieve a far more intimate relationship to Christianity. Hitherto I have witnessed to the truth, as it were, from outside. I have carried Christ's cross purely externally, like Simon of Cyrene."

The seventeen years covered by the remainder of the Journal are in a sense no more than a chronicle of that interiorising, deepening and intensifying of his religious faith. In 1852 we find him pouring out his heart in gratitude to God for having educated him slowly and mercifully, demanding in return only complete trust and complete honesty. In the end even his sufferings have become a source of joy, simply because they are seen to be inseparable from being a tool in God's hand. "In unseeing faith to consent to become nothing, a mere tool or vehicle", as he puts it, in writing of the Blessed Virgin. The "sword that pierced her heart", he suggests, was not simply the agony of a mother watching her son tortured to death, but the agony of *doubt*—had it all been a delusion, her vocation and her son's mission? It was because Kierkegaard himself knew very well such moments of doubt that he could write that—

"properly considered every man who wishes to have a close relationship to God has only one task—always to be joyful."

Not happy—which is something not within a man's control and altogether more superficial—but filled with the conviction of carrying out the purpose for which one came into existence. That is the root-nature of Joy; and this conviction speaks increasingly clearly in Kierkegaard's Journal, as his health declines and his outward circumstances deteriorate.

The memory of his broken engagement, though it haunted him all his life, never made him bitter or contemptuous about marriage. If he himself felt called, as he put it, to "a more decisive existence" than marriage, he appealed for justification to the New Testament; and it was always his wish to preach to, and to be understood by, simple, ordinary people—so that it was in his eyes one of the worst crimes of the journalists, that they had prejudiced simple people against him by making him out to be mad. That he was neither a madman, a seagreen intellectual, a reactionary thinker or a mere illuminist can be seen from a magnificent passage about goodness and freedom—

"The greatest thing that can be done for any creature is to make it free . . . and perfect freedom can only be bestowed by one who is himself perfectly free. Only God's omnipotence can withdraw at the same time as it gives itself . . . and so God's omnipotence is His goodness. For goodness is to give oneself absolutely, but in such a way that one gradually withdraws and makes the recipient truly free."

Kierkegaard was perfectly clear in his own mind that he could never win recognition in his lifetime, though he was confident of being recognised after his death. If people began to recognise me now, he says, I should have to prevent it "by new mystifications". For it was his task to speak in riddles, "to come up against the wind, like thunder", to stand himself as a question-mark, not "within quotation marks"—

"As a writer I am a genius of a strange kind—subject to no authority myself, and so perpetually on my guard against becoming an 'authority' to anyone else."

To read this Journal is not only to meet a "holy hypochondriac"—a phrase that Kierkegaard himself enjoyed—but to watch the spectacle of that "flight of the wild bird over the heads of the tame" that genius always presents.

For the great mass of mankind the only saving grace that is needed is steadfast fidelity to what is nearest to hand in the short moment of each human effort.

JOSEPH CONRAD.

SALVATION IS POLITICAL

by SEBASTIAN MOORE, O.S.B.

The author, a monk of Downside, graduated at Cambridge in English Literature and took a D.D. at St Anselmo, Rome. He returned to Downside, where he taught Theology and edited the *Downside Review*. He now works on one of Downside's parishes in the centre of Liverpool. His book, "God is a New Language", came out earlier this year—dedicated "in memory of Luke, who gave a shove", its theme is this—"God is . . . the clasp of your brother's hand made articulate in death, a risen Body. Otherwise God is a dead word." It established him at the forefront of those new Catholic intellectuals who, in the words of Rosemary Haughton (see the June *New Blackfriars*) are struggling to cross the radical cultural gap between what-wants-to-be-said, real interior meaning, the centre of reality, and the inadequacy of available language, which falsely structures and formalises what is living and not able to be "encapsulated". Dom Sebastian Moore has suggested that the question of Christian belief, "hitherto posed in the more obviously public terms of rational argument, may be showing itself to be a crisis of poetry, so that the question becomes 'is there anything really and whole heartedly to celebrate?'" His own writing on theology is moving into poetic terms, and away from analytical: he began an article in the July *New Blackfriars* by saying, "I love man. He is wild and lost and searching, searching. O God how he searches. He searches for the woman that will understand him. He searches for the more-than-woman that will understand the very thing in man that woman never understands, his passion for the absolute . . ." Here, in committed and searching phrases, he reacts against the sterilisation of the Church's activities.

To make Jesus non-political, to assert that his message is concerned with man's spiritual welfare as opposed to his politics, is equivalently to make of Jesus no more than the great religious teachers of mankind. It is to deny the Incarnation.

It is also to show ignorance of the religious tradition out of which Jesus emerged and to which he spoke. For that tradition looked energetically towards a polity of God, a coming of God's reign in which the anomalies and injustices of society would be swept away. Jesus spoke to his tradition in these, its essential terms: and he made in these terms the most simple and essential statement. He said that the Reign had come.

But it is possible to agree with all this and still avoid the political nature of the gospel. For the manner in which the Reign was in fact established, and therefore the nature of the Reign itself, consisted in the death and resurrection of Jesus and the consequent outflowing of God's Spirit among men. And tell me, please, what is there political about that?

Now to ask this question rhetorically is to make of the death and resurrection simply the acting-out of a myth of death and rebirth aside from the efforts of men to achieve a just and loving common life. It is to see the death and resurrection as differing from a myth of human rebirth only in that it happened. And this really is incoherent. What can we make of an historical event whose meaning is purely mythical?

Although the Kingdom in its resurrection-based proclamation is essentially more than political, its meaning arises out of a political situation. And the manner of its coming, more closely scrutinized—that is to say,

really scrutinized—shows that political and historical reality is built into the meaning of the Kingdom, as opposed to merely engineering a *fact* whose meaning would lie in the sphere of myth. To make this clear, consider Jesus's proclamation of the Kingdom.

Jesus did not proclaim a Kingdom whose real meaning was non-political, a Kingdom which would be simply misunderstood if it were understood by his hearers as political. He made a proclamation that could *only* be understood as political, and whose full understanding could only come through the historical working out of this misunderstanding, his crucifixion. Between misunderstanding and understanding there stands not a mental blockage but the cross.

This misunderstanding, this only possible resultant of Christ's proclamation and men's hearing within the limits of Christ's temporal existence, is of the essence of the whole affair. It pertains to the theology of the business. That is to say, what we have here is more than a *de facto* misunderstanding, as though Jesus was put to death because the authorities thought he was aiming to overthrow the social order. Jesus was put to death as much because he failed to meet the simple revolutionary requirements of the zealots as because he seemed to the authorities a disturber of the peace. Jesus was misunderstood and crucified by *man* in the whole bitterness of his condition which is shown in the contradictory remedies he thinks up. Conversely, what we have here is the misunderstanding and crucifixion and consequent coming of God.

Jesus said to Judas "do what you have to do—quickly". In effect he was saying this to the Roman and the Jewish authorities and the zealots and the crowd. He had the effect of making each human interest conscious of itself and inclined to press, within its own limits, towards conclusion. Movement, crisis and resolution were as clearly written into his teaching as they are written into Marxist theory. He got everyone on the move. To the man who had arrived at a certain position in the political spectrum he said in effect: "What are you doing there? At least you must move, at least you must actuate your desire for a fuller life in terms of the political choice you have made. The one thing that wholly disqualifies you as a serious man is to say 'I'm sitting pretty'." Incidentally, how he must have despised the Church-in-Nazi-Germany reasoning of the religious authorities, that confessed synicism which pays an immoral price for the freedom to administer holy things so that the political evil connived at eats like a canker into the very heart of the sacrament. (It's curious, isn't it, that while religious authorities are acutely sensitive to the potential heresy in political catholicism they tend to be unaware of the murderous potential in non-political catholicism.)

Jesus acted as a catalyst in the political situation. He took the various parties as they were, with all their vested interests, and added to each the imperative "forward". It wasn't so much a matter of changing your position, but of finding yourself no longer able to use it to enshrine and justify that "postponement of the human" that lurks in all of us. Jesus

did this to people not because he was a revolutionary in the normal sense but because of what he was, man, thrusting towards consummation and the fully human life. He had the unique mission and capacity to bring society to a full crisis of humanity in which the Reign of God comes upon us. The unique excitement and revelatory power of the gospel lies in this, that there we see the immemorial history of man unnaturally speeded up and made to explode into a new world.

It would seem that Christian political thinking has never based itself on the whole and indivisible gospel event. That is to say, it has not sought to look for that total complex of events whereby a society comes into crisis. Those Christian thinkers who *have* seen in political mutations a repetition of the gospel story have been the heretical, off-beat thinkers, never the mainstream theologians. The Middle Ages are full of such prophetic speculation among the sects—especially the haunting picture of the "Third Reign", of the Holy Spirit, coming after the Old Testament reign of the Father and the Catholic-ecclesiastical reign of the Son. All disreputable as far as Christian orthodoxy is concerned. Orthodox Christian political theory has confined itself to the political implications of the Christian *ethic*. In other words you don't look at the whole gospel event, in which a complex of political interests was shaken into life and crisis: rather you look to the ethical dispositions of a "good Christian", and you limit his political action to the spreading of love. As this operation excludes the projecting of political crisis except *per accidens* and regretfully, its inculcation hardly merits the name of serious political theory. Content with the trite slogan that you can't make people good by acts of parliament—a slogan which Aristotle would simply have denied—Christian political thinking is a non-starter. It does not exploit that deep human potential for revolution (a potential that lurks not so much in the heart of the revolutionary as in the whole political complex) which Jesus triggered off and led into the eternal beginning of the end. It has attended to the fact that *by itself* revolution never breaks into human freedom, only into a new Establishment. It has not attended to the complementary fact that *in Christ*, in the Spirit-directed unrest of the new man, political change is spiritually significant.

This caution is understandable. Jesus was indivisibly the agent and the victim of the political crisis of Israel-Rome. As well as the fact that no-one likes to initiate a train of events of which he himself will be the victim, there is the far more serious difficulty that to promote a revolution is to crucify Jesus in others. On the other hand, it seems pretty clear that it is no more valid for a Christian, on the pretext of "pure Christianity" and of attachment to a Kingdom not of this world, to stand back from the march of events, than it would have been valid for Christ. It has been left to the followers of Jesus to draw from the words "my Kingdom is not of this world" the facile conclusion that he himself certainly did not draw from it. Pilate left it to Hitler to say to Christ, "If your Kingdom is not of this world, for heaven's sake keep out of politics."

Blood on your hands then, and I don't know what the answer is. But at least it is clear that the Christian cannot be indifferent to revolution: indeed he is committed to it. For wherever a state of affairs has arisen where the time seems ripe for a fresh manifestation on a large scale of human forward-looking discontent, there the gospel is requiring to live again, there the new man is waiting to be born. In the political world *change* is not necessarily for the better. But the Christian, the man who has tasted freedom, knows that *non-change* as a doctrine is certainly a denial of Christ. How we spell out the *further* step that has to be taken, once the way back has been barred off, is a difficult question indeed. All that can be said here is that the Christian must enter the revolution as a man already dead. He must strive to combine in *himself* the dual Christ-role of catalyst and victim. He must understand that "his blood is already poured out in libation" in a much more real, earthy and political sense than is allowed for in what men call the Christian ethic. In short, the gospel proclaims a saving political event. It is only by assenting to this proposition and seeking its meaning and requirement of us today that we can avoid perverting the meaning of "saving" and the Christian meaning of "politics". The gospel shows us that the aspiration of men towards a fuller, more loving and lovable human life has a resolution: not only in another world, and, even in this world, not only through men "putting the gospel into practice", but through the crisis which this aspiration projects. Into this crisis all the parties come, both the revolutionary parties that want to bring it on and the reactionary parties whose delaying tactics serve to ensure the magnitude of the explosion. In the gospel we see the various parties in their characteristic conflict, but this conflict has an enigmatic central figure. Each party is asked, not only what it stands for, but what it makes of him. And what they all make of him, each in its own way, was a corpse. And the corpse of all our misunderstanding rose among us and united us in the Spirit of God. The reason why the Church is deeply felt to be irrelevant to the crises that increasingly occur in the world today is the very simple one, that she says nothing about them, she who is the child of crisis. The sense of irrelevance is deep because it is a sense of betrayal—self-betrayal and then world-betrayal. To hear the Church talk in these situations, you would think that her birthplace was the green hills of Galilee with the dreamy guru talking about love, not the tomb of an executed revolutionary.

It costs nothing to be dispassionate when you feel nothing, to be cheerful when you have nothing to fear, to be generous or liberal when what you have is not your own, and to be benevolent and considerate when you have no principles and no opinions.

CARDINAL NEWMAN.

THE WHISTLE OF THE AXE

This year's Defence White Paper and Statement on the Defence Estimates reveal a pattern of thought which is immediately new, but is in the long view as old as planned living—withdrawal to the fortress of the homeland as an act of economy. "Everything including strategic and political implications has been subordinated to trimming our defence requirements both in Europe and in the shrinking area East of Suez, to the overriding dictates of economy," *The Tablet* remarked (11th March, p. 254). "The whistle of the axe was heard from Whitehall to the service clubs of Pall Mall" was *The Economist's* comment. Britain is surrendering her lofty pretensions to being a world power: we are to withdraw from Aden, reduce in Hong Kong, thin out in Germany, reverse a long tradition in Malta, and hand over our bases in Cyprus to NATO. Commentators warn us of the danger of providing for today at the expense of tomorrow: they suggest that British disengagement will result in a vacuum which Russia will not be slow to fill, saddling us with a long term strategic containment commitment which will be economically more costly than what we hope to save now by withdrawing to the fortress. For example, if Malta were to acknowledge Russian aid, this would be provided and in due course followed up by a request for naval facilities—then would we have to make huge outlays in offsetting a Soviet naval presence in Malta, probably vastly counterbalancing present modest economies.

There is a fundamental principle at work here, concerning armed forces. "The king must have," wrote Alfred the Great, "men of prayer, men of work and men of war" (*Oratores, Laboratores, Bellatores*). This highlights the essential priorities of any community of men, living for their common security and common benefit. The basic needs, the defence of the community if it is to survive, and the economic needs of the community if it is to subsist, are paramount; and only when these conditions are satisfied can a community move on to occupy itself with the pursuit of the virtuous, that spiritual dimension by which society will grow: so Alfred, with his men for defence, his men for economic development, and his men for prayer and the pursuit of culture. Thus the first act of society is defence, but defence supported and paid for by production. T. S. Eliot reminds us of it—Remember the words of Nehemiah the Prophet:

"The trowel in the hand, and the gun rather loose in the holster."

The point is made clear in a more contemporary setting (though it is fundamental to all ages) by Gen. Sir John Hackett in his 1962 Lees Knowles Lectures. He defines the function of the profession of arms as the ordered application of force in the resolution of a social problem. He shows that it is the business of armed services to furnish to a constituted authority, i.e. a government, in situations where force is or might be used, the greatest possible number of options. A government can have as many options as it is willing and prepared to pay for. The greater the strength (a quantitative consideration) and variety (a qualitative consideration),

the better the equipment and training of its armed forces, the higher will be the number of options which will be open to that government.

There are, of course, always limits to the amount any government will spend on defence. A writer of 1785 asked, "How great can the number of standing soldiers become in comparison with the number of working subjects, before neither have anything to eat?" This question is as valid today as it was in 1785, though perhaps in a different form. So long as sovereign states exist, the constituted authority of any one of them would be unwilling and unwise to abandon all power to direct the application of force in any situation where conflict between groups of men has resulted, or is likely to result, in violence. Government must decide for itself how much it will spend; that is, how many options it will pay for.

Granted then that a nation which turns its whole effort to work will be rich, ignorant and vulnerable; that a nation which turns its whole energy to the pursuit of prayer and learning will be at once imbued with Truth and be both poverty stricken and defenceless; and that a nation which gives itself to inordinate defence will be secure but barren, as a locked but empty cupboard—there is then a delicate equation of balance to be worked out. How much of each? Only the perfect balance will procure a perfect life for that society in that place and moment of time. What is that balance? Politically, what will people stand?

This picture is complicated by a world vision, where nation-states assume duties and roles beyond their sole internal interest, and often indeed contrary to it. The United States have chosen in conscience to sacrifice their dream of the Great Society (the new Kennedy-Johnson revolution in social services) to what they conceive to be a crusade for the free world. Britain, till recently, thought in these terms, but now seems to be reverting to her lesser role as a nation-state, sacrificing her Eastern presence, her Mediterranean presence and ultimately her European presence to the demands of the Affluent Society (the equation makes the demand). As Israel has sacrificed affluence to security and to the pursuit of Truth in her huge university programme, Britain is making similar adjustments now, though of a different kind.

So with us now there is clearly a strategic recession. This is no place to discuss the political advisability of it, only to observe the socio-economic principle in operation—the equation prayer/work/war (or culture/wealth/defence).

A.J.S.

The Britons are constant colonists and emigrants; they have the name of being at home in every country. But they are exiles in their own country. They are torn between love of home and love of something else; of which the sea may be the explanation or may be the only symbol. It is also found in a nameless nursery rhyme which is the finest line in English literature and the dumb refrain of all English poems—"over the hills and far away".

G. K. CHESTERTON.

WAR IN THE HOLY LAND

by

PATRICK O'DONOVAN

Eleven years ago a young Parachute officer offered the JOURNAL an eyewitness account of the Port Said operation from the landings on the beaches to the halt at El Cap. He was, perhaps rightly, told that it was not the kind of article that the JOURNAL published. Now the boot is on the other foot, and the editor (who first met the author of this article covering one of his earlier wars, Korea in 1953) has asked an eminent OA (W 37) of unusually long war reporting experience, to provide his considered account of the Third Israeli Battle for survival.

THE idea of war in the Holy Land has never been particularly shocking. Whatever supernatural things happened there, for Jews, Christians, Arabs, the fact remains that this is a place where again and again men have demonstrated both their commitment and their animality—usually in the name of God. Used to the destruction of shrines and the slaughter of innocent as a by-product of religious devotion, spectators in this arena expect the worst. The precedents are overwhelming.

Here the sacred and the profane are mixed with blood. Here one Israeli Chief-of-Staff used the Old Testament as a guide to terrain in 1948. The account of the fall of Jerusalem to Titus written by the renegade Josephus is so marvellous a piece of reporting, so terrible that it is still hard to read. And before and after that suicide rebellion, there are the irregular batterings of sieges and exiles and plagues and persecutions and exiles and battles and massacres in which the populations, driven out or destroyed, seemed to move in and out of this country and this city like waves up and down a rock strewn beach.

In order to give a minimum of offence, I must now declare myself a hopeless partisan of Israel. I attended its beginning and its wars. I am not much interested in the morality of its conception. If there is blame in this, it must be ascribed to us and to Mr Truman. I admire its austerity, its intelligence, its high purpose. But I think that the most exciting thing of all is that it exists.

I flew out to Israel about a week before the fighting began. This is normal procedure for journalists who, like vultures, must forgather at the scenes of disasters. I was frightened about going. There had been the stories of the use of poison gas in the Yemen, of rockets set up near the Canal. There was the knowledge that the Russians had lavishly equipped the Syrian and Egyptian armies and that we had done the same for Jordan. It did not seem possible that they would attack or make their gesture without a reasonable certainty of success. This was an extraordinary time.

In such conditions the Press itself becomes an instrument of state policy, to be manipulated, perverted and courted. We got the lot. This meant frequent press conferences—in English—with the men who controlled power and, once the fighting started, a daily military briefing. It

also meant that, if the Israelis thought you friendly and important enough, there were marvellous facilities. For the favoured who wanted to inspect the situation, there would be a requisitioned car, a driver and a colonel. Israel had far more colonels than she could use, because they have trained a large number and retire them young. For the less favoured there were bus trips, like English village outings without the beer.

At that time, despite the signs, war still seemed unthinkable. The Arab radios kept up a stream of eccentric abuse and of detailed threats. The Egyptians had taken the entrance to the Gulf of Aquaba and begun to fortify it. Four of their divisions moved up the Sinai Peninsula to wait on the Israeli frontier with two other divisions already there. President Johnson and Mr Wilson were making peaceful sounds. The Israelis were saying little. This small nation, unbelievably unexcited, just waited.

But clearly a great deal was going on. The Israeli cabinet, with the bitterness endemic in their politics, reorganised themselves. And the population began to thin out. Young men and women just disappeared, slipped away, summoned by word of mouth to collect their weapons and take their already allotted positions in the forces. It was a general but secret mobilisation. Friends would appear for lunch dressed in khaki. There would be hurried packing of a small suitcase. And they would be gone. No-one ever said where they were going. And swiftly they built up their forces. Bank tellers settled behind tank guns and shopkeepers commanded them and men who were teachers or wild life conservationists took command of brigades. The tourists evaporated. The hotels were empty except for journalists. Some were set aside to become hospitals. There were no shortages and a sort of defiant normality was kept up.

Here there is no military cast. The army is quite simply the nation in arms. Here there are no professional soldiers set apart from society, even in the detached and dedicated British manner. There is no saluting. There were not enough uniforms to go round and soldiers bought their own khaki shirts. It is a sober army, virtually without the intoxication of ceremonial. It comes from a society that is puritanical though only on occasions intolerant. Discipline presents few problems since it is voluntary. It is not religious or fanatic. But it was utterly convinced that it was fighting not merely for the survival of Israel, but for the lives of Israelis. There was a knowledge that they had their backs to the sea. Yet the soldiers were angry at being interrupted in their civilian occupations rather than filled with hatred of the enemy.

They waited a week. Down in the Sinai the flat and appalling desert was littered with waiting armour. It was the most stripped down army I have ever seen. There was no tea being brewed in the shadow of the British and French made tanks. There were no cosy bivouacs. No-one kicked a football about or touched up the unit signs with stolen paint. The food was appalling. The only luxury was a fizzy orange drink as hot as the sand itself. They simply waited, endlessly shifting their positions, like fighters dancing forward on their toes.

And then on the morning of Monday, 6th June, they struck forward in a miniature and overwhelming *blitzkrieg*.

It was a brilliantly conceived victory, the result of years of computerised contingency planning. It began with an air strike that crippled the Egyptian air force, destroyed the Jordanian and caused the Syrian to withdraw to safety.

With the air clear, the Israelis pivoted on their central position and dealt in turn with the Egyptian, the Jordanian and the Syrian forces. Nothing seemed to go really wrong for them. It must, however, be said that the inadequacy of their opponents, particularly of their opponents' officers, contributed a great deal to their victory. It is simply not true that the Arabs fought well. Either their hearts were not in their work or the complexities of technological warfare proved again to be beyond them.

After the fighting, I drove through and flew over part of the battlefield in the Sinai desert. The aftermath of a small war can be as terrible as that of a great one—at least locally. We flew low in a small, beat-up Dakota, pounding and grinding through the overheated air. Across the desert, going almost due south, was a jet black road cutting through the pale yellow of the desert. Alongside and tipped over in the sand dunes were the wrecked vehicles of an army, most of them standing in a black splash on the sand which was the scar of their own burning.

At an airstrip halfway to nowhere, half a dozen MIGs lay collapsed and broken backed on the runway or in protective bunkers where they had been caught unready or too slow by the Israeli air force. They were gutted by fire and riddled with bullets and they looked small and frail in death, though, in life, they are swift and terrible. It was simply that the intelligence had not been there to foresee that attack, that they had been too slow in their ground operations, in fuelling and arming and that the few who got into the air lacked the spirit of offence.

A swift ride in a lorry from the airstrip took us down a road that still had corpses beside it and there was a site of a tank battle. There were 14 large and sophisticated Russian tanks, each with its gun still pointing towards the enemy in the North and they had all been hit and burnt out. Some of their crews still sprawled on the sand. Some were still inside.

The Israelis had caught the long line of expensive monsters, strung out "hull-down", prepared in an almost parade ground formation to receive an attack. But each of them had been shot from the rear. Each had been shot, like slaughtered cattle, in the back, usually into the engine and none of the turrets had had time to turn to meet the surprise attack.

Of course, in a desert of this size, where your flanks must be exposed, you should not form such a line—except to receive an inspecting general. It is like a battle at sea. The attack can come from any direction. It was a lesson the Egyptians had not learnt.

The desert here is a beastly place. It is flat and hard baked and littered with flat stones and nothing grows. There is a shimmer of sharp and impersonal mountains in the distance. There are innumerable flies, persistent, faintly disgusting and every few seconds everyone flicks at his face to drive them off. No-one seems to know what they feed on—in ordinary times.

We flew to the south along the road. At one point there was a huge pile-up of burnt out lorries, tanks and half-tracks. They were three and four deep, slewed round in strange directions, side by side and nose to tail. There were over 400 of them in this black ruin.

There must have been a few minutes of appalling panic as the Egyptians, speeding through a defile, found it marked by Israeli 'planes and tanks and the shells fell into the panic and they speeded up, and tried to pass one another, caught fire, blew up, set one another on fire, blocked the road and died.

But more terrible still were the stragglers from the battle. At one point, as we flew along the shore of the Red Sea, we could see below us about 40 soldiers, apparently unarmed, waving frantically. They were miles from anywhere, had no vehicles, carried nothing. We reported their position and flew on.

Originally there had been water lines running from the Egyptian canal area, north up into the desert. A man needs a minimum of ten pints of liquid a day in that oven heat. In defeat, the Egyptians cut these lines—they may have been cut by an accident of war, but it meant death for many of the stragglers. Some of the now dry water points were surrounded by a circlet of dead men. This, like most desert wars, was a clean war in that few but soldiers were affected, but the fate of those who did not surrender was vile.

This victory had been achieved by boldness. At the starting signal, four main groups of tanks and lorried infantry had moved forward. One curled round to contain the Gaza Strip, one sped straight down the coast road towards the Canal and did not stop for two days and nights. One moved on the inland road into the heart of the Sinai and another attacked from deep in the Israeli Negev. In fact they bifurcated, and joined one another and exchanged places and pushed headlong down towards the Canal which they reached in half a dozen places. Their supplies were haphazard with trucks, military and civilian, tearing after them loaded with water and petrol and ammunition. Soldiers arrived at battles in the blue and white buses of the state transport company. There was a disproportionate number of commanders killed because they like to use the order "Follow me" and then hare off into the fight. But it worked. The Egyptians were set off balance from the start. It was an overwhelming defeat.

In fact I saw very little of the fighting in this battle. Some photographers attached themselves to friendly units and disappeared into the breakneck confusion. I watched it from a distance for a little. There were

the pillars of smoke from burning vehicles and the sound of explosions and the rending sound of airplanes going into action. I left it and went up to Jerusalem.

This was a very different sort of fight. The Israelis had sought to avoid it. An attack from this sector threatens the thin waist of their country which in places is only nine miles wide. They had made unofficial overtures to King Hussein, dropped hints they had no intentions against him. Indeed, in the past, though there have been frequent fracas over the frontier and over the walls of Jerusalem—usually as a result of an escalation of insults in Arabic, leading to stone throwing, to an exchange of fire—relations have been practical and reasonable with a weekly meeting near Jerusalem to iron out such problems as the straying of a goat or the admission of pilgrims. But, literally for his throne and life, the King had to attack.

He began a bombardment of the new city of Jerusalem. It was a futile affair. It knocked the cornices off the solid stone houses, wrecked cars, covered the streets with a pebble sized rubble. In the first day seven civilians were killed. The English language *Jerusalem Post* came out next morning with a leader deploring their deaths but hoping that this might teach people to take cover as they had been instructed. They did. A great silence, except for the sound of guns, fell on this half city which is partly British, partly Dusseldorf and increasingly Middle-Eastern.

Standing on a rooftop, one morning, you could see the Old City, tilted on its great platform that is composed of the ruins of its centuries. It is a precisely walled city. It is as full of buildings as a box is of sweets. It looks like a vignette of a city doodled by some mediæval monk. The great gold dome (oxidised aluminium) of the Dome of the Rock dominates one end, the low, rather sullen dome of the Holy Sepulchre the other. And all around it, the tight corset of the walls of Suleiman the Magnificent. The German Benedictines have their monastery, the Dormition, pressed up against the walls on Mount Zion on the Israeli side. It lost the roof to its great round German Church¹.

That morning, the city was again under attack. The Israelis had had a force watching this frontier. They switched troops from the Sinai. They switched their air force. And now, without a man in sight, a sort of old fashioned cinema battle was being fought. The noise was appalling. Curtains of smoke hid the domes from time to time. Shells and mortar bombs fell into the deep valleys round the walls. Houses were burning

¹ The Black Monks first came to the Holy Land in Charlemagne's time. More came from Cluny to Tabor and Jerusalem, and again more came with the Crusades. After a long absence, Benedictines returned in 1906 and were given the Sanctuary of the Dormition on Mt. Zion. They were German monks from the See of Cologne, whose priory became an abbey on the Feast of the Assumption, 1926. In the 1947-8 First Israeli War the Abbey suffered shelling and looting. In 1957 it was raised under direct control of the Holy See to the dignity of a basilica minor. It marks the traditional site of the byzantine basilica Hagia Sion of the falling asleep of the Blessed Virgin. (Ed.)

and Israeli 'planes were scything down out of the cloudless sky to attack the great, ugly, Augusta-Victoria tower which stands on the skyline near the place of the Resurrection and above the Garden of Gethsemane. It was a set piece battle in which I would not have been surprised to hear the clatter of dragoons and the rumble of gun limbers. But the city lay in the centre, passive, a victim, without even a flag to show.

In fact the Israelis had this time done an infantry pincer movement, along the tops of the shrine-laden hills that surround and look down on the city. For political reasons they went to extravagant lengths not to touch the Holy Places. They were being fired on from the terraces on the hills and from the old walls of the city. There was a litter of burnt Israeli tanks and jeeps outside St Stephen's Gate on the far side. But the Orthodox shrine of Our Lady and the Church of All the Nations on the site of the Agony in the Garden, and the Russian nunnery built above the tomb of an imperial archduchess, none of these was touched.

But, again, for the Jordanians it was utter defeat. This war had none of the aseptic professionalism of the desert. Hospitals filled up with by-standers and doctors, priests and nurses stood drenched in the blood that comes from front line emergency surgery. In one hospital on the Arab side there was a priest-doctor beside himself with rage against the Israelis. The heaped up dead were his reason, his people, his innocents and his compassion turned to rage.

It was not the taking of the city, the savage dents on the facade of the splendid Burgundian Greek Catholic Church of St Anne², that gave proof of the defeat. That was left to the road from Jerusalem to Jericho.

There is a road of a certain fame. It runs through bone dry, rolling hills. It has recently been rebuilt by the Americans. The same sort of road runs through the same sort of country on the Israeli side up to Jerusalem. But there it runs through terraces and forests and groves. Here is the Arab poverty and the Arab austerity expressed in a landscape that would not misfit the moon. But it, too, was littered. British tanks lay about like drunkards, some burnt out, some with broken tracks, some apparently untouched. There were dozens of lorries still heaped up with the impedimenta of well formed armies or festooned with ground sheets and water bottles. Piles of ammunition made in America with the Stars and Stripes stencilled on their side in token of friendship were neatly heaped by the roadside. The road itself was pock-marked with shell and bomb holes. It was superb country for the defence and yet once again the Israelis had barrelled through.

At the end, in a deep, hot valley is the oasis that is Jericho. The battle for this town lasted an hour and its chief monument is the top

² This is the prize of extant crusader churches, built starkly simple beside the pool of Bethesda (John 5, 1-9). Saladin in 1192 used it as a school of Koranic law. In 1858 the Turks gave it to Napoleon III, who restored it to its original austere purity. Pere Vincent wrote of it, "one has the impression of entering a mediæval sanctuary, by chance preserved in the full freshness of its pristine years". (Ed.)

knocked off the tower of a police fort built by the British. There were Israeli patrols along that horrible, soup green little river, the Jordan. There were machine guns mounted at the place where John the Baptist is said to have poured the water over Christ. The huge refugee camps were almost empty and silent except for the sound of Cairo radio coming out of shuttered houses. The winter villas of the rich Jordanians were locked or occupied by tired Israeli soldiers. And the Allenby Bridge lay, broken backed, dipped in the water near the place where Pope Paul was nearly pushed into the river by enthusiastic photographers during his visit to Jordan and Israel. If Sinai was terrible, all this was drab.

But there was still the battle for the Syrian Heights. This for the Israelis had none of the elation that sustained them in the clean sweep through the desert or in the undreamt of capture of Jerusalem. But here there was something close to hatred. The Syrians, the originators of Arab nationalism, had for long been their most bitter and eloquent enemies. They had tortured their prisoners. (Three of these are still in mad houses.) It was their alarm and appeal to their Arab brothers that had caused President Nasser to move, because they believed the Israelis planned the capture and destruction of Damascus.

They were superbly fortified along the rim of a steep escarpment that overlooked that other part of the Jordan river north of Lake Tiberias. It is a line of sudden hills as dramatic as the Yorkshire escarpment above Thirsk. And from this, from these lines of fortifications and from deep set concrete bunkers, they had for years shelled the Israeli settlements in the villages below in a pointless and desultory manner. Here the settlers were longing for war. Their fishing boats had been fired on from the shores of Lake Tiberias. The border kibbutz had been eroded by skirmishes and by U.N. supervised deals that always seemed to end with another field abandoned to various biblical weeds. And here the Israelis just slammed up the escarpment, through minefields and the wire and fought in the bunkers. They stopped within a day's hard drive of Damascus. It was theirs for the taking, but they decided that such a prize would be too complicated and they accepted the cease fire.

It was an astonishing war, but the peace that followed it surpassed understanding. There was no exultation, no drinking, no dancing in the streets. There was instead a reverential and incredulous turning towards Jerusalem. It would be hard to exaggerate what this charming mediæval city means to Jews. "If I forget thee, O Jerusalem, let my right hand lose its cunning." They end the annual household ceremony of the Passover with "Next year in Jerusalem". Theirs has been a conscious unassimilated exile and this place from which they have been excluded for 20 years, which they have not controlled since the First Revolt two thousand years ago, this is an essential part of a religion which is bound up with a land as well as a God, and it occupies a place higher, far higher, than any physical thing to a Christian. In an inexpressible way it is an expression of God.

At first they were not allowed in. They stood at the Mandlebaum gate, near the wide roof they had built to shelter their somewhat acid farewell to Pope Paul, the time he defended the record of Pope Pius XII. These were the orthodox, black coated, ringleted, pale of face, ferociously intolerant and an intolerable nuisance to a modern state, but saints if the observance of the rules and standing orders can compose sanctity. And then they just seeped in, these wide hatted, 19th century looking figures, creeping through the ruins, walking through minefields, indifferent to the orders of soldiers whose authority they do not recognise since, there being no Messiah, there can be no State of Israel.

The old city did not look different. The Arabs were helpful, ready to sell a rosary or a bottle of coke or show you the way to any of a hundred assorted shrines. Priests still walked about dressed as for the streets of Rome. But at the Dome of the Rock, where Mahomet leapt up to heaven on his horse and where Abraham toyed with the idea of sacrificing Isaac, the soldiers were in charge. The vast stone platform was empty except for humbled and wandering military and a huddle of prisoners. The great polychrome mosque glowed like a biscuit tin in the sun. This platform was the site of the Temple. The Orthodox Jews even now will not set foot on it. And through a wicket gate there are stairs that lead down to the Wailing (or West) Wall.

Here there was only an alleyway in front of a towering wall of rough stone that had been the foundation of Solomon's and Herod's temple. They had pulled down the *pissoir* set up by the Arabs against their only Holy Place. And it was crammed to danger point and men, soldiers, bourgeois, orthodox, crowded down the stairs with an elation that seemed to signify that this was the supreme, the unrepeatable moment of their lives—even if they had never seen the inside of a synagogue.

There is nothing very beautiful about the Jewish ritual. The prayerful gestures are ugly, the phylacteries are grotesque, the language is, of course, incomprehensible to me and the music undistinguished. Here, all with their heads covered, they crowded to touch the wall and bury their faces in its interstices. Occasionally a rabbi, beside himself, would blow an odd little blast on a ram's horn. And once, while I was there, a young soldier running and shouting down the worn steps was shot by a sniper. He collapsed into the arms of comrades like a military rendition of the Deposition from the Cross and they carried him away. But there was no panic, no shouting, they still pressed towards the wall. Now and again there would be a burst of ferociously gay singing, for Judaism is an ecstatically happy faith, despite its sober clothes and melancholy words. It was one of the strangest things I have ever seen.

Walking through the alleys of the old cities, I made my way to the anciently battered Sepulchre of Christ. Untouched, its little courtyard was empty. The scaffolding still held it up—a monument to the inability of Christians to agree even upon a restoration fund.

Now that the city, at least for the foreseeable future, is Israeli, they

are having a hard time. The Israelis from Tel-Aviv and the tough farm settlements are crowding in their tens of thousands into the city of their prayers and dreams. Most of them have never been inside a church before. There is no church in Tel-Aviv and the whole gamut of Christian symbolism is a little offensive, even to the majority, the non-believers. Traditionally they may not mention the name of "false gods" nor enter any place where they are worshipped. The crosses of crusaders scratched on pillars and walls, if they mean anything, mean massacre. They are bewildered and a little hostile. They tend to wear their hats inside—you may be beaten up if you don't do that at the Wall. They have been known to light cigarettes. Someone has whipped a gold halo from out of the Russian *adieu*le of the sepulchre itself.

But the day I went there, it was all very still. Within the shadows of the church there was a group of Orthodox and Franciscan priests peering out. Some Israeli soldiers stood around outside, guarding the tomb. They would not let me in. I said I was a Christian. I said I wanted to say my prayers. Their orders were absolute, no-one in until further orders. I began one of those contrived and towering rages with which journalists sometimes get their way when all else fails. And then I packed it in. This, I thought, in the courtyard by the tomb of the man who might have murdered Becket, this is their turn. And I went away.

*I rejoice because they say to me,
"we will go up to the house of the Lord".*

*And now we have set foot within your gates,
O Jerusalem—
Jerusalem built as a city compacted,*

*A city to which the tribes go up,
the tribes of the Lord,
according to the decree for Israel,
there to hymn the name of the Lord.*

*For there stand the seats of judgment,
seats for the house of David.*

*Pray now for peace upon Jerusalem!
May those who love you prosper!*

*Peace be within your ramparts,
and repose within your towers!*

From the Gradual Psalm, 121 (122).

TOO MUCH TALK ABOUT THE CHURCH?

by

MERIEL TREVOR

The author is known for her fine work on Newman and the Oratorians, both Italian and English. She is less well known as a novelist and a poet—how many of us have read her "Midsummer" and "Midwinter"? Her latest book, "Pope John in his Time", is to be reviewed in the next JOURNAL: the last JOURNAL carried her article "Post-Conciliar Problems: 1870 and 1967", an authoritative comparison. She has just completed a further novel, using material researched for her study of St Philip Neri, written in the interim between writing articles on the Church for us! Here she has picked up a correspondent in the Summer JOURNAL (p. 214), who holds that where Paul spoke to the Ephesians of Christ and the Church in a ratio of ten to one (we are in an age of measurement, even computerising the Gospels), we have now virtually reversed the ratio, making ourselves community-centred instead of Christ-centred: here this charge is answered.

Is there too much talk about the Church these days, in proportion to talk about God and Christ? One of your correspondents has compared the percentage unfavourably with St Paul's priorities in his epistle to the Ephesians. And after reading some of the theological journalism on "community" by young Catholics unable to keep their tempers with their religious fathers, one knows what he means. Nevertheless, speaking from aunt status (between young and old) perhaps I may suggest that there are good reasons for talking about the Church now, even if all that is said is not sensible.

Why now? Why was the recent Council concerned with the idea of the Church throughout its deliberations? We might do worse than consider the theory of development of doctrine, as Newman, a pioneer in this field, called the historical process of formulating the essential ideas of Christianity. People accepted the theory—Newman himself was surprised how quickly it was accepted, and not best pleased when excited infallibilists misused it to justify their extreme papalist opinions. But the theory seems to be used only to explain the past. Do we imagine, like some evolutionists, that perfection has arrived with ourselves and that the future can hold no improvement?

Newman evolved his theory by brooding on the history of the early Councils, and after the vicissitudes of the First Vatican Council he insisted that another Council would correct its imbalance, and that the definition of 1870 needed time for assimilation. Time was important, but so was discussion, and he deplored the lack of different theological schools, the give and take of legitimate argument. He would be delighted at the freedom of speech which has been the unexpected result of the Second Vatican Council—though he might be surprised that we have had to wait so long for it. He died after the first decade of Leo XIII, when it seemed the tide

had turned, and he knew nothing of the false start of Modernism and the disastrous anti-Modernist reaction which for so long has retarded the pace of true development.

But, granted that we can now discuss everything freely, why do we find ourselves talking about the Church? Why are Christians directing so much attention not simply to what they believe, but the community in which they believe it? Many lines converge here: I can mention only a few.

There is the external reason that many Christians have now realised what a few saw years ago, that they are living as a minority in a world which does not accept the Christian view of man's destiny. Even in Europe the indifferent seem to outnumber the committed. In the age which really died in 1914 the Church was part of the landscape of society, represented by its hierarchy, as the State was represented by the government. Within this landscape each person lived his individual religious and political life. Church communities, in violent rivalry, nevertheless took the situation for granted. World wars, communist revolutions and technological advance have altered this landscape so much that Christians are forced to reflect on their origins. And so we begin to wonder what the Church is.

There is another reason for the change of focus and this is the difficulty of belief at the present time. It is easy to lose your faith if you don't think about it, because Christianity has been made to look a very unlikely story. A favourite exercise nowadays with the funny men in the newspapers is to write comic pieces on the Bible, God and Jesus Christ. What is really mocked is a remnant of half-remembered stories, a Christianity expressed in nursery language or the images of a primitive cosmology. But why laugh at Christianity unless it is seen to exercise an influence? They do not laugh at anthropological solemnities about tribal rites in remote jungles. For that matter, nobody pokes fun at the beliefs of Moslems or Buddhists.

But when you have giggled your fill at the old man in the sky, you have not explained away the theology of the Trinity or the mystery of self-conscious personality. I doubt if these disbelievers could offer much proof that God does not exist; they simply assume his nonentity. Most of them appear to think that the universe should provide the evidence. (God as the cause of whatever we don't understand.) But, as Newman pointed out in the *Times* of 1841 (The Tamworth Reading Room), it never has and never will. It is not the nature of stars and elements which leads us most surely to belief in a creator, but the nature of man, with his rational mind discovering the rational order in nature, his knowledge of good and evil, his conscience approving the right. Still, dubious as are the proofs for the non-existence of God, the disbelievers have created an atmosphere which makes belief difficult for many. The ordinary Christian, who has lived inside his theological language, as he has lived in his church, without thinking about it, is caught unawares and feels both

angry and frightened. Christ himself seems suddenly surrounded by question marks: was he God? did he rise from the dead? did he even exist? The Gospels, some say, cannot be taken literally, or as a true historical record. Then where are they to find the answers? In the Church.

The Church is the witness to Christ; he can never be found without it. No Church, no Christ; that is the historical fact, and no one can evade it. Millions since the Reformation have found him in the Bible—but the Bible is part of the Church. In this sense, all Christians are "in" the Church—which is not to say the Church is simply "all Christians". And if we come to Christ, however indirectly, through the witness and teaching of the Church, he comes to us most directly through the sacraments. In him Wisdom and Life are one. Is it surprising, then, that in an age when many find it hard to believe in God, we meditate on the nature of this historical community where we meet Christ, who is the image and revelation of the invisible Father?

But when we come to the Church for the bread of life, which we always receive, don't we sometimes get mouthfuls of grit as well? Christians must always be ready to eat humble pie, but does it have to be made of the "dust from the throne of Constantine" which John XXIII was so eager to blow off the chair of Peter? Perhaps it is this kind of critical talk about the Church which people dislike, and of course it can be too destructive. Yet there is criticism implied in the Council's decrees, as we heard it expressed in St Peter's, and we must not shirk the effort of discrimination necessary if we are to carry out the reformation and renewal which is demanded of us. Trent's reforms, useful in their day, would never have succeeded if it had not been for the few great saints and many good hardworking people who rose to meet the challenge of that chaotic time.

Generalisations are easily accepted and as easily forgotten; let me instance the problem of authority, which is crucial to our situation. As Newman said long ago, we believe in Christ on the authority of the apostles, and the Church is the continuing manifestation of the apostolic community, with authority to proclaim the Gospel and to decide what is and what is not an authentic proclamation. In this sense, authority is essential to Christianity—and not merely to Catholic Christianity. We often hear laments today that "authority" is no longer respected—the authority of father, Pope, God himself, is rejected. And this is said in an age when the authority of scientists is so great that even their opinions on God are listened to with reverence!

No, it is not "authority" which is repudiated, but authority based solely on *power*. Authority based on *knowledge* commands great respect. So does personal authority based on love for others; this was the source of Pope John's popularity and influence. Fathers and Popes may have lost *power*, but should they regret this? God is, of course, all-powerful, but Christ, who came to reveal the Father, did not show us an image of power but of love. He took the lowest place; he washed the feet of his followers. He exercised no power in the world, though he faced its rulers fearlessly. As far as the world was concerned his mission was a failure and he died in

ignominious death. His resurrection was made known only to his friends and their mission was to continue his mission: to teach all nations the good news of God's love. Even the life he gave them was given through a commemoration of his act of self-sacrifice. When we think how Christ exercised his authority and then consider how worldly ideas of power have so often misled Christians, can we doubt that John XXIII was right when he said, "We must come down from the throne"?

Finally, I think there is an internal, or psychological, reason for thinking about the Church now. The Nicene Creed reflects the talking points of the early centuries on the Trinity and the Incarnation; the coda on the Church is sketchy and contains no reference to the Eucharist. This is not because Church life was unimportant or undifferentiated then, but because it was taken for granted. It was natural that the revelation of God through Christ should be the first object of reflection; that the sacramental life should later occupy attention was equally natural and I think it follows that thinking about the Church should develop as men become more conscious of their own social nature and its implications. This process has in fact been going on for some time, but in a somewhat erratic way. I think myself that the movement to define the papal power and the Marian definitions and devotions are part of it (Mary is a figure of the Church and doctrine about her is a method of thinking out the nature and destiny of human beings); but these developments in what Newman would have called the regal and sacerdotal (devotional) functions of the Church have been badly unbalanced by the deficiency in the prophetic office, the thinking, teaching, inspirational life of the Christian body. The Council has not initiated the new movements in theology, but it has blessed them, and directed them towards the pastoral ideal of service. Already a reorientation of our ideas about the position of the Pope in the Church and of our Lady in the economy of redemption is beginning, alongside the deeper probing of New Testament teaching on the Church itself.

It has suddenly become evident that thinking about the Church and about the faith held in the Church is no longer exclusively the task of theologians; a large number of Christians (though no doubt still a minority) have reached the point where this self-conscious reflection and personal decision has become a necessity. Hence the criticisms, sometimes harsh but often acute, of institutions and discipline long accepted without question; hence the sometimes startling reinterpretations of dogmatic statements, the liturgical and social experiments; hence, too, the fact that young people are reluctant to commit themselves to ways of life which do not seem to them relevant to the immediate situation. This unrest is bound to upset people who are content with what they have, but I see no reason to be afraid of it, or angry. Time will sort out sense from nonsense more surely than attempts at repression or anxious appeals for a kind of conformity no longer possible since we listened to the world's bishops arguing, under the guidance of the Holy Spirit, in Rome.

Certainly we must cultivate patience with each other; and should we not also be ready to respond to the Spirit?

SCIENTIFIC MASTER *versus* PIONEER

by BERNARD TOWERS

The two undoubted prophets of our age are Newman redivivus and the Jesuit Pierre Teilhard de Chardin. Ten years ago the first was receiving careful attention in Germany but went unhonoured in his own country; while the second went unheard of outside his own country, and deliberately silenced in it. Now they both vie for space in every serious Catholic periodical. Père Teilhard was introduced to the English public by Sir Julian Huxley in 1950, and two years later the prime assault upon his integrity as a scientist and respectable thinker was made by Professor (now Sir Peter) Medawar in *Mind*: this severe review of "The Phenomenon of Man" was republished in the *JOURNAL* of October 1956, pp. 366-73. On hearing of this, Dr Bernard Towers, of Jesus College, Cambridge, Chairman of the Teilhard Association of Britain and Ireland, at once offered us his own considered reply, delivered on the Third Programme and subsequently published in the second issue of *The Teilhard Review*. Justice demands that the *JOURNAL*'s readers should see also the counter-attack.

It is a fitting place to draw attention to the Teilhard de Chardin Association; Hon. Sec. Mrs. K. Croose Parry, 3 Cromwell Place, S.W.7. Its membership is an annual 2 guineas, with a student rate of 1 guinea. Its aims are to promote critical study of Teilhard's works; to foster inter-disciplinary debate among the sciences and the humanities, developing the implications of Teilhard's thought in science, philosophy, theology and wider fields, especially educational, sociological and political. It hopes to be a clearing-house of Teilhardian international scholarship, by means of its growing library, conferences, colloquies, study groups, and dissemination of bibliographies. *The Teilhard Review* has appeared steadily each half-year since the Summer of 1966 at 5/- a copy. A booklet on the Life, Thought and Significance of Père Teilhard by Dr Towers is available from the association at 6/6. Books have been published on the great Jesuit in every year since 1960, the latest being by a fellow French Jesuit, who in his own time has felt the curb of official silencing—Henri de Lubac, "The Religion of Teilhard de Chardin" (from the French), Collins, 1967.

It is just over five years since the publication of Teilhard de Chardin's book "The Phenomenon of Man". At about the same time, the fifth volume of his collected works appeared in France: this has recently been translated and published here as "The Future of Man". The title is familiar; it is the one Dr P. B. Medawar chose for his distinguished Reith Lectures—and it was while those lectures were being broadcast, in the closing months of 1959, that "The Phenomenon of Man" attracted widespread notice in this country. Medawar later emerged as our chief critic of Teilhard, and I cannot help feeling, in the light of subsequent events, that one sentence from his concluding Reith lecture¹ has a special significance.

Medawar was here at last embarking on his title-theme, having spent the first five lectures emphasizing, with a wealth of illustration, the fallibility of statements about the future. He introduced the discussion with these words: "The attempt must be based upon hard thinking as opposed

¹ *The Listener*, 24th December, 1959.

to soft thinking; I mean, it must be thinking that covers ground and is based upon particulars, as opposed to that which finds its outlet in the mopings or exaltations of poeticistic prose". That the Reith lecturer had Teilhard in mind became fairly obvious when, some twelve months later, his famous (or notorious) attack was published. The January 1961 issue of the philosophical journal *Mind*, contained no fewer than eight pages of dazzling invective, under the heading "Critical Notice of 'The Phenomenon of Man'". Rarely if ever can that staid and erudite little journal have bristled and sparkled with such a display of verbal fireworks.

"Mopings or exaltations of poeticistic prose" (a hard-hitting expression in itself) now gets even more punch as "tipsy, euphoric prose-poetry". The article was full of clever phrases of this sort. As entertainment it was undoubtedly first-rate. If some of us regretted Medawar's indulgence in what could with justice be described as highly emotional parody, there were others who thought it a particularly fine piece of debunking.

One might regard this sort of criticism, by a scientific particularizer, of a scientific generalizer, as only a variant on that fierce battle described by Ved Mehta, in his "Encounters with English Intellectuals"²—the battle between what he calls "dry-biscuit" historians and their "plum-cake" colleagues. But we must be careful not to draw too close an analogy. Science tends naturally to be a "dry-biscuit" subject. Teilhard was as dry and particular as anyone could wish in more than 150 scientific papers published during his career. His plum-cake has some pretty hard, dry bits in it, too. It is significant that biological scientists of the eminence of Thorpe in this country, Piveteau in France, and Dobzhansky in America regard Teilhard as a seminal force of great significance to science. Ved Mehta, having surveyed the battlefields in history and philosophy, concluded that "unless a philosopher finds for us an acceptable faith or synthesis . . . we remain becalmed on a painted ocean of controversy". But to be effective for our civilization such a synthesis must, it seems to me, be firmly rooted in the natural sciences. And I think that Teilhard de Chardin provides the necessary basis.

Medawar subsequently enlarged his attack, in his 1963 Herbert Spencer lecture,³ to embrace all those who have been what he calls "system-builders" about evolution. Spencer himself came in for some pretty severe comment, but, as was perhaps only right in the circumstances, he got it in a kindly if somewhat patronizing way. He is represented as a sort of Victorian fuddy-duddy, chugging along in what Medawar regards as "steam-philosophy". With a reference to the *Mind* article, Teilhard is now contemptuously dismissed in these words: "Teilhard, on the contrary, was in no serious sense a thinker. He had about him that innocence which makes it easy to understand why the forger of the Piltdown skull should have chosen Teilhard to be the discoverer of its canine tooth". Medawar's mission appears to be complete, his adversary utterly routed. But can it really be as simple as that?

² Waldenfeld and Nicolson, 1961.

³ Onwards from Spencer: Evolution and Evolutionism, *Encounter*, September 1963

The works of eminent scientists, like those of eminent men in other fields, fall into one of two categories. There are the works of the pioneers and the works of the masters. Both are essential, for they are wholly complementary. I intend no slight to either in saying that Teilhard is unquestionably a pioneer, and that Medawar is one of today's masters of science. And I do not want to suggest that a man may not be partly both. But the advances made by a master—and they are often big and important ones—are always in limited fields, and they fall within the accepted framework of ideas. And of course a pioneer, if his work is to be of any value, must first acquire mastery over his subject. We are not surprised, perhaps, that in the more subjective disciplines like painting and architecture, poetry and play-writing, pioneers should meet with criticism from masters, and this even when the innovators are genuine—for the whole business is open to self-deception and to fraud. But people seem to think that in science, at any rate, everything is so objective and logically controlled that even big jumps always come about smoothly, and are accepted in gentlemanly fashion. The myth that science works through a wholly inductive process of reasoning has long since been exploded by Popper, Braithwaite, and Polanyi. Nevertheless, when we think of the heated reactions which have greeted new scientific insights, as for instance with the Copernican and the Darwinian controversies, we tend today to think of the conflict as being, throughout, between scientists on the one hand, representing (to some people at any rate) forces of light and progress, and theologians, philosophers, and literary men on the other, representing forces of darkness and ignorance.

But it does not really work like that. The initial opposition to Copernicus and Galileo came not from theologians but from university professors, master astronomers and mathematicians, the scientific establishment of the period. So too with Darwin. When his book was published in 1859 it was no less a person than Professor Sir Richard Owen, the most knowledgeable anatomist of his day and a distinguished pillar of academic society, who was behind what William Irvine⁴ called "the venomous and confused counter-attacks" against the theory of evolution. Darwin himself says in his autobiography that he felt his ideas would not be tolerated by entrenched scientific orthodoxy. In the event he was wrong in his judgment of the climate of scientific opinion. Evolutionary ideas had been floating round long enough to ensure that some scientists would speak out in his defence. But Darwin was right to fear the masters. When any discipline has at its disposal a large corpus of established knowledge, it is virtually certain that the outlook of most of its leaders will be, in important matters, reactionary. When new concepts show great daring and originality, then conflict, often with high emotional content, is the rule.

So pioneers in science must always be prepared for harsh criticism from their fellows. As Sherrington,⁵ both master and pioneer in neuro-

⁴ *Apes, Angels and Victorians*, Weidenfeld and Nicolson, 1955.

⁵ Quoted in *Sherrington: Physiologist, Philosopher and Poet*, by Lord Cohen of Birkenhead. Liverpool University Press, 1958.

physiology, drily remarked when consoling a colleague who had suffered abuse: "Why, in science we put up an Aunt Sally and say, 'Here, a penny a shy!'" It requires courage to put up for attack the truly creative hypotheses which mark big scientific advances. Teilhard was sufficiently advanced in self-knowledge, and in rigorous self-honesty, to speak of his international reputation as a master of his scientific discipline, as constituting a "platform" from which he hoped to get a hearing for his creative thinking. The scientific honours he received in his lifetime, and the obituaries that appeared in the professional journals, are sufficient guarantee of the soundness of his platform.

The fundamental pioneering achievement of Teilhard was to make sense out of the two most famous, but apparently contradictory, scientific ideas to come out of the nineteenth century: the theory of biological evolution on the one hand, and the second law of thermodynamics on the other. The real implication of a world picture derived from these two concepts was never, perhaps, better expressed than by Sherrington in 1937:⁶

"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 toward 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."

In his lectures on "The Two Cultures", Lord Snow⁷ charged the literary camp with ignorance of science in general, and of the Second Law in particular. It may be true that few arts dons could quote the law with strict accuracy and economy of expression, but it is a fallacy to think that it has not been fully understood by the literary world, or that it has not had a profound impact on the literary culture of the last half-century. The eighteenth and nineteenth centuries quietly gave up the idea of personal immortality because they were fascinated by the idea of progress. The reward for endeavour was the betterment of mankind and all the high humanitarian ideals that that gave rise to. For a time the theory of evolution appeared to give scientific support. Unhappily, in the latter part of the last century biological theory fell into a decline, precisely at the time when the physical sciences were in the ascendancy. The Second Law, or Law of Increasing Entropy, began to dominate the minds of those who had the courage to take it seriously. The idea that because of the very

⁶ In *Man in His Nature*, the Gifford Lectures 1937-8. C.U.P., 1941.

⁷ The Rede Lecture, C.U.P., 1959.

nature of things the only possible ultimate future for man is annihilation, has crept like a paralysis through our culture. Some of the less discerning, especially among scientists, may still prattle on about scientific progress and the like. The literary culture has understood more clearly, and grasped more honestly, the real implications of Sherrington's scientific world picture.

Important writers in modern literary and philosophical movements have accepted this profoundly pessimistic vision as the true one. Mankind as a whole is a dead duck. Significance must be sought, if at all, in analysis of the isolated individual—and this at a time when the individual, once he has arrived at his own most certain death, is looked upon as no more than a bag of bones undergoing the much more probable process of thermodynamic decay. Much existentialist philosophy, and many of the anti-social and anti-humanist attitudes in modern literature, can be accounted for, in part at least, by considerations such as these. We have been led astray by the inadequate scientific understandings of the past.

Schrödinger, the great physicist, spoke of an older scientific attitude in his posthumous book "My View of the World":⁸

"Call to mind that sense of misgiving, that cold clutch of dreary emptiness which comes over everybody, I expect, when they first encounter the description given by Kirchhoff and Mach of the task of physics (or of science generally): 'a description of the facts, with the maximum of completeness and the maximum economy of thought'; a feeling of emptiness which one cannot master, despite the emphatic and even enthusiastic agreement with which one's theoretical reason can hardly fail to accept this prescription. In actual fact (let us examine ourselves honestly and faithfully), to have *only* this goal before one's eyes would not suffice to keep the work of research going forward in any field whatsoever."

I am reminded of Teilhard's words:⁹

"If progress is a myth—that is to say if, faced by 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."

Sherrington resolved the dilemma to his own satisfaction by adopting a Cartesian dualism of mind and matter, a philosophy which I venture to think will never again capture the imaginations of the majority of men. Schrödinger solved it with what is to me a retreat into an eastern vision of mind as the unifying, and indeed unitary, principle of all that is real.

Medawar himself looked at the problem—somewhat sketchily, as he admits—towards the end of his Herbert Spencer lecture. One thing he concluded was that we really need different kinds of language to deal with the concepts proper to biology and those proper to the thermodynamics. One thinks at once of Teilhard's brilliant pioneering neologisms, such as

⁸ C.U.P., 1964.

⁹ *The Phenomenon of Man*, p. 233.

"radial" and "tangential" energy, phrases devised precisely to meet some at least of the difficulties.

Of all the original hypotheses invented by Teilhard, the central one is that which he stated as the "Law of Increasing Complexity-Consciousness". According to Teilhard, to see in matter *only* a fundamental tendency towards increasing randomness, and to explain away all evolutionary phenomena as the chance play of currents and eddies in the stream of entropy, is to blind oneself to another trend in nature for which research in the last few decades has produced overwhelming evidence. Over a period of at any rate many hundreds of millions of years—and that is a period of time which on any reckoning cannot be explained away as a minor current or eddy—there has been a steady increase in the complexity of the stuff of this world. Together with this "complexification" of matter there has been a steady rise, not only in the number of conscious elements in the world, but also in the levels of consciousness they have attained. The system holds together, because higher levels always depend on lower levels of organization being adequately represented.

Teilhard defines consciousness as "the specific effect of organized complexity". One can quote individual examples (though they are relatively rare, except on time scales too small to be significant) where the trend appears to have been halted or even reversed. This is not orthogenesis in the old, suspect sense. But it is less perverse, and a good deal more rewarding, to regard these reversals as currents and eddies in a stream leading towards increased consciousness than to argue, as before, that human self-consciousness, for instance (the highest level so far achieved), is no more than a chance epiphenomenon thrown up in a particularly confusing eddy in the stream of increasing entropy. Teilhard takes an historical view of the world, as only an expert geologist and palaeontologist can. He backs his law with a wealth of scientific evidence—despite its Gallic mode of expression. It is founded on local observations; that is to say, on observation of the world in which we live. But there is a degree of generality about it that makes it applicable to matter anywhere in the universe: and this, I submit, is characteristic of a really great pioneering concept. Certainly no one could predict how what he calls the internal propensity of matter to unite, to become more complex and therefore more conscious, would manifest itself in particular circumstances. But the theory obviously allows, for instance, for the probability—indeed virtual certainty—of intelligent beings on other planets. It has relevance to proven phenomena in the field of extrasensory perception. It could give a reason why experts in the modern science of cybernetics could in principle devise electronic computing machines sufficiently complex to be able to solve problems of their own devising, problems beyond the power of individual men to devise. These phenomena would be for Teilhard still further elaborations, wholly to be expected and desired, of what he called the noosphere or "thinking layer" of the world.

In a talk in the Third Programme¹⁰ some months ago it was suggested

¹⁰ "Progress and Hope", by B. H. C. Wormald, *The Listener*, 9th April, 1964.

that the importance of Teilhard lay in the fact that he had given back to man the virtue of hope. The speaker recalled the myth of Pandora's box, and found a source of strength, which one applauds, in reflecting that this was the only virtue that Pandora managed to save for man. But I think that he did Teilhard rather less than justice. The Law of Increasing Complexity-Consciousness is far more than an unreasoned hope for the future. The law is scientific in the real sense, that is, open to verification. If it is tested and found to be valid, and if its implications are accepted, then the ultimate physical death postulated by the second law of thermodynamics will be seen to have lost its sting.

When new pathways have been cut by a pioneer into the jungle of ignorance that surrounds our little human clearing, the masters in the community can do one of two things: they can either sit tight in their well-cultivated civic gardens, and try to persuade other members of the community to ignore the benighted traveller, with his tall tales of what lies beyond the pale; or they can listen to him, even go with him some distance, help to clear the weeds, straighten the paths, and enlarge the area under cultivation. This is the only way, in fact, that science and civilization have ever advanced. There are signs that this century will do for Teilhard de Chardin what we are still doing for Darwin. Teilhard himself, at the end of "The Phenomenon of Man", says: "I may have gone astray at many points. It is up to others to try to do better". Dobzhansky ended his recent book, "Mankind Evolving",¹¹ with a quotation from Teilhard which reads, in Dobzhansky's own translation, as follows:

"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. And I shall leave it at that."

¹¹ Yale University Press, 1962.

Within its depths I saw ingathered, bound by love in one mass, the scattered leaves of the universe: substance and accidents and their relations, as though together fused, so that what I speak of is one simple flame. The universal form of this complex I think I saw, because as I say this more largely I feel myself rejoice.

DANTE ALIGHIERI, *Il Paradiso*.

A SPIRITUAL AENEID: LAURENCE EYRES, 1892 - 1966

by

BARNABAS SANDEMAN, O.S.B.

PERHAPS few of the pupils who profited by the scholarship and patience of Laurence Eyres saw much of the heroic character and acuteness of mind concealed by the gentle pedantry and precise courtesy that he presented so unassumingly to his friends; for the formality and reserve of his manner did nothing to reveal the brilliance of mind, the remarkable fortitude, the stern experience and the Christian charity that made him a man of note.

He was of the generation for which the spring went out of the year in the First War. He was born in Bath of a family prosperous in business and of Nonconformist connections, the eldest of a family of three; a much loved younger brother in the R.A.F. was killed on Armistice Day, and a sister still survives him. He went to school at St Edward's in North Oxford from 1907 to 1911, and then to Trinity College, Oxford, with a Classical Scholarship in 1913.

Perhaps it was to St Edward's in the first instance that he owed the Anglo-Catholic piety of his early life; he was to return there as a master for a year after he took his degree in 1920 and he always remained a most faithful old boy of his school, observing its celebrations and keeping up his connections with his special friends with one of those annual dinners of which he was such a persevering promoter. But it was at Trinity in the last year before the War that he found the guide and inspiration of his life in Ronald Knox, the young chaplain and Mods tutor who had been elected a fellow three years earlier. The Wednesday evenings over port and bananas, the "Spike Teas" on Friday afternoons and the more intimate circle, with its "apostolate of laughter and the love of friends", these were the occasions by which Laurence Eyres came to love and admire the tutor who was to be his tutor for life. These are the occasions vividly recalled in "A Spiritual Aeneid" and in Evelyn Waugh's "Life"; the occasions that caught the last glow of the setting sun and something of the glory "of the golden age of the Grenfells, Charles Lister, and Patrick Shaw-Stewart", of the young men who fell in the War a few months later and of whom Ronald Knox was already the sole survivor in the university.

Meanwhile there were weightier causes at work: Charles Gore, Bishop of Oxford; Darwell Stone, Walter Carey and Stuckey Coles at Pusey House, which attracted a small but regular congregation at Holy Communion two or three times a week; the Cowley Fathers, and especially Father Waggett—all these were names of which he used to speak familiarly. He was, in fact, deeply engaged in the Anglo-Catholic circle, with its strong, affective piety and the characteristic levity and wit that is such an odd mixture to those who have never known it from inside. The

atmosphere is reflected in the remark of an undergraduate after Ronald Knox's first sermon in Trinity Chapel: "Such fun! The new Fellow's been preaching heresy—all about Transubstantiation". The controversies were about ritual, ecclesiastical dress and "Kikuyu", a name that then suggested not the Mau-Mau but Anglican intercommunion with Non-conformists; about "Foundations" or "Some Loose Stones", "Reunion All Round" or "Absolute and Abitofhell". An Edwardian world in another sense, and a very long time ago; an insular world, of men at home only in one country, class and culture; but a very good world, generously gifted, extravagantly accomplished, highly privileged and earnestly Christian. Even fifty years later one could hear echoes of this world in Laurence Eyres' conversation: he still enjoyed the ecclesiastical wit (so different from the trenchant Roman wit of a Pio Nono or of a John XXIII) and a line from "Hymns Ancient and Modern" would recur to him as the just expression of some thought; as he looked forward to release from his last illness he wrote: "I remember singing a hymn in A. & M. with great gusto, which contains the lines

'And nightly pitch my moving tent
A day's march nearer home'

If it were in our hymn book I could sing it with even greater gusto now!"

It was in pre-war Oxford, then, that he read for Mods and was awarded a Second in the Schools, missing a First only because of the division of his interests. It was in this pre-war paradise of his first Long Vac after Mods, as he looked forward to the reading party at More Hall, that he received the shock of the declaration of war. Ronald Knox wrote to him on 14th August: "Is it too much, I wonder, to hope that you've resisted the temptation to be patriotic, and are going to do your duty instead, by taking Greats at the ordinary time? Heaps of Oxford people, even very unmilitary ones like Guy Lawrence, seem to be enlisting, and I think it's awfully fine, but I do think it's rather a waste for people who are really receiving an education—I suppose that means less than 2,000 people in the British Isles—to break it off in the middle like this. . . . The sort of questions one was asking, and things one was anticipating, are such a mockery to read now. Write to tell me if you're going to do anything rash: but don't do it". But of all the young men who a month before had hung on Ronald Knox's words, not one now heeded him; they were all "joining up" while Ronald made a solitary retreat at More Hall, praying alone for six hours a day and reading cheerful letters from his friends.

Laurence Eyres joined the Somerset Light Infantry as a private and almost at once was sent out to the disastrous campaign in Mesopotamia. Of this a survivor writes: "At the end of 1914 the Indian Government sent an expeditionary force to Mesopotamia. Without any clear policy or military objective, the troops were pushed forward. The administrators and the departments under them left the base at the port of Basra on the Persian Gulf in muddle and chaos. They starved the troops of supplies,

arms, stores and, above all, of transport and medical equipment. The troops advanced, winning battle after battle, but they advanced through a barren and hostile country, and their only line of communication was the treacherous and twisting Tigris river, until at last they met the main Turkish force before Baghdad. Here they were held up. Behind them were 300 miles of river communications constantly threatened by Arab tribes and guarded by only 300 men, a man to a mile. Forced to retire, they were caught in mid-air. They turned and stood fast in a bend of the river in the village of Kut-al-Amarah, and here they were surrounded, and, after a long siege, 13,000 officers and men were taken prisoners and marched away into captivity.

"General Townshend was in command in Kut and his handling brought him no credit. He made no correct summary of the available food supplies. He allowed 7,000 Arab civilians to remain in the town, and they acted as spies for the Turks and stole the food. A new force was sent from India to relieve him. He repeatedly telegraphed that his supplies were ending. The relieving troops were thrown into action piecemeal as they arrived in desperate attempts to save him, instead of being concentrated into one force and breaking through with one massed attack. When they failed, Townshend found more food. His communiés became jokes, and he did not inspire confidence among his men. As soon as the siege started he sat down and he lost his momentum. It was a long siege—one of the longest in history, 147 days in all; yet throughout it he never made one sortie or attempt to cut out. . . .

"Then came the final tragedy. Thirteen thousand officers and men surrendered and were driven by Arabs and Kurds under Turkish officers out across the Syrian deserts in the full blast of the burning sun up 2,000 miles to the Inner Plateau of Turkey.

"I came behind them. I was case-hardened to pain and horrors, but even now the memory of what I saw is a nightmare: my own men in columns that staggered slowly along, holding together to stand up because they were so weak: in rags; verminous: covered with sores: broken down with disease, malaria, enteritis, dysentery. Others crawling on all fours, and hundreds lying by the roadside waiting to die, so weak that often the jackals were gnawing at their feet before they died. And the inhuman Turks and Arabs beating, clubbing and looting them.

"Of the 13,000 who marched out of Kut only 4,000 remained at the end of the war." Laurence Eyres was spared this long march as he was

¹ The present authoritative historian of Kut, and the whole Mesopotamian Campaign of the Great War is Colonel A. J. Barker. His long study of 450 pages, entitled "The Neglected War" (in America "The Bastard War") is about to be published. He has provided a bibliography of nine pages from general and regimental sources. He has written a further book, now in proof stage, as a result of his researches into the Mesopotamian Campaign, "Townshend of Kut: a Biography of Maj. Gen. Sir Charles Townshend", to be published by Cassell. Colonel Barker writes from a considerable experience of the Middle and Far East: he is a graduate of the Quetta Staff College, and has seen service in Somaliland, Abyssinia, India, Burma and Malaya. He has already written on Delhi, Eritrea and the Suez Operation. (Editor.)

² H. C. Armstrong reviewing "Remembering Kut", by Dorina L. Neave, 1937.

too ill to leave at once, but he endured captivity for the rest of the war and did not get home until 1919. It is easy to understand why he was reticent about his war experience; and why he sought the cool climate of Finland or Scandinavia for his holidays. As he reached Kurnah on his way north by boat in a temperature of 130° in the shade early in the campaign, they were told that they had arrived at the probable site of the Garden of Eden; he heard a fellow soldier say, "Well, if this is the Garden of Eden, it wouldn't have needed an angel with a flaming sword to keep me out of it".

Laurence Eyres has left the following account of events after the fall of Kut: "The day before the surrender I was sent to hospital with cholera, and to judge from the fate of many of my comrades whom I had helped to bury during the past few weeks, I supposed that I should myself be joining them within twelve hours. However, it proved to be only a mild attack, and a few days later I began to mend. Meantime the Turks had entered the town, and all the men who could so much as stand were marched off to a camp nearby, and within a few days set out on a trek of over 600 miles to Ras-el-Ain, after a day's rest at Baghdad, whence by train they went as far as Samarra.

"For the officers, who went as far as Baghdad by boat, then by train and marched on till the next railhead was reached, a few ponies and mules were provided and donkeys for their kit, but the rank and file had no transport of any kind. When you remember that even the fittest man was reduced to a skeleton by long starvation and that the temperature in May rises nearly to 120°, and that the only rations provided were hard black biscuits and dates, and few of them, it will not cause as much surprise as it did to the Turks that 2,222 men never reached the end of that march. They fell by the roadside, some with a Turkish bayonet in their backs, to be stripped of what little they possessed by marauding Arabs, and then to be stripped again by jackals and vultures. Even those who finished the journey died by hundreds during the summer and autumn, and twelve months later 60 per cent of the garrison were dead.

"The sick men left at Kut were better off than the so-called fit men. One street in the bazaar had been commandeered for the hospital; there was just room for two patients in each shop. There must have been millions of flies in that bazaar. Flies by day made sleep very difficult and fleas by night made it quite impossible; those who could stand at all preferred to walk up and down the bazaar all night rather than endure torture from the fleas. I counted five hundred on my blanket one morning. The Turkish sentries helped themselves to such treasures as we possessed, especially coveting our water-bottles and our boots. I only saved my boots (for the time being) by never taking them off, though suffering from cholera.

"After ten days in the bazaar hospital, following the surrender, I was sent up to Baghdad by boat. It is about two hundred miles by water, but the boat stuck so frequently on the mud that the journey took ten

days. At one point we took on board a number of men who had fallen out from the march, but not one of them lived to reach Baghdad, where we arrived on the 20th May. At every village we passed the natives came out to jeer at us, and owing to the unforeseen delays the rations were exhausted before we reached the river city. Incidentally, someone stole my boots one night from under my head and I was faced with the prospect of a 400-mile march in gym shoes. Though we were in no fit state to appreciate it, from the river the approach to Baghdad is very beautiful. The Tigris is about four hundred yards wide and is spanned by a bridge. All the big houses and hotels and various consulates are built along the river front, each with a strip of garden running down to the water. Date palms grow in abundance, and towering over the houses could be seen the minarets of the mosques, all of which were tiled with mosaic of gold and blue."

But fortunately he never had to attempt that 400-mile march, for he was detained in Baghdad on clerical duties on behalf of the prisoners and served as interpreter with the Turks. At one time he was on the point of being sent by river boat to Basra² as part of an exchange of prisoners with the Turks, but (he writes) "an hour before the boat was due to sail, fifty of us (nineteen British and thirty-one Indians) were turned off the boat as not being sufficiently sick and ill". When a fresh outbreak of the prevalent illness occurred in the convalescent camp he was sent with about 600 others to the Orphanage belonging to the French Benedictine nuns; "before we had scarcely entered through the gates of the Orphanage," he writes, "showers of fruit, bread, flowers and cigarettes were poured through every window that could be reached by the kindly Christian neighbours, who threw them to us. Though this was soon stopped by the sentries, it was not before we had all devoured a good square meal, the first we had enjoyed for five months and more. For the serious cases the nuns brought in milk and invalid food. . . . The Turks were careful to humiliate us by making no distinction between British and Indian; in fact, after we landed, when I came up the Tigris by boat, we were indiscriminately distributed in the various hospitals."

Most of the Kut prisoners had left Baghdad in 1916, but there were one or two who had been left behind on account of ill health; among them was Lt-Col Spackman, I.M.S., who has recorded: "I found myself the only British officer in Baghdad, but I was thankful to find a British private named Laurence Eyres, an undergraduate, in fact a scholar of Christ Church College (*sic, sic*), Oxford. He was an amusing and cultured man

² If he had gone on this journey he might well have met Mr N. G. Appleby, who served first as Engineer and later as Captain of a number of boats on the Tigris from 1915 to 1919. As long as the Turks held Kut, these boats plied between Basra and Sheikh Saad, but after the re-taking of Kut by the British they went up as far as Mosul, carrying the wounded, the prisoners of war, rations and supplies of all sorts unharmed by Arab snipers from the banks. They carried a crew of fifty Indians who had to be controlled and directed in Hindustani. Mr. Appleby stayed on after the war to assist in the evacuation and did not finally get home to Yorkshire until New Year's Day, 1920.

and I was very glad to get him appointed as my orderly and allowed to stay at my quarters. So we were able to have great contests at chess as well as bezique to while away the time. Though he taught me patience, which has often solaced me since, we both shared my sole literary treasure, Major Riddle's copy of the 'Oxford Book of Victorian Verse.'

They made plans to escape together, but in February 1917 rumours of a British advance put an end to the opportunity. They were arrested, lodged in the military barracks and on the following day herded out of Baghdad on the 200-mile march up the Tigris to Mosul with all the prisoners that remained. They reached Mosul, after great hardships and many deaths, on the 25th of May. By the end of November, when all the patients had recovered or died at Mosul, Lt-Col Spackman succeeded in gaining permission to be repatriated; in fact he was allowed to travel only as far as Baghdad and he remained there throughout the winter.

Laurence Eyres was the last of the British prisoners to leave Baghdad together with Lt-Col Spackman in February 1918. They worked on the railway under German engineers and Turkish sentries further to the east; the work was hard, the hours long and the heat again became oppressive; once again Benedictine nuns (Germans this time) turned up and opened a canteen, but after a time the prisoners were forbidden to use it by the senior officer. At one point "a most extraordinary visitation took place a week after our arrival. In the middle of the night our camp was attacked by a wild tribe of men from the desert. They were not Mohammedans, but 'Devil Worshipers' of whom little is known. Our sentries were poorly armed and they ran away and hid in the bed of a stream. The German engineers, two doctors and about twenty more of the prisoners rushed to a wooden building, which served as a hospital, for shelter. The Bedouins lost no time in leaping over the low wall which surrounded the embankment, thrust their rifles through the windows of our building and kept up a rapid fire. At every moment we expected them to find the door, which had no lock, but they failed to do this in the darkness, nor had they the intelligence to kill us all by the simple process of sweeping the floor with their fire. After half an hour they disappeared as suddenly as they had arrived, leaving a German doctor killed and one of their men badly wounded.

"It was only with the greatest difficulty that the British doctor prevented the Turks killing him off in cold blood. He died a few days later, and had been too ill to be able to give any information of himself or the wild tribe he belonged to. We had a miraculous escape. There had been far greater numbers of those who attacked us than of the small party to which we belonged. We had heard hideous tales of these marauders' methods of killing the victims they captured alive."

As the summer heat grew more intense they suffered much from the heat and from plagues of flies and mosquitoes. In order to get to sleep during the great heat Laurence Eyres writes: "I used to get an Indian to pour buckets of water over me as I lay in bed under a sheet, and he had

to keep up this practice until I could hear the water dripping through the mattress on to the ground. But within ten minutes I became dry and was sweating hard, and if I had not fallen asleep in the meantime the Indian knew he had to repeat the process till I could manage to snatch a few hours sleep.

"As the work on the railway was completed, it was galling to join the marching parties who passed along from camp to camp and be compelled to work from sunrise to sunset for the Turks on the road, but as the summer of 1918 continued, though no news had reached us of the great events happening in Europe, we guessed pretty well that things were going badly with the Germans. Towards the end of the summer many of them made a hasty flight, and we were sent on to Gelebek camp."

On the 30th of October 1918 an Armistice was signed with Turkey, when the Young Turk Government had fallen from power and the leaders had fled. The finding and repatriation of prisoners was a slow business, and Laurence Eyres did not get home until the following year, perhaps because he stayed on to help with the administrative work.

After his return to England and recovery from these four years of terrible hardship, he was still a remarkably handsome young man and a distinguished athlete. At school he had played in both the XI and the XV, but now he turned especially to lawn tennis; he missed his Blue through a sprained ankle or something of the kind, but played later for Somerset and long remained a distinguished player. He went up to Trinity again and in a very different Oxford spent a final year in reading for wartime Greats. After a term at Shrewsbury, he went back to St Edward's to teach for a year. Mr Charles-Edwards, who remembers him at this time and was taught by him at Shrewsbury, writes: "He taught French to the History Sixth, a subject in which we were accustomed to be ostentatiously uninterested. I shall never forget his coming in to teach us for the first time, quite extraordinarily good looking, perfectly charming and immensely competent. We took to him immediately. Also we saw him playing cricket and fives with equal competence and distinction". At this time he lived in the New House where he was welcomed on the recommendation of his predecessor, Ronald Knox, who had lived there until Christmas 1916 and who gives in the "Spiritual Aeneid" an admirable impression of that society: "Of the junior masters at Shrewsbury," he writes, "I can honestly say that I never came in contact in all my life with a group of minds so original".

But he found that in the meantime Ronald Knox had become a Catholic and in his rooms at St Margaret's Vicarage in North Oxford he struggled with the problem thus presented to him for the whole of his last year before Schools. In July 1920 Ronald Knox wrote to him: "I should have thought you ought to precipitate a mental crisis before next September, i.e. before you take up any definite job. . . Surely what you want to do is to take yourself by the scruff of the neck and say ' . . . I mean by such and such a date, after prayer and reading what I can, and thinking

the thing out (not just brooding on it) when I can, to reach a DECISION. . . I do really think it's important because if you stifle the appeal of Grace it's hard to expect that you'll be given a second chance". Finally he was received as a Catholic by Fr Justin McCann in March 1921, and in September he joined Ronald Knox at St Edmund's; there they spent much of their time together, walking daily in the afternoons and sharing many interests. When the "lay boys" were separated from the "church boys" in 1922, Laurence Eyres became housemaster of Talbot House, and he kept up his connection with his boys by means of annual dinners until a year before his death; when he was already in hospital he was making arrangements for a dinner to be held in his absence. Though he perhaps saw less of the theological professors after he became so closely associated with the school, he always had a warm friendship for many of them, and spoke with especial affection and admiration of Dr Adrian Fortescue, Dr Flynn (later Bishop of Lancaster), Canon George Smith and Canon E. J. Mahoney.

After more than four years at St Edmund's he came to Ampleforth in January 1926 as a postulant, and was clothed for the novitiate in the following September together with Paschal Harrison; Fr Bernard Hayes was the Novice Master and the novices of the second year were Terence Wright and Edmund FitzSimons. Perhaps the restricted life of the novitiate was intolerable for a man of thirty-four who had known the enlargement of pre-war Oxford and the confinement of Kut. At any rate, after five months he abandoned the attempt, and returned to schoolmastering as Sixth Form Classics Master at Stonyhurst. In 1930 he came back to Ampleforth and remained with us till his death, with one interval of teaching at the Oratory and another of some months when he went back to Bath to look after his mother in her old age; all his friends were moved by his devotion to her and the labour he went to, in spite of great difficulties in finding help, to give her all he could in her helplessness. But the great effort of this time wore down his strength, and it was a much older man that came back here after her death.

In 1958, when the question of his retirement had arisen, he had become a *confrater* of the house; as the Letter of Confraternity says: "It is an ancient custom among the houses of our Order to admit to a share in their prayers and good works such worthy persons as by the devout profession of the Catholic Faith and the constant exercise of charitable works both edify the company of God's holy Church and are to their weaker brethren a support in the way of salvation". To this confraternity he was admitted on the Solemnity of St Benedict, together with the invitation to spend his retirement in the monastery; he accepted this suggestion with moving gratitude, and constantly referred to it with a satisfaction that sprang more from his own generosity than from anything we were able to offer him in the way of comfort or entertainment.

So for over forty years he was a familiar figure in monastery and school. As T. W. Melluish wrote in *The Times*: "In him the Classics have

lost a fine scholar, the Church a dutiful son, and the world a very lovable schoolmaster".

And, indeed, as a Sixth Form master he was in the highest class; his colleagues will not forget the careful and conclusive answers that he would give to some grammatical *dubium*, based on statistics and confirmed by quotations from Kühner; nor his conscientious correction of large numbers of IV Form papers: "I have given this boy 199½ out of 300, and this one 199; I wonder if you would decide which of them should have the prize".

There was no starry-eyed talk about the value of the Classics, though he once described how after reading the "De Corona" for the first time he shut the book saying to himself: "By Jove, that is good!" Perhaps he too was suspicious of "Enthusiasm"; or perhaps the connection between literature and life was something that for him, like many other things, lay too deep to find expression in words; he treasured his typescript of Knox's lectures on Virgil, but would never in his own name have hazarded such judgments of value.

Or were the Classics for him part of "The Art of the Crossword", in which he stood so high? For he was "one of the half dozen best solvers in the country", as he would sometimes say of a friend and as Ximenes has indicated in a recent work⁴ on the subject. It is clear at least that the "puzzle" element of translation in prose and verse gave him special pleasure. His attention was more for modes of expression than for noble sentiments, and a linguistic impropriety seemed to provoke his indignation almost as much as one of the sins crying to heaven for vengeance; a certain P.R. Officer of I.C.I. will remember what a time he had explaining away an advertisement caption: "We Want Ideas like a Tiger Wants Meat".

In the monastery, too, one misses his gentle courtesy and unobtrusive calm, so unexpectedly shattered in winter by sneezes that were more than portentous and seemed like some catastrophe of nature; for he began to feel the cold, and when one suggested that an open window was inconvenient for him he would admit that "if we were voting by show of hands, I should hold up mine for having it shut". In conversation he was always genial, never saying an unkind word of anyone, turning readily to grammatical topics or casuistry of a bizarre kind: "Do you suppose that when the Matrons have one of their meetings of an evening they look round at one another and say 'Are we a *quarum?*'" or "Suppose that a ship-wrecked mariner on a desert island remembered that he had made an inaccurate Income Tax Return, would it be his duty . . . ?" and so on. As T. W. Melluish has written: "he was a fine scholar, precise, wise and gentle, with such a broad and balanced outlook that his advice was constantly sought, even from his cloistered corner of the world, in many

⁴ D. S. Macnutt: *Ximenes on the Art of the Crossword*, Methuen, 1966. It was an immense pleasure to him to receive a copy of this from the author not long before his death, and to find not only that the book had been dedicated to him but also that it made generous acknowledgment of his services to the art.

matters temporal and spiritual". In him we lose a loyal and affectionate friend, so reserved that he was intimate with few or none, so charitable that he was the servant of all. His friendships were numerous and various, but always lasting, perhaps because he was so undemanding and let the rest of us make such heavy demands on him. The excursions and holidays that he used to arrange for our solitary lay brother, Matthew Francis, were characteristic; though it would have been hard to find a more oddly assorted pair, yet he would once or twice a year drive him in that ancient (and sometimes terrifying) little car to Whitby or Scarborough and spend a day with him that they both thoroughly enjoyed.

When he returned to Ampleforth from Bath after his mother had died and he had disposed of the family home, he settled down to the long labour of making a typed transcript of letters received from Ronald Knox over forty years, with a brief commentary to explain the allusions. He had already produced his scholarly edition of Knox's parodies, translations and verse in Greek, Latin and English ("In Three Tongues", Chapman & Hall, 1959), but he felt that this long and intimate correspondence should also be made accessible to future biographers and critics. However, this work became very laborious, for he began to show signs of serious arthritis and spent long periods in Harrogate undergoing treatment at the Baths. When asked how he was, he would answer "Pretty bobbish, thank you" and he managed to finish his transcript of the letters, but it was obvious that he was often in great pain. Towards the end of 1965 he became much worse and shortly before Christmas he was sent to hospital, and stayed in a variety of nursing homes and hospitals for eight months.

His illness was painful, humiliating and disfiguring. He endured the intolerable torment and helplessness of it with a dignity and gentleness, courage and consideration for others that were deeply moving to all who knew him or looked after him. This was possible only in the strength of his firm and simple Christian faith. In this strength he could, and did, offer his torment for others; in union with his Master he too became a man of sorrows and acquainted with infirmity. With a Bible, a "Garden of the Soul", a novel (rarely opened) and a crossword puzzle of impossible complexity he quietly awaited his end. To his satisfaction and ours he was able to return to the monastery for the last four months of his life, coming to meals in the refectory and seeing something of community life. He began to fail just before Christmas and died on St John's Day, the 27th of December.

May he rest in peace, and remember us as faithfully in a better world as he did in this.

Happiness is the full use of one's powers along lines of excellence, in a life affording scope.

ARISTOTLE; much quoted by President Kennedy.

AELREDIAN EIGHTH CENTENARY CELEBRATIONS AT RIEVAULX ABBEY

ON Sunday afternoon of 18th June, a large concourse of monks, clergy and laity—including many of the boys of Ampleforth—gathered to mark the eight hundredth anniversary of the death of Abbot St Aelred (on 12th January 1167; see the previous JOURNAL, p. 146-9). They came to the narrow valley of the Rye from all parts of Northern England in some sixty coaches and nine hundred cars, in parish parties or private family gatherings. By lunchtime the improvised car parks were filling up and the refreshment stalls were doing fair trade: by 6 p.m., as evening came on, the car parks were still quite full, as small groups sat round their vehicles having picnics. It had been a perfect day, even though for many who might have been there the Castle Howard "steam festival" had proved a more pressing counter-attraction.

The centre of the celebration was a Pontifical High Mass begun at 3 p.m. The sombre grey ruin of the abbey church, mostly that part which Aelred would never have seen (for it was too florid and ornately constructed for his austere time) had been transformed by platforms, carpeting, thrones, microphones, and a large temporary altar in the old choir. An electric organ of some magnificence stood at the foot of a corbelled pillar in what would be the south transept (though it was in fact the west, for the steep Rye valley has forced this church out of its proper orientation, and it runs north-south along the valley side). Wires ran off to the little cottage near the Galilee porch which serves as an Anglican convent. There the ministers vested, and the organisers had their sacristy.

The Mass began with a steady procession of monks and clergy behind a great silver cross, as swallows (or were they house martins?) swooped and swung in among the nave arches and lancet windows, as the congregation on the grass around sang the *Veni Creator Spiritus* and "Praise to the Holies". The Cistercian abbot of Mount St Bernard's Abbey was the principal celebrant, a white monk in the place once taken by Aelred at the altar. There were twelve assistant concelebrants, a significant figure reminding us not only of the Apostolic college, but of the dozen monks Abbot St William of Clairvaux brought to the virgin Rye valley in 1132, and the dozen monks who that same year left St Mary's, York, to become Cistercians at Fountains, and the dozen monks whom Aelred led off to

found Revesby in Lincolnshire ten years later. These concelebrants included two monks from Cistercian Nunraw (East Lothian), their abbot and their Fr Aelred; they included also monks of Mount St Bernard's and Ampleforth and two local parish priests, whose presence and that of the retiring Bishop of Middlesbrough (Bishop George Brunner), were eloquent token of the unity of the priesthood, monastic and secular, under its episcopal leadership—a compact church within the Church.

On a day which was all but cloudless, warm and stirred by a soft breeze not sufficient to blow a host off a paten, or a pall off a chalice, or a flame from a shielded candle, the Catholic and Anglican faithful of Northern England came to praise God for raising up Aelred and Rievaulx for our example. The sermon was preached by the Abbot of Ampleforth. His theme was love and suffering: suffering being the test of fortitude which unites us to the reality of the Passion, trying us as silver in the crucible of love. Aelred had been acquainted with infirmity for the last ten years of his abbacy, a cripple racked with pain, who despite what he had to endure never ceased to love his God and his monks even to the end. Walter Daniel, his biographer in 1170, recounts of his dying weeks that up to a hundred monks would congregate around his bedside, "so fiercely was he, who loved us all, loved in turn by us. Blessed is that abbot so deserving of love from his own. And Aelred himself counted this the blessing surpassing all others, that he should be chosen by God and men to be so fondly loved".

Perhaps the most moving moment of the day was the sight of individual priests, clutching their ciboria and led off by their red-cassocked servers, thrusting their way deep into the midst of the crowds on the grass, fanwise in all directions, to form islands of activity as they gave out the Body of Christ: the harvest was great and the labourers were not few.

*I find no terror in the hard mountain steeps,
nor in the rough rocks nor in the hollow places of the valleys,
for in these days the mountains distil sweetness
and the hills flow with milk and honey,
the valleys are covered over with corn,
honey is sucked out of the rock and oil from the flinty stone,
and among the cliffs and mountains
are the flocks of the sheep of Christ.*

ST BERNARD.

RECOMMENDED BOOKS

The subject of Marriage is to be held over until the Spring, when it is intended that the theme of some of the JOURNAL articles for that issue will be that.

This list is drawn up from advice provided by the Pierre Teilhard de Chardin Association. It does not list Père Teilhard's own writings, published by Editions du Seuil (27 Rue Jacob, Paris 6) and almost all available in English from Collins, Chapman or Herder. It is a list of other books and brochures obtainable in English, containing writings by Père Teilhard or text about his life and work.

WRITINGS ON PERE PIERRE TEILHARD DE CHARDIN, S.J.

- Teilhard de Chardin. A Biographical Study* by Claude Cuénot. Burns & Oates, 1965. 42/-.
- Teilhard de Chardin and the Mystery of Christ* by Christopher F. Mooney, s.J. Collins, 1966. 30/-.
- The Religion of Teilhard de Chardin (La Pensée Religieuse du Père Teilhard de Chardin)* by Henri de Lubac, s.J. Collins, 1967. 42/-.
- The Faith of Teilhard de Chardin (La Prière du Père Teilhard)* by Henri de Lubac, s.J. Burns & Oates, 1965. 30/-.
- Teilhard de Chardin: Scientist and Seer* by C. E. Raven. Collins, 1962. 25/-.
- In the Field with Teilhard de Chardin* by George B. Barbour. Herder and Herder, New York, 1965.
- Memories of Teilhard de Chardin* by Helmut de Terra. Collins, 1964. 16/-.
- Teilhard de Chardin* by Dr Bernard Towers. Lutterworth Press, 1967. 6/-.
- Pierre Teilhard de Chardin, His Life and Spirit* by N. Corte. Translation and Preface by M. Jarrett-Kerr. Barry & Rockcliffe, 1960. 15/-.
- The Convergent Spirit. Towards a Dialectics of Religion* by R. C. Zaehner. Routledge & Kegan Paul, 1963. 18/-.
- Teilhard de Chardin: The Phenomenon of Man* by John L. Russell, s.J. In *The Heythrop Journal*—Part I: 1:4 (1960); Part II: 2:1 (1961).
- The Principle of Finality in the Philosophy of Aristotle and Teilhard de Chardin* by John L. Russell, s.J. Two articles in Volume III, Number 4, October, 1962, and in Volume IV, Number 1, January, 1963, of *The Heythrop Journal*, Heythrop College, Oxon.

- Teilhard de Chardin: Some Aspects of His Thought* by P. G. Fothergill. In the Proceedings of the University of Newcastle-upon-Tyne Philosophical Society, Vol. 1, No. 3, 1964.
- Dialogue with Teilhard de Chardin* by O. A. Rabut. New York and London. Sheed & Ward, 1961. 8/6.
- Teilhard de Chardin: Pilgrim of the Future*. Edited by Neville Braybrooke. Darton, Longman and Todd, 1965. 6/6.
- Teilhard de Chardin—The Man and His Theories* by Abbé Paul Grenet. Souvenir Press, London, 1965. 21/-.
- Teilhard de Chardin Explained* by Joseph V. Kopp. The Mercier Press, Cork, 1964. 3/6.
- Teilhard de Chardin* by Michael E. R. LeMorvan. Pamphlet of the C.T.S. 6d.
- From Anathema to Dialogue* by Roger Garaudy, with an Introduction by Karl Rahner, s.j., and an Epilogue by J. B. Metz. Collins, 1967. 25/-.
- Biography of Pierre Teilhard de Chardin* by Robert Speaight. Collins, Oct. 1967. 42/-.
- Teilhard de Chardin: A Guide to His Thought* by Emile Rideau. Collins, Jan. 1968. N.P.
- An Introduction to Teilhard de Chardin* by N. Wildiers. Fontana, Jan./Feb. 1968. N.P.

It is intended in the next JOURNAL to have a section of the Reviews devoted to Teilhard de Chardin. Robert Speaight has agreed to review *The Religion of Teilhard de Chardin* by Henri de Lubac, s.j. Vincent Turner, s.j. (Senior Tutor of Campion Hall, Oxford) has agreed to review Robert Speaight's new Biography. Dr Bernard Towers, Chairman of the Association, has agreed to review Emile Rideau's *Guide*, expected next January.

A new series of publications, *The Teilhard Study Library*, is inaugurated on 21st October to coincide with the second annual conference of the Association. The general editors are Dr Towers and Rev Anthony Dyson (Chaplain of Ripon Hall, the Anglican College outside Oxford) who is editor of *The Teilhard Review*. Seven papers from the first conference, entitled *Evolution, Marxism & Christianity*; and Claude Cuénot's *Science & Faith in Teilhard de Chardin* are the first two books to be published (cloth 18/-, paper 8/6).

CORRESPONDENCE

A REPORT ON THE SHROUD OF TURIN

20th September 1967.

DEAR EDITOR,

You have asked for a report on the state of Holy Shroud studies. They are perhaps at their most promising since the remarkable photographs taken by Guiseppe Enrie in 1931. These gave impetus to research and resulted in the scientific and medical revelations of Paul Vignon, Judica Cordiglia, Barbet and others. The work of these men, of course, gave the lie to fourteenth century forgery theories, by demonstrating firstly that no pigment of any kind was used in the production of the Shroud's double image; and secondly that its forensic evidence is such as to convince any court of law that the cloth contained a human corpse.

The opponents of authenticity, defeated on this score, dropped the forgery theories (e.g. Fr Thurston, s.j.) but Fr Joseph Blinzer and Père Braun, o.p. were not among them and furthermore brought strong arguments from scriptural evidence to show that Christ was never buried in a shroud at all, his body and limbs being *bound in bandages*. Mgr Vaccari of the Vatican Library countered by demonstrating that the Fourth Gospel is interpretable otherwise, viz. as the Shroud requires. It is now apparent that the Gospels tell too little to be used as evidence for the mode of Christ's burial.

Attention returned to the linen itself this year when Leo Vala (an agnostic) published his 3D photographs of the Holy Face. His work has caught the public imagination, and Shroud articles have been appearing in all the leading photographic journals. This new blaze of publicity increases the urgency for serious historical research into the exterior evidence for the Shroud. New research had been sparked off before the War, when Vignon's iconographic theory was published: his certainty of the Shroud's authenticity drove him to search for evidence of its existence in the realm of art. His studies convinced him that the Shroud is the matrix of the byzantine Christ: he compared scores of byzantine Christ images with the negative mask of the Holy Face imprinted on the linen. Impressive as his evidence is, it is ultimately a subjective argument of judgment which lacks the conclusiveness of historical documentation.

So research for the supporting "hard" evidence has now led to the following discoveries:

- i. Christian reluctance to depict the details of the sufferings of Jesus during the early centuries (e.g. the crucifixion left out of the Passion art sequences, and no *dead* Christ on any crucifix before the tenth century) give rise to an a priori suspicion that the Shroud, which

- depicts a naked man who has suffered horrific tortures, had to be kept secret for many centuries. Opinion could not bear its revelation.
- ii. Interest in the preservation of the Shroud of Christ begins as early as the second century, growing steadily until the sixth, with news of a *sudarium* secretly preserved in a cave-convent on the Jordan banks. In the seventh century a figureless shroud is being venerated in Jerusalem itself: about the same time, and growing in numbers, shrouds without imprints appear in various parts of Europe (Figéac, Cahors, Compiègne, etc.).
 - iii. From Constantine onwards, all available relics of Christ, Our Lady and the saints were collected in Constantinople by the emperors. All the major relics of the Passion are there by the end of the eleventh century, and among them is a shroud. At the sack of the city in 1204, this shroud was identified as having a figure.
 - iv. Evidence from the early eighth century points to *epitaphioi* or liturgical cloths, embroidered with the non-suffering figure of Christ lying in the same position as on the Turin Shroud. At about the same time a Latin translation of a Greek text describes the then famous Icon of Edessa as a miraculous imprint of the *whole of the Lord's body* upon cloth.
 - v. Previous references to the now lost Icon of Edessa speak only of the miraculous imprint of Christ's *face* upon cloth. This image is the first of a crop of its kind springing up in the late sixth century as a result of the shift of emphasis in byzantine thought from relics to icons. An icon is essentially a portrayal of a saint whose relics it had touched, so acquiring the power of the relic. The Edessa Icon was copied again and again, and certainly lies at the origin of the familiar byzantine Christ.
 - vi. But the Shroud of Turin (granted its authenticity) is at once an icon and a relic, both of the first order. To the byzantine mind this relic-icon could have only a miraculous origin. So if it did exist in Syria/Palestine at that time, it would be the perfect explanation of the so far unexplained upsurge of icons of miraculous origin in the sixth century.

These lines of research and others on the origin of "holy faces" like the Veronicas (cf. my "Tablet" article, "Veronica and Her Veil: The Growth of a Christian Legend", 31st Dec. 1966) point strongly to the Near East as the hiding place of the Shroud before its journey to Constantinople, and on to the West. They seem to provide the backing that Vignon's iconographic theory so far lacks. The evidence is firmer and more detailed than I have indicated here.

These researches have been brought to a new breakthrough by the discoveries of a young agnostic historian. His finds may identify the Turin Shroud with the Edessa Icon: if his evidence is unimpeachable,

this will prove the correctness of Vignon. When this historian's work appears in finished form, the criticisms of the art historians will either add new light to the whereabouts of the Shroud in the early centuries or generate new research into the puzzle of its hiding place.

Yours sincerely,

MAURUS GREEN, O.S.B.

The Priory, Maryport,
Cumberland.

FAMILY GROUPS

"The Tablet" of 2nd September carried an article on "Priest and People in Holland" which remarked upon the mass of religious discussion groups there, more common since the Council than canals. In one diocese alone there are 3,000 of them and there are more than 15,000 over the whole country: where the Englishman discusses cricket or inflation over his ale, the Dutch discuss theology in much the same manner as the early Church (Nestorianism at street corners). Non-Catholics are included in the groups and opinions are open and flexible—indeed it has been said rather cruelly of the Dutch Church that everything is changing, everything except the bread and wine. There is life in Catholic Holland, as never before and nowhere else quite so intensely. One wonders how this corresponds to the practices of our own parishes in Lancashire: one of our parish fathers gives his view.

5th September 1967.

DEAR EDITOR,

When parochial clergy are seen in serious and eager talk it is a reasonable bet that they are discussing their failure to present the faith in all its solid truth and urgent importance. Experiments in method will doubtless be mentioned, one of which may well be that of Family Groups or some such title. This device is assuredly no panacea, but it seems to have a real value.

The method is simple. A number of laity assemble periodically, preferably in the house of one of them. That, in addition to the exigencies of debate, limits the number to under twenty. A priest will, at first, be present to give his guidance. On a religious or quasi-religious topic of which notice has been given, he makes a preliminary statement, in terms suited to his hearers and if possible a shade provocatively. Then he asks for opinions. After a hesitating start the discussion soon gets going, and when the time comes for the closing prayer they are probably hard at it, hammer and tongs, in the exhilaration of discovering broadening vistas of truth.

As the group gains experience much of the running of the meeting can be taken over by the members. Indeed, that must happen when groups in a parish become numerous. But from the beginning the priest will remain as deep in the background as he can. When questions are put to him or theologically inexact statements made, he will wait and hope and prod so that the answer or correction comes from within the group.

Benefits? First and foremost a growth of Christian charity in the group: second; after one meeting a young man said: "This is the first time since I left school that I have been able to discuss religion freely". Many would say the same. There is no doubt of the gain in understanding and therefore interest won by the members. Should their efforts be canalised into some definite activities? Probably not; but group varies from group, and each will have its own needs and abilities. One hopes that the prayers and discussions will result in private activity in the life of each.

Difficulties, of course, abound. The main one, felt after forty or fifty meetings, is to find subject-matter. The Grail helps with its publications, but as each group is *sui generis* there is no easy solution. Nevertheless, your correspondent strongly, even vehemently, recommends the setting up of Family Groups.

Yours sincerely,

YOUR CORRESPONDENT.

Preston,
Lancashire.

A STRONG PLEA AGAINST TOTAL CHANGE

THERE is a "progressive" current running, which leaves those who cannot by temperament or conviction ride the current, marooned. Here is a case in point, the wife of an Old Amplefordian, whose anguish has driven her to write to her bishop on behalf of those whose whole life has been lived in the context of the Latin Mass. The bishop was not able to make the concession requested, and asked instead for tolerance of the changes in the Mass which are welcomed by eighty per cent of the people, especially the young, who instead of being bewildered and bored, can now join together in prayer with fuller interest. While this is true, it skirts the problem—a real and legitimate problem. If as the liturgists admit, in the last analysis the modifications are in inessentials, is it not *a fortiori* the more easy and the more important that the Church should encompass what is clearly a psychological need (to put it no higher) of a venerable segment of her faithful at prayer? This letter is published, not as propaganda for the Latin Mass Society (which is surely anyway coming to be seen as a rear-guard action, whatever its merit), but as an open plea for liturgical flexibility, and for proper sympathy. The future needs new bread; but the past may prefer its older bread, and find by the commendable processes of habit more sustenance in it. It is hoped that this instance will provoke a correspondence.

24th June 1967.

MY LORD,

This is probably the fourth occasion that I have addressed a letter to you in the past two and a half years. But after much reflection and prayer the others have not been posted. Simply because it seemed wiser to try and try again to absorb the changes in the Mass before complaining at episcopal level.

About a year ago in desperation, however, I begged our parish priest to give me a dispensation to hear a Latin Mass on a weekday in place of the Sunday vernacular. He was, of course, most reluctant to do this and only agreed because of the extreme distress and distraction the modern edition causes me. Thus I have until now been able to hear a (more or less) Latin Mass in your diocese on a Friday; in Bristol diocese on a Monday. I say "more or less" because even this Mass is gradually being altered until there is less of the Mass as we knew it prior to the Council, whilst more and more post-Council innovations are being introduced.

My Lord, I implore you to allow those of us who need and love the old liturgy to have one low Latin Mass, as we knew it, just once a week. I wish to make no suggestion to you whatsoever that those who profit by and enjoy the vernacular should be deprived of it; I only beg that those of us who do not may be permitted to worship in the way that was good enough for saints and sinners of all nations for many hundreds of years.

We have a changing world around us all day long. We have every opportunity of loving and serving our neighbours and taking "meals" with them all through the week, may we not therefore be permitted *half an hour, once a week*, in which to commune with our Lord in His Presence in the way that brings to each soul the most spiritual comfort and benefit?

You may ask yourself why the old Mass should be retained for the sake of one soul? Yet I do assure you that I am not by any means the only person to suffer very deeply from the changes. I could send you the names of many who would like to put the clock back. Indeed, had I no other commitments I would willingly and happily collect the relevant data and signatures, and I venture to suggest that the names of many an honest priest would be on that list.

I married (an Amplefordian) nearly thirty years ago, and can assure you that I did not become a convert for the expediency of it. In fact it took me many years of his wonderful example and deep conviction to realise that the Church of Rome was Christ's true Church, and that her teaching and her language were as immutable and infallible as His Word. Where are we now? Where is the universality? Where the authority? Where are the converts, the vocations? Where is our Blessed Mother?

But the purpose of this letter is to crave a blessing, not to lay a troubled mind and heart before you.

Yours very sincerely,

K. H. ATKINSON.

Chardstock,
E. Devon.

THE DUTCH CATECHISM

This controversial book has come to England under the title "A New Catechism", and will be reviewed in the next JOURNAL by Fr Columba Cary-Elwes, who has closely followed its various vicissitudes, both in Holland and in the hands of Messrs Burns & Oates. Meanwhile rumours have been circulating, both as to its orthodoxy and to its sale: as to the second, it was said that the initial English edition was quickly sold out and no further printing is expected—this in all its parts, so the publishers assure us, is untrue. As to the first, we have asked Paul Burns himself—for it is he who has fathered the venture in England—to make his own defence. He is about to leave for Rome to find out at first hand what is happening there on the subject.

4th October 1967.

DEAR EDITOR,

The first point to make clear is that our translation is published with the full approval of the Dutch Hierarchy, although they have since said that they would like any further translations held up for the time being. The second is that this Catechism, although revolutionary in approach, does not try to undermine any central tenets of the faith. A responsible national Hierarchy simply does not put out any Catechism for Adults containing, as the "maximalist" rumours current earlier this year had it, "fourteen major and forty-eight minor heresies"; nor does a responsible English-speaking Bishop give his Imprimatur to such a work. It is true that objection has been taken in certain quarters to the phrasing of some passages in the book: how many is not at present known. These objections came originally from what can fairly be described as a pressure-group of conservative Dutch Catholics. This has resulted in the establishment in Rome of a theological commission to examine the so-called doubtful passages, and it appears that Cardinal Alfrink has submitted the text of some sentences in a revised form still acceptable to the Dutch Hierarchy. I believe, though this is only on rumour, that there are about fourteen sentences involved, which in a book of over 500 closely-printed pages does not seem too disastrous. I believe that we, as publishers, are quite within our rights in reassuring those who buy this first edition that they will not find anything in it that will lead them to become a sort of Dutch schismatic sect. They will find an orthodox Catholic faith for adults (and this means spiritual as well as physical adults) set forth with an appeal that the word *catechism* has not perhaps hitherto suggested to products of Catholic schools.

Yours truly,

PAUL BURNS.

25 Ashley Place,
London, S.W.1.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: the Nature of the Church; the Life of the Church; the Liturgy of the Church; the Scripture of the Church; the Theology of the Church; the Action of the Church; the Spirituality of the Church; the Byzantine and Near Eastern World; the Medieval and Early Modern World; the Contemporary World; Books Received.

I. THE NATURE OF THE CHURCH

John L. McKenzie, S.J. *AUTHORITY IN THE CHURCH* Chapman 1966 184 p 25/-

The author is a distinguished American biblical scholar, whose works have brought delight to many even across the Atlantic. His subject here has for him an emotional content, causing him to slip out of his scholarly detachment. None could fail to quarry from it new ideas, presented attractively and with sincerity; and it may be that it will encourage people to read Newman's tract "On Consulting the Faithful in Matters of Doctrine". The main criticism to be made is Fr McKenzie's unsympathetic approach to that body of ecclesiastics whom he calls "officers of the Church", nearly all of whom appear to be highly inadequate if examined in terms of "love" as interpreted (though not defined in concrete terms by the author) in the New Testament. This word, now fast becoming almost meaningless in the hands of doctrinaire *avant garde* Catholics, requires for its effectiveness a clear definition—as used in the New Testament, it is a word that does not express emotion, but a fixed attitude of the will, determining the direction of a man's life.

Nowhere in this book is any real credit given for the good motives of those who exercise ecclesiastical authority, and there is little recognition of the fact that "love" is often also absent from those whose duty it is to obey, and to listen. No solution is offered on this vexed problem. To deny abuses in ecclesiastical authority would be at once unreal and unhistorical, but if authority has become rigid and defensive in the centuries between Trent and Modernism, it can be argued that this response was rooted in love for Truth, and that none other was possible towards those who had shown neither love nor respect. A complementary work specifically dealing with the nature of obedience would have ameliorated this criticism: love for Truth and Humility has not been lacking merely among those in authority. As it is, the author has allowed himself to be one-sided, and to degenerate into facile complaints and debating points.

Church authority differs essentially from any other, though like secular authority it must be rooted in morality: but what is the concrete meaning of "a community of love"? What does it embrace and how does it work? Is it honestly true that the "officers of the Church" over two millennia have for the most part disregarded the Law of Christ in governing his Church? Why should command not be within the structure of "active loving"? The author is right when he points out that the time is not ripe in the contemporary Church for a discussion of those texts which give *Diakonia* a meaning which not only excludes but precludes command and control, as we understand those words.

Not all will agree with his interpretation of the decline in the prestige of ecclesiastical authority. He writes of conditions in the United States where episcopal attitudes to segregation have reflected local conditions, thereby making "what is moral in one diocese, immoral in another". He complains of "the moral imperialism of the clergy" in dealing with Birth Control. "Abstracting the problem from the living reality of marital union". He finds authoritarian vindictiveness towards priests, writers and teachers, expressed in "processes which represent the Star Chamber or the courts of Caesare Borgia". In that sturdy transatlantic tradition of simplicity, he denounces what he calls "the primely and dual atmosphere which surrounds the clergy and bishops even outside their cultic (sic) functions". He shows a more kindly tolerance towards the basilica of St Peter, "where one may see full scale live reproduction of the pageantry of a Renaissance court"—actually Byzantine, if anything.

Fr McKenzie deftly disposes of the venerable misinterpretations of some spiritual writers on obedience: "he who hears you, hears Me" is shown to refer exclusively to the proclamation of the Gospel—for the commands of Authority cannot be *per se* the acts of God, and there is none who denies that a sinful command must be disobeyed. So all commands have to be scrutinised to establish that they are not sinful—whereas the acts of God are not subject to the review of any creature. While we must forgive those in authority for their inadequacies and their faults, God himself can never be the object of a forgiving love—nor can his acts be coterminous with the acts of authority. Thus it is that the author rightly ends by recognising ecclesiastical authority as a mystery: this last chapter deserves careful study.

WILFRID PASSMORE, O.S.B.

Downside Abbey,
Somerset.

Hans Küng STRUCTURES OF THE CHURCH Burns & Oates 1965 xviii + 358 p 42/-

This book was published in German before the Council met, and published in English in 1965, so it is not new. It is really an attempt to work out the relationship between the Church and a council of the Church, and to meet the fears of continental Protestants about the nature of the Church. Thus large sections of the book are occupied by names which will mean little to the average English reader, and with controversies which are not directly relevant to our ecumenical activity in this country. Yet this is a book of great value. Fr Küng's central idea is an enlightening one, and in ecumenism we in this country have still much to learn from continental example.

Fr Küng's argument is this: the word "council" and the word "Church" have, in Latin and Greek, the same root. The Church is a council—the gathering of men called together by God. What we call a council is a gathering called together by men, and is only a real council if it truly represents the Church, the council called by God. The point is that our ecumenical councils are human gatherings, and so can fail to represent the Church. Is the Council credible as a representative body? We must remember that when this book was written, there seemed to be a real danger of the papal curia preventing any true expression of the opinions of the bishops. Obviously, the credibility of a council depends on its speaking for the Church, and so the central chapters of the book are devoted to an examination of the part of the laity in a council, on the place of office-holders within the Church, and in particular on the place of the Pope.

These are the very questions which Protestant ecclesiology finds difficult, and so a book describing the relation of council to Church becomes a book about all the issues which have divided western christianity for 400 years. It is encouraging to see how far continental Protestantism has advanced towards the acceptance of the episcopate as a necessary part of the structure of the Church. None can accuse Fr Küng of a false irenicism in his approach to these things—that is, unless his attempt to see through to the purpose of a particular dogmatic formulation is to be labelled thus. For instance, he insists on the apostolic succession of bishops being seen as the adding of new members to the existing body rather than as a careful tracing of an individual bishop's family tree. This is an accurate understanding of the meaning of episcopal collegiality, written before the Constitution on the Church was prepared.

The detailed section dealing with the Council of Constance is not always clear in its treatment, but the author makes it clear that this Council's ideas were not merely the outcome of the baneful influence of Marsilius of Padua and Ockham. The Council of Constance stood at the end of a long medieval canonical tradition, which faced very realistically the prospect of—for instance—an heretical pope. For all this, it is difficult to see how the papal exercise of full ordinary jurisdiction could be restricted in practice, however undesirable it might be for the Pope to act as bishop in every diocese. Fr Küng comes closer to this position when he deals with papal infallibility; infallibility is a service to the Church, and he is bound to test his doctrine by the Church's standard—but there is no means of making him do so. The obligation is one in conscience.

In all this, Fr Küng's chief concern is to escape from an idea of the Church simply as a hierarchy, with the laity added on. That is the significance of his seeing the Church as the ecumenical council called by God, and consisting of all believers. No limit can be placed on lay participation in a council called by men because all believers are full members of the body. At the same time, Luther was wrong in assuming that the universal priesthood was the only reality in the Church. The Church has structure. Office exists to serve and unite the Church. Catholic theology has perhaps said too little of the charisms which occur outside the official structure, but there is no reason for such ideas to be excluded: you do not have to be a bishop in order to receive the gifts of the Spirit, the greatest of which is charity.

So this is a book which points towards the New Testament's attitude to the Church. It is not a book of biblical theology. More recent works, such as Fr McKenzie's "Authority in the Church", are that. Nor are Fr Küng's conclusions very positive or explicit. Yet it is remarkable to see how close a study of church history and ecumenical theology brings us to the work of the biblical theologian.

LEO CHAMBERLAIN, O.S.B.

Lucien Cerfaux THE CHRISTIAN IN THE THEOLOGY OF ST PAUL Chapman 1967 56s p 50/-

The title raises three questions: first, St Paul never used the word "Christian": did he even have a notion corresponding to it? Secondly, did St Paul have a "theology" at all? Thirdly, is there any use in studying St Paul apart from the rest of the New Testament?

A preliminary 150 pages are devoted to setting the context, the Christian dispensation. There follow another 80 pages on Christian hopes and expectations, discussing the themes of parousia and resurrection. Then comes the heart of the book, on the present status of the Christian, with chapters on the Gift of the Holy Spirit, Communion with Christ, and the Gift of justice or righteousness. The final section concentrates on the mystery of God and our share in it by knowledge. So we come to the end of the book, without having been told just what a Christian is, in St Paul's view. But surely Mgr Cerfaux is right in his approach: St Paul did not write about Christians as such, only in terms of their receiving the Holy Spirit, of their communion with Christ, of their being justified.

As to St Paul's having a "theology", well, it depends what you mean by "theology". In St Augustine's sense of *fides quaerens intellectum*, of course St Paul and every Christian is a theologian. But for most of us, the word "theology" has a smack of the systematic about it, and our author's opening sentence is none too reassuring: "Previous research into St Paul's ecclesiology and Christology has enabled us to trace the development of his philosophy. This is divided into three successive periods . . ." The writer of "The Church in the Theology of St Paul" and "Christ in the Theology of St Paul" is an authority on the subject, but even so, one feels a little uneasy on learning that St Paul had a theology, an ecclesiology, a Christology, and a philosophy divided into three periods. There is indeed a great deal of theology in the letters of St Paul, but is there a theology?

Thirdly, why limit the study to St Paul? Is it so obvious that "the Christian" is not dealt with in the Old Testament? Have St John, St James, Hebrews nothing to offer on the subject? Do the epistles to Timothy and Titus, whether Pauline or not, throw no light on what a Christian is? Clearly such questions are unfair. A scholar has every right to publish a monograph dealing with one specific aspect of a theme, and Mgr Cerfaux nowhere pretends to do more than that. At the same time, so specialised a treatment should not be presented to the general public without due warning; and as for the learned colleagues, it might be suggested that the author falls into his adversaries' hands by being specific without sufficient reference back to the general context. The old Tübingen school perhaps drew the lines too naively between the Judaizing Christianity of Jesus and the Twelve and the hellenizing Christianity of Paul; nevertheless, that fundamental option continues to bedevil much New Testament

scholarship. However true it is that Paul is not John, it is still more true that both are unintelligible except in terms of the whole New Testament. Ecumenism is teaching us to study diversities in the context of unity rather than vice versa. Biblical scholars might profit from an analogous reorientation.

The efforts to trace St Paul's doctrines to "three sources: the Christianity of the apostolic Church, the Old Testament and Judaism, and (in the widest sense) Hellenism" are rarely sustained by adequate evidence, though no doubt they are often correct, and often extremely fruitful suggestions. Three examples are worth reporting. The theme that Christ's sufferings were expiatory of sin is traced to the suffering servant of Isaiah as its chief inspiration. There is a full contribution to the debate about the "mysticism of Christ" which according to Schweitzer, Wikenhauser and others, would be Paul's great contribution to the religion of his day. Cerfaux argues well for a broad rather than a technical interpretation of the phrase "in Christ", against those who see in it a *Christusmystik* parallel with Greek mystery religions. Thirdly, our author takes up a rather unfashionable stand among contemporary Catholic scholars when he credits Paul with a wide sympathy for such Hellenic doctrines as body-spirit dualism, immortality independent of the resurrection of the body, and the exaltation of higher knowledge to the point where "epignosis (knowledge in depth) and love are two summits of the perfect Christian life".

The technique is largely philological, and this being so the transliteration of all Greek quotations is irritating. If it brings down the price for the general reader, there are not so many general readers who will take their Greek without translation. The book is too disjointed and too technical to make pleasant reading. However, the author has the highly commendable habit of providing Conclusions to each section, which together with a good index, makes it a valuable work of reference, which it will remain for many years.

PLACID SPEARITTE, O.S.B.

II. THE LIFE OF THE CHURCH

George Scott *THE R.C.S. Hutchinson 1967 292 p 35/-*

It is not often in history that contemporaries correctly detect the end of one epoch and the beginning of another; but unless we are nearly all wrong, the Second Vatican Council and the pressures it has released mark a definitive moment of transition. The protective immobilism of the recent past, which seemed ten years ago to be the Catholic's natural ambience, is giving way—to what? Either to a liberated and revived faith capable of capturing the imaginations and the intellects of men of good will, or else to a faith eroded and diminished by its accommodation with materialism and by excessive sensitivity to contemporaneity and fashion.

It is at this moment of transition from a certain and well-loved past to a future full of uncertain promise that Mr George Scott has caught and recorded his impressions of the Catholic Church in England. The result is an entertaining and not unrewarding study of a community still deeply conscious of its separateness, but beginning to ask fundamental questions about the justification for it.

The readability of Mr Scott's civilised journalise to some extent disguises the thoroughness and the discernment with which he has gone to work, travelling all over England and Wales to visit Catholic institutions, talking to parish priests and curates and nuns, indeed to almost everyone from the Cardinal himself down to an anonymous representative of landed recusancy who takes the view that "there are too many of these ring-kissing gentlemen round the Bishops these days". Readers of the *JOURNAL* will be glad to know that Mr Scott's itinerary also included a visit to Ampleforth and an interview with Fr Abbot, both of which appear to have impressed him considerably.

In the course of this *Odyssey*, Mr Scott penetrates to a quite remarkable degree into the thoughts and preoccupations of Catholics both clerical and lay, and investigates—and for the most part disposes of—a number of popular prejudices against the Church.

That he does this while writing from the familiar standpoint of the contemporary British liberal, with all the antipathies and predilections which that implies, is no mean tribute to his fairness and detachment; it is these qualities which raise the book above the level of ordinarily good journalism, making it a memorable snapshot of Catholicism in Britain at this critical moment in its history.

Under Mr Scott's impartial but by no means uncritical eye the rancorous assaults upon the structure and *modus operandi* of the traditional Church which have become common form among articulate Catholics recede into perspective and take on a somewhat neurotic look. The vehemence of our mutual castigations has clearly taken Mr Scott by surprise, and he applies to us Dr Johnson's celebrated aphorism about the Irish, that they "are a fair people—they never speak well of one another". Mr Scott finds this animus all the more remarkable since he discerns, across the whole spectrum of Catholic opinion from the Archbishop of Cardiff to the Editor of "Search", a common quality which he calls "goodness". He goes on to pronounce the following considered judgment: "Among the clergy and among the ordinary men and women of the Church, I have encountered a religious zeal, a scrupulousness in personal conduct and a goodness and love in human relationships on a scale I have never known before".

These are generous words; and if the verdict is right (about which Catholics will be wise to maintain a healthy scepticism), it means that despite her narrowness of vision, her petty tyrannies, her rigid structure, her "ghetto mentality"—despite, in fact, the whole apparatus of "corruption"—the Catholic Church in Britain still has the heart of the matter in her. This should give us food for thought when we come to consider the other aspect of Mr Scott's message, which in essence is that we have failed to place at the disposal of society at large the good qualities which, as an enclosed and inward looking community, Mr Scott finds that we possess.

It will come as no surprise that Mr Scott's implied prescription for this situation, is the total "integration" of the Catholic community into the secular world around it. Catholic schools and seminaries, Catholic societies and institutions should be thrown open and the Catholic's sense of "separateness" remorselessly broken down. This is a familiar argument, and there are many Catholics who would accept both the diagnosis and the remedy. Before the Church as a whole follows suit, we should be wise to ponder further the extent to which the "separateness" of which Mr Scott complains is the product of artificial and out-moded barriers, and how far it is an inescapable consequence of seeing existence, however imperfectly, *sub specie aeternitatis*. There is material here for a great debate within the Church, which is only just beginning. It would be nice to think it could be pursued in a spirit as free from acrimony and prejudice as that displayed by the non-Catholic author of "The R.C.S."

DAVID GOODALL

The following review, undertaken by a scholar who knows the author and who visited him at the time of writing, is of special interest; for the book has caused concern in Rome. Fr Adolfs has been asked by the Vatican Doctrinal Congregation to answer ten questions on the meaning of his book. The Augustinian assistant general then visited the author at Eindhoven to tell him that he might expect serious difficulties with the Roman Curia if his answers failed to give satisfaction. The prior general of the Augustinians has attempted to prevent publication of the book, but the Dutch publishers have refused this. However, Fr Adolfs, whose last book was entitled "The Church is Different", told the prior general that he is prepared to confirm the Creed and to accept all the declarations of the recent Council. He added that he could not correct or rewrite any part of his book, and hopes the Doctrinal Congregation will be satisfied with his answers. The board of the Dutch Augustinian province, he added, is in support of his views. Both the Dutch and English editions carry an episcopal *imprimatur* (i.e. official endorsement that the work is considered free from doctrinal or moral error). (Review Editor.)

Robert Adolfs, O.S.A. *THE GRAVE OF GOD: HAS THE CHURCH A FUTURE?* Burns & Oates (Compass Book 15) 1967 157 p 13/6

The author of this small, lively and highly readable book, excellently translated by N. D. Smith, is presently the Prior of the large Augustinian community at Eindhoven in the Netherlands. Although a Dutchman, Fr Adolfs is no stranger to the English-speaking world: following his ordination to the priesthood in 1952 he worked for six years in the United States, as a secondary school teacher and parish priest. His first venture into print, "The Church is Different", appeared in this country last year. It was in essence a plea for what is commonly known as "open Catholicism". In his present work Fr Adolfs pleads for what he calls a "kenotic church"—a church which has divested itself of the trappings of worldly power and authority which it began to acquire with the conversion of Constantine.

In the author's view the primary obstacle to modern man's acceptance of the Christian message is neither the philosophical conception of God criticised by the death-of-God school, nor the mythological language in which the biblical message is clothed, and which Bultmann and his followers insist must be discarded. The basic difficulty, Fr Adolfs contends, is the structure of the Church as an institution organised along the lines of worldly power, competing with other power structures on their own level but on increasingly hopeless terms. In an ever more secular world, a world which is changing so swiftly that Fr Adolfs has coined a new word ("rapidation") to designate the process, the Church has been relegated in man's life to the purely private and personal sphere. In the areas where the really important decisions are made today, decisions which shape the lives of individuals and society, we are absent and ignored. The Church has no future at all, the author writes, in terms of her present structure. Only radical changes in the Church itself can make the Christian message relevant in the modern world. A single example, drawn from numerous others, will illustrate the direction of Fr Adolfs' thought. The "lay apostolate", which sees the laity as the assistant of the clergy, helping priests to do their work better, must be turned clean around: the task of the clergy must be to assist the laity to realise and carry out their call to serve as the People of God within the structure of secular society.

Although this book reflects the author's wide reading, it makes no claim to be scholarly, and is in many places too sweeping. It would be a shame, however, if the book's undoubted oversimplifications, which have already been pointed out in a patronising and almost savagely critical review in the *Tablet*, were to result in the work being ignored. For Fr Adolfs has something important to say. He is interested above all in provoking discussion—a point which should be borne in mind in criticising what he has written. His basic contention, that the Church has a future only to the extent to which it is able to rid itself of a vast amount of excess baggage which it has accumulated over the centuries, much of which is still widely assumed to be indispensable, is in this reviewer's opinion indisputable. His diagnosis of the illness may be superficial, and his remedies mere suggestions for discussion: but the patient would be ill advised to ignore what Fr Adolfs has to say simply because (as he would be both the first to admit and the last to desire) it cannot be the last word.

JOHN JAY HUGHES.

Münster, Germany.

Desmond Fisher *THE CHURCH IN TRANSITION* Chapman 1967 168 p 16/-

George Bull *VATICAN POLITICS* (Chatham House Essays) O.U.P. 1966 157 p 10/6

Ever since the Council was mooted in 1959 there has been a spate of books on the matter, and they have been written in the main by two groups—theologians and journalists. Before the Council actually met, speculation was primarily theological (especially from Hans Küng), whereas during the various sessions, journalists like "Xavier Rynne" and Robert Kaiser flourished with their detailed accounts of the day-to-day events, expressed in a style attracting the eye of the newspaper reader. After the Council, however, the books returned to the more theological approach,

explaining the significance of the documents and the changing atmosphere of theological thinking. Congar, Schillebeeckx, Küng, Häring, Daniélou, de Lubac, Murray, McKenzie, Bea, Baum, Vaggagini and Butler are the principal authors who are doing so much to deepen the insights initiated by the Council.

Desmond Fisher (who reported the Council for the *Catholic Herald*) opens in a typically journalistic fashion with sweeping generalisations: "The pre-Conciliar Church failed because it was preaching an idea of God and of religion which was at best incomplete, at worst a hindrance to men in their search for the meaning of life". Mercifully, however, this does not last long, and he sets out to examine conditions before the Council, then the Council at work and concludes with a very fair assessment of its achievements. It is a stimulating book, for it simplifies many of the theological aspects of the debates in a way which, while not minimising their profundity, makes them comprehensible to the "average" person. It examines the effects of the various themes in relation to ordinary life, tracing the changes of emphasis which characterised the work of Vatican II, without being too detailed.

George Bull looks at the Council from a different viewpoint. He sketches the political effects of the Council, and the attitude of the Church to its own government. He dwells longer than does Mr Fisher on the clash between conservatives and progressives since he sees this as a political struggle reflecting the change from Curial to episcopal government in the Church. Thus, collegiality, the synod of bishops, the "October Revolution", schema 13 (the Church in the modern world) are all carefully studied from a political point of view. It is a lively and interesting work, portraying the struggles and tensions of the Council, rightly seeing it as a Revolution in the Church's relationship with the rest of the world.

SEBASTIAN CARY-ELWES, O.S.B.

Kevin Carroll *YORUBA RELIGIOUS CARVING* Chapman 1967 xii + 172 p 9/-

Primitive art has had a great fascination for people in the West in the last fifty years. One of the reasons for this surely is that the West is only too aware of the lack of inspiration in its art, and instinctively is attracted by those works of art which have a strong inspiration, religious or otherwise. Such is that art of the Yoruba Nigerians. Father Carroll has written a fascinating account of Yoruba pagan art, and of the attempts that he and others are making to adapt it to Christian purposes. He deals not only with Yoruba art but also with carvers of three generations, and among them three who have been commissioned to carve Christian statuary.

The book is bound to be controversial, as is any work on the fusion of native pagan cultures with Christianity. In the first place there is the question of Father Carroll's interpretation of Yoruba art itself. He asserts that Yoruba art is essentially a humanistic art, not a religious art; that it is descriptive rather than a powerful symbol of the spirit world. This is denied by a number of specialists in the field, notably by Ulli Beier, whose criticisms Father Carroll freely quotes. The second and more general criticism is in part dependent on this interpretation. Father Carroll's whole purpose is to show that a Christian African art can be produced by Yoruba artists carving Christian objects in their native idiom, and that this can work because their images are not idols, and a descriptive humanistic art can be equally well used either for pagan or Christian subjects. But there is a difficulty here, because if the westerner is impressed by the native African stylistic idiom because of its powerful forms, the African is impressed by western forms (as well as with Christianity) as being manifestations of a higher culture to which they aspire. As Father Carroll himself admits, Africans are frightened of making genuine African Christian art because they think it is backward, just as, we are told, the African is keen to preserve the Latin Mass. If the African wants the religion of a higher culture he wants the higher culture as well. As attractive as Father Carroll's ideas are to the modern western mind, and as inspiring, too, are the works of art produced by his Yoruba sculptors, one wonders if he is on the right track. Deliberate "primitive" movements are rarely successful. Surely Africans must develop their own Christian art without any artificial archaising.

African religious art is for the Africans, and *they* must be the judges as to whether or not it works.

Father Carroll's book is a mine of information, and is illustrated with a magnificent series of photographs of both pagan and Christian sculpture.

EDWARD CORBOULD, O.S.B.

Augustin Cardinal Bea THE WAY TO UNITY AFTER THE COUNCIL. Chapman (Deacon Books) 1967 256 p 25/-

Six of the decrees of the Vatican Council, those on Ecumenism, on Revelation, on the Church and (together) those on Religious Liberty, Non-Christian Religions and the Church in the Modern World, are here discussed from the point of view of their bearing on Christian unity. Some of the material here collected had already appeared in the Jesuit periodical *La Civiltà Cattolica*, or broadcast on the German radio. Bearing as it does the name of so prominent and undeaning an ecumenist, the book is disappointing. Its pompous verbosity may be due to the courtly style of the Italian, and particularly the Vatican, idiom. But it fails to say almost anything of importance. From one who has participated so intimately in the laborious work of forging these decrees we might expect an account of their true significance, why such-and-such a phrase was substituted here, why another phrase excluded there. It is only by such minute analysis of the genesis of these documents that the full meaning of these carefully weighed phrases can be appreciated. From Cardinal Bea one might hope for such an account; instead we get generalities. One reader at least hopes that assistants had more part in writing this book than had the lovable and dynamic cardinal himself.

J.H.W.

John A. Bailey THE MINISTRY OF THE CHURCH IN THE WORLD O.U.P. 1967 125 p 9/6

It would be quite wrong to dismiss this book too easily. But it is equally difficult to know to whom to recommend it. It grew out of a series of lectures given at the Mindolo Ecumenical Centre in Kitwe, Zambia, and whether the change of milieu has produced this difficulty in evaluation, it is hard to say. As it stands it is a book too simple for those who have studied the Bible and the Christian faith, and does not necessarily answer the problems of those coming fresh to it in a spirit of inquiry.

The author's aim is to show how the ministry of the Church today is hampered by an inadequate understanding of the fundamental truths of the Bible. He restates the meaning of Christ's life and work, relating this to the Old Testament teaching on Man and the World, showing how it can presently be applied. There is a brief introduction to textual criticism on traditionally accepted lines (though the relationship of St John to the Synoptics is surprisingly omitted) and a helpful outline of the meaning of the Fall in the chapter on Man. The emphasis on the essential goodness of creation is also welcome.

Far less satisfactory, however, is the passage on the miracles. How, for instance, can the cursing of the fig tree or the walking on the water be included in the statement that the nature miracles "meet the needs of men just as much as the healing miracles do"? There appear to be similar inadequacies in the section on the end of the world. One misses, too, a more specific account of the Church's mission today. To say, for example, that "we Christians must express our faith . . . in the way we vote" surely deserves some amplification: as it stands it is naive.

ROGER KIRK.

St John's College,
York.

III. THE LITURGY OF THE CHURCH

Ed. William Barauna O.F.M. THE LITURGY OF VATICAN II: A Symposium in two volumes Franciscan Herald Press, Chicago, Ill. 1966 xv + 351 p, xiii + 329 p 94/6

"What (said Elphinstone), have you read it through? . . . "No, Sir, do you read books through?" One feels with Dr Johnson on this occasion faced with a very solid-looking, two-volume symposium on the Liturgical Constitution of the Vatican Council. It is not only solid-looking, however, but also very reputable. The contributors are men of a very high order; they really are "twenty-two of the world's leading liturgists" as a proclamation on the cover runs. Something about the production of the book: it was undertaken originally at the request of the bishops of Brazil, but became so popular that editions appeared in Italy, Spain and elsewhere. This is the English language edition published in America. It contains altogether twenty-four essays on the Council's Liturgy Constitution and related topics; it also contains a valuable index which is essential for the proper study of any theme.

What is "the Liturgy of Vatican II"? It is, in a sense, not with us yet; it is that state of liturgical worship which the Liturgy Constitution holds up as the ideal for us to be constantly moving towards. In this worship, our hearts should be completely at one with our outward words and actions, with what the liturgy is doing or saying. Hence, the most important element in the liturgical *aggiornamento* is an understanding of the *spirit* of the liturgy; if anyone fails in this, he will fail to be taken by the vernacular, or any other reforms, since these are only aids to facilitate the essential understanding. It is men's attitudes that the Spirit wants to change, not so much structures and formulae. This point was put rather well by Dom Vagaggini just before the Council: "The reforms of structure . . . can be but a help, no matter how important; no more than a help, to make people penetrate into the spirit of the liturgy. That such an aid was not decisive was well understood by a French priest who, during a discussion on the use of the vernacular, observed: 'The liturgy, whether celebrated in French or Latin, will always be Hebrew for my people'. And it always will be 'Hebrew' not only for the people, but also for the clergy. Even after the reforms, when the first fervour of the novelty is over, we will notice how insignificant will be our progress in the direction of the goal if the clergy, in the meantime, did not grasp their 'Hebrew' well and did not teach it to the people. And the 'Hebrew' in this case is the theological thought of the liturgy." (Vol. I, p. 155). Are we already beginning to see the truth of his prophecy, now that the first fervour of novelty is over?

Considering the changes made by the Constitution and its aftermath, we can perhaps outline five points as the major factors in the Church's effort to achieve the primary thing, viz. an understanding of the spirit of the liturgy. Firstly, a step has been put to the recent centuries of clericalism and lay passivity in the liturgy, and the beginnings of a true participation of the laity have been made. As long ago as Pius X's time, it was recognised that active lay participation was the "indispensable source of the true Christian spirit", because by their high calling all Christians are sharers of Christ's priesthood; to have effectively barred the laity for so long from any active work in the liturgy, by continuing outmoded structures, should be a thing we look back on with immense regret. Fr Barauna, O.F.M., of Brazil, a peritus at Vatican II, has written an admirable article, the longest and perhaps the most valuable in this whole work, on "Active Participation, the Inspiring and Directive Principle of the Constitution". In it he outlines the meaning of active participation and the theological basis for its importance; he then diagnoses and shows the origin of the present situation, and proceeds to suggest an effective remedy, the two prongs of it being: firstly, a full liturgical formation for clergy and laity; and secondly, the reform of the liturgical forms themselves. Fr de Castro Engler, rector of the Claretianum in Rome, follows with a theological essay on "The Priesthood of the Baptised, realised in the Liturgy", which, though excellent, is not of the eminence of Fr Barauna's work.

The second change in our time is the reintroduction of the vernacular into the liturgy; I say "reintroduction" because only those lacking a sane historical perspective could think that this is something new in the Church. The apostolic Eucharists of

the first Christian century, the Masses of the Fathers of the first six centuries, were all in the languages in which they spoke and thought, and this has remained the normal practice of the Eastern Churches to this day. It was chiefly in the Western Church that the liturgical language was allowed to stagnate—though for all sorts of understandable historical reasons (cf. the strong pressures today in the Church of England against any changes in the archaic English of the Prayer Book). With the revival of the principle of vernacular worship, the Latin Church is removing the main barrier to intelligent participation—an unintelligible language. For those still inclined to doubt this truism, let them look at what St Paul has to say on intelligent participation (1 Cor 14).

Thirdly, the Church is recovering a sense of community in her worship. This is part of a larger spiritual rediscovery of the meaning of involvement in community, with its call to go to God by means of our loving relationships with our fellows. In liturgy it has been axiomatic for so long for the individual to be left to his own private devices at the liturgical assembly, that this too seems strange and awkward to many—like removing a plaster cast from a limb, though it restores it to normal, yet it temporarily leaves one feeling awkward and ill-at-ease. For many, this responding to the community, this feel for the people of God, will mean an adaptation almost as big as that required for the vernacular—especially as in some minds these insights have by a misplaced prejudice become associated with Protestantism. Incidentally, in his article "Fundamental Ideas of the Constitution", Dom Vagaggini has a good section on the ecumenical implications of the Constitution.

Fourthly, the Constitution emphasises the role of the Bible in our prayer and worship. For us to understand the spirit of the liturgy we must learn to think of our faith and our spiritual life in Scriptural terms, i.e. we must return to the centrality of the Paschal Mystery. This is where the work of the great modern Biblical and theological revival comes in; it means for most of us that something analogous to a conversion must take place, so that finally we think of our spiritual life naturally in terms of the great Scriptural themes. Another thing, too: the real presence of God in his Word when it is proclaimed and preached, along with his real presence in the community gathered in his Name, are two aspects of theology which we all have to deepen in ourselves. In volume II Dom Bettencourt has some revealing pages on the role of God's Word in theology and in our prayer-life, especially the Office.

Finally, the Vatican Council has marked an end of a long period of liturgical over-centralisation, with its emphasis upon correct observance of rubrical laws. This latter has led to a widespread mentality concerning liturgical activity that can only be called *rubricism*, and which has been one of the most powerful enemies of the true liturgical spirit. It is only when more freedom is allowed for local and individual needs within the Mass rite itself, that personal and liturgical prayer will become fully one. Now that local bishops' conferences and even individual bishops have been allowed more liturgical initiative, perhaps a start will be made—though at first some bishops will understandably feel paralysed, being accustomed to an obedient following of the Sacred Congregation of Rites.

This present work will provide a splendid basis for either private or communal study of the *res liturgica*, and it should find a recognised place in all colleges and seminaries concerned with imparting the Spirit of God.

ALFRED BURROWS, O.S.B.

ed. Lucien Deiss, C.S.S.P. *EARLY SOURCES OF THE LITURGY* Chapman 1967 xi + 204 p 21/-

J. P. Schantz *THE SACRAMENTS OF LIFE AND WORSHIP* Chapman 1967 310 p 25/-
Cipriano Vagaggini, O.S.B. *THE CANON OF THE MASS AND LITURGICAL REFORM* Chapman 1967 30/-

The life of the Church is one sphere of human activity in which the proverb, "You can never plan the future by the past", does not hold. Salvation history, whose final phase is the history of the Church, seems to go very much in cycles, with

reform waves alternating with periods of staticism and relapse into worldly values; the Church never stands still, she is either moving upwards or slipping downwards. The Church moving upwards is the Church conscious of herself as *semper reformanda*, as always in need of renewal, and this renewal always involves a return to the sources of her life; like moving upstream and this renewal always involves a return to the fountain head. As far as the Church's liturgical life is concerned, the sources are the sacred Scriptures and the period of apostolic and patristic formation; any changes in the present muddy waters of our liturgical structures must incorporate those essentials which flow from Scripture and true Tradition.

These three books all concern the liturgical renewal; one is a book of sources, the second a book on the sacraments incorporating much biblical and historical thought, the third a book about the reform of the Roman Canon. The short source book will be found very useful especially by students of the liturgy; it contains many key texts in English, some not before translated. The value of such comparative liturgy is of course to give us a deeper understanding of what worship is, by showing us themes and ideas which we either do not have in our own Roman liturgy, or else are much less well expressed there. One's only criticism of Fr Deiss's book, which contains clear notes and useful bibliography, is that he might have omitted some of his material which is already easily available in English, e.g. the Institution accounts, the Didache passages, etc. in favour of certain other sources which are not yet to be found in a handy edition, e.g. selections from the De Sacramentis of St Ambrose, St Cyril of Jerusalem's Catecheses, and the Baptismal Catecheses of St John Chrysostom.

Fr Schantz's book would provide an excellent guide through many of the modern discussions on the nature of the Eucharistic sacrifice, transubstantiation, etc., it gives summaries of the present state of discussion on these points, and is to be praised for giving the detailed views of the Protestant reformers, which too often are neatly summarised and presented in a distorted form. The book deals with the sacraments generally and in detail with Baptism, Confirmation and Eucharist (to which fully half the book is given over).

Dom Vagaggini has written a work of immense interest to anyone concerned with what the future form of the Mass will be like. He is a man well qualified to speak on the subject: author of the now famous "Theological Dimensions of the Liturgy", recognised as one of the sanest liturgical experts in Europe, and on the post-Conciliar Commission for the implementing of liturgical reform. His considered conclusion about the present Roman Canon is that, despite its merits and antiquity, it has defects of far greater weight. It should be retained as an option because of its traditional nature in the Western Church, but must be supplemented by probably two alternate *anaphoras* (canons), one with a variable, the other with a fixed, preface. He shows in the first half of the book some of the ancient *anaphoras* and other sources, and he reviews attempts by Küng and Amon to revise the present Roman Canon. Vagaggini's proposed *anaphoras* show much more clearly than the present Canon the essential elements of the central liturgical act: the hymn of thanksgiving and joy to God, *epiklesis*, words of institution, *anamnesis*, Oblation, prayer for fruitful reception and final doxology. It is over the intercessions for living and dead that Vagaggini parts company with many liturgists. He would include them in the Canon, as our present one does, but all together, just before the doxology, and he shows that many of the earlier *anaphoras* do so too. However, his criticism of the Canon, is in parts unfounded. He omits the *Mementos* and *Communicantes* from the Canon, is in parts unfounded. He claims that because Küng would omit the *Communicantes* of the saints, that he "discards the idea of the invocation and intercession of the saints". This is no more true than saying that to omit the *Mementos* from the Canon and to include them in the Bidding Prayers, is to reject the propitiatory nature of the sacrifice—an assertion he does more than just hint at (p. 112). In fact, to include them in his otherwise very fine *anaphoras* (Canons B & C) makes the latter rather long for the limited enduring power of the mid-twentieth century Catholic, remembering that they would be sung or recited aloud. One solution would be for Canon B to remain with its intercessions and saints—it being still considerably shorter than the present Roman Canon—but

for Canon C to omit them, as the Canon of Hippolytus does, thus catering for both theological tastes.

The reform of the liturgy decreed by Vatican II is bound to be prudently radical, and the change of *anaphora* formulae will be the most radical step so far. Don Vagaggini's Canons should, in the words of Fr McManus in his preface, "be subjected to widespread and controlled experiment where they can be evaluated soundly for theological breadth, liturgical style and consistency, pastoral effectiveness, and simple intelligibility".

ALFRED BURROWS, O.S.B.

Sacred Congregation of Rites; INSTRUCTION ON THE WORSHIP OF THE EUCHARISTIC MYSTERY C.T.S. 1967 48 p 1/6

This is a practical guide to priests and others who are involved in organising or teaching about Eucharistic Worship. It takes a stage further the application of the decisions about the liturgy made by Vatican II. It is an instruction, not a devotional or theological treatise, but its introduction does briefly set out the principles on which its practical rulings are based, stressing particularly the community aspect of the Eucharist and the inviolable link between the sacrificial, memorial and communion aspects of Mass.

A.C.

ed. Placid Murray, O.S.B. STUDIES IN PASTORAL LITURGY 3 Furrow/Gill, Dublin 1967 223 p 16/-

This third volume resulting from the Glenstal liturgical congresses goes in content beyond papers actually delivered at the congress. It has therefore been able to widen its scope and usefulness. There is no thematic unity about the thirteen essays it contains; it is only their definitely pastoral character which draws them together into a unity. Some of them offer practical help that can be applied directly; others contribute more to background formation. The book is a very useful collection of the fruits of scholarship, of practical experience and of prolonged reflection.

A.C.

Lucien Deiss, C.S.S.P. BIBLICAL HYMNS AND PSALMS Chapman 1967 18/-

Laurence Bevenot, O.S.B. CONGREGATIONAL MUSIC FOR THE SERVICE OF HOLY WEEK Chapman 1967 3/6

Guy Weitz COMMUNITY MASS Chapman 1967 N.P.

It was the composer Rossini who is credited with the quip: "Give me a laundry list and I'll set it to music!"—to prove his versatility in his art; and it is true that almost anything can be set to music and be made to sound presentable. For instance, a choral group have recorded parts of the Highway Code sung to an Anglican Psalm chant. Not that one would wish to compare the music here under review with such efforts. Here we have three separate attempts to set to music parts of the new English liturgy. To begin with the most outstanding—Laurence Bevenot's setting of the Holy Week services; this deserves a straight *alpha* because of its very high quality as music, which is both melodious and suitable to the sentiments being expressed. He divides up the texts to be sung amongst the different sections of the assembled community—parts for ministers, cantors, trained choir and congregation—resisting the temptation to let the choir do everything and following the principle of subsidiarity. Some of the more memorable pieces include the English "Exultet", where the composer admirably succeeds in making the music echo the words, even imitating a trumpet arpeggio to fit "and let the trumpet of salvation sound". The Canticles for four-part choir between the lessons at the Easter Vigil are very beautiful and the English Litany of the Saints would be difficult to surpass.

Guy Weitz's Community Mass is of a much more mundane order, but still to be recommended. It has certain features of value; he makes use, for instance, of dynamics a good deal, as in both the "Lord have mercy" and the "Lamb of God" where the three repeated phrases crescendo from *p* to *f*. The ending of the "Glory be to God on high" with its mighty build up to "Glory of God the Father", and "Amen" at it, is most effective.

Fr Deiss's book of Biblical hymns and psalms is very much to be welcomed. The author and his committee have responded to an excellent idea, namely, to produce a book of hymns and songs which are directly inspired by the great Scriptural themes, combining reading of God's Word with our sung response and petitions. Some of the antiphons particularly are very catchy, especially some of the simple two-part settings. It should prove most useful for anyone engaged in youth catechesis, especially if he has some musicianship.

ALFRED BURROWS, O.S.B.

NOTE: C.T.S. has produced a 1/- PRIMITIVE CANTICLES AND PSALMS AFTER HOLY COMMUNION: it consists of R.S.V. translations of the Magnificat, the Benedictus, the Nunc Dimittis, the Psalms 34, 116, 150, 43, 111, 147; and a rendering of the Te Deum (early patristic, so hardly from the R.S.V.)

R.E.

IV. THE SCRIPTURE OF THE CHURCH

Franz Mussner THE HISTORICAL JESUS IN THE GOSPEL OF ST JOHN Herder-Burns & Oates (Quaestiones Disputatae 19) 1967 115 p 12/6

The *Quaestiones Disputatae* series is intended to be one of forward-looking theological investigations. As its original German, but not its English, title indicates, this study examines the Johannine way of looking at Jesus. The author takes a number of key epistemological concepts of the fourth gospel, to show how the author of the fourth gospel, while witnessing to the historical Jesus, gives this witness as that of the glorified Christ in the Church. Convincingly he shows how seeing and believing are intertwined: there is no believing without seeing Jesus (or the witness to Jesus), but there is no seeing Jesus truly without believing. Here is the paradox: you cannot receive the message of Jesus without accepting it; if you reject it, this is because you have not truly seen it, not truly listened to the message. Are, then, those who reject this message not to blame? What of Jn 15:24, "If I had not done among them works which no one else has done, they would have borne no guilt. But as it is they have seen and have conceived a hate for both me and my father"?

The question of the relation of John's message of Jesus to the historical Jesus is briefly examined at the end. Jesus' life and activity are, of course, interpreted by John as also by the synoptic gospels. But the author does not point to any valid difference in approach between the three first gospels and the fourth. He injects into his whole discussion liberal shots of Heideggerian terminology, inducing a psychedelic state which may be meaningful or even liberating to Heidegger-addicts, but which seems to your reviewer merely to obfuscate the issues.

The Greek citations contain a number of obvious errors.

HENRY WANSERROUGH, O.S.B.

Hubert Richards WHAT THE SPIRIT SAYS TO THE CHURCHES Chapman (Descon Books) 1967 141 p 12/6

With his usual forceful clarity Fr Richards here gives—in the words of the subtitle—a key to John's Apocalypse. The Apocalypse, with its rich colours and exotic beasts, has captured the imagination of artists in every age; but not since the era of Ravenna and Byzantium has its triumphant certainty of Christ's victory held its due

place in Christian thinking. Fr Richards shows how this message was first written to encourage Christians during the persecutions of the Roman Empire, using a rich and varied symbolism to show in many different ways the victory of Christ over the powers which oppose him, and that the Christian's victory, though sure, is only to be won by the same way of suffering and resurrection in Christ. Incidentally he shows also the relevance of this vision of Christ and the Christian to the modern world, with its quite different set of allurements and persuasions to forsake the path of Christ.

This is not a scholarly book, in the sense that it does not concentrate on the irrelevant discussions between scholars which conventionally bulk so large in any commentary on the Apocalypse, questions of authorship and plan. On these matters the author states clearly and briefly the arguments, and then opts for one solution, consistently disregarding the others. Only so can a simple and lucid interpretation be given. But it does employ to the full the fruits of a genuine knowledge of and feeling for the Bible and biblical imagery. Much of the vigour of the book comes from the author's awareness of contemporary thinking and idiom; only rarely does his fine simplicity become cheap or silly.

J.H.W.

THE HOLY BIBLE: REVISED STANDARD VERSION: CATHOLIC EDITION C.T.S. 1967 1296 p 8/6

There was once a time when the Catholic Truth Society appeared as the depositum of all that was reactionary, defensive, fear-ridden and neurotic about the Catholic Church in England. 38-40 Eccleston Square, more than the Cardinal's palace, appeared as the final keep of the bastion of this fortress of English Catholicism built by Grace for herself against infection and the hand of war. But the climate has changed, and Eccleston Square has magnificently responded to that ranging freedom of action, which the Council has unleashed: one of its greatest services is to produce careful translations of the Vatican decrees, with an adequacy of apparatus, in fine print at low cost. Now C.T.S. has risen to a new triumph of production at low cost. This bible, on paper almost as thin and robust as India paper, using print layout involving poetry where possible, footnotes where necessary, and double columns on every page, and providing explanatory notes for every book of the bible, must be published at a margin so near cost price as to make other publishers gasp. At the rear is a six-page list of changes in R.S.V. for the Catholic Edition. One is driven to astonished admiration that this, one of the largest paperbacks ever produced in England, can be sold as the cheapest complete Bible in the world—and with such high printing standards.

R.E.

A.-M. Cocagnac and Rosemary Haughton BIBLE FOR YOUNG CHRISTIANS—THE NEW TESTAMENT Burns & Oates 1967 125 p 2/-

Hamish Swanston, Cong. Orat. THE BIBLE FOR CHILDREN: Vol. 3, *Moses received God's Law*; Vol. 9, *Jesus dies to save us* Burns & Oates 1967 24 p each 3/6 each

The New Testament (companion to the previous volume on the Old Testament) presents extracts from the Gospels rearranged to present an intelligible story. The translation used is a simplified adaptation of the R.S.V. and parts of the Epistles, Acts and Apocalypse are also inserted where they are complementary to the Gospel. The whole is bound together by passages of explanation or introduction by the two authors. The publishers believe it most suitable for 6-8 year olds and this together with the quantity of material contained makes it a book to be read to children—probably in small doses.

Children who have reached an age when they want to read to themselves will probably prefer "The Bible for Children" which includes ten titles (five each from Old and New Testaments). Volumes 3 and 9, which have just appeared, are similar to the preceding ones in general arrangement. There is a lot to be said for presenting

the Bible in small booklets each of which can be read in a short time, and this has also an advantage in size/strength ratio, making it likely to outlast the more bulky "Bible for Young Christians". There is much to be said in favour of each of these attempts to teach children about the Bible; my own preference is for the small separate volumes of "The Bible for Children", but this does not, as the other does, familiarise the children with the actual words of Scripture.

S.P.T.

Raoul Blanchard and M. Du Buit, O.P. GEOGRAPHY OF THE HOLY LAND Burns & Oates (F & F) 1966 144 p 9/6

The land of the Bible has for some years been divided between the new state of Israel which is the fertile coastal plain, and is being well developed on modern lines, and Jordan where Arabs have continued to use old uneconomical methods of farming on a barren soil. Yet this was the land of milk and honey—a paradise compared with the surrounding desert. It was the same in the stories of the Bible. The coastal plain of Canaan was the best part, and the Israelites struggled hard to gain it from the more powerful Philistines and Canaanites. For long they had to be content with the hill country of Ephraim. This is the subject elaborated in this book for those who seek more information on the scene of what happened in the Bible.

G.W.

Ulrich Wilckens GOD'S REVELATION Sheed & Ward Stagbooks 1967 112 p 8/6

"Easy to read, stimulating and often challenging" claims the cover. The first epithet is only too apt, the others totally unjustified. It is hard to see why the book was written, consisting as it does of a monotonous and disorderly paraphrase of some parts of the New Testament. Most Stagbooks are fresh and ever exciting; this one is a sad lapse.

J.H.W.

V. THE THEOLOGY OF THE CHURCH

Br Gabriel Moran, F.S.C. THEOLOGY OF REVELATION Burns & Oates 1967 221 p 30/-

This book is a real achievement. The author, a young De La Salle brother, professor of theology and catechetics at Manhattan College, New York, has managed to give us a remarkably complete synthesis of the theology of revelation, and that at a time when it was particularly needed. There has been so much recent writing on the subject; Catholic interest has been stimulated by the rejection of the notorious "Two Source" schema in the first session of the Council and the eventual promulgation of "Dei Verbum"; but the books and articles that have come my way either have an historical approach or else give detailed treatment of a special point. No one has given us the overall view that would show "Revelation" in its relationship to theology as a whole, or better, as the foundation of a structured theology with a new look. It is no mean feat to have done this in so satisfying a manner and in so short a space; the 221 pages of the book include two introductions, a full bibliography, the text in English of "Dei Verbum", and an index.

The key to Br Moran's synthesis lies in the third chapter, "Christ as Revelatory Communion". He insists all along on revelation being more than the "proposition of truths"; it is a communion between persons, in which one takes the initiative and the other responds. God's initiative required a perfect response; only once was this given, by Christ as man. Only once in human history was God's revelation fully and completely "received": in Christ's human consciousness. The Apostles shared in that consciousness, and in this way shared in God's revelation; they "objectified" their experience of revelation in their life and teaching, and this was further given a literary expression in the inspired writings; future generations of the Church also share in Christ's consciousness, and this is how they share in God's revelation of

himself, rather than simply by accepting "truths proposed". This makes revelation truly "historical", not just because it happened in the course of human history, but because history in its most important sense is "the creation of life and meaning in the intercommunion of persons"; and so revelation not only happened, but is still happening, and will continue to take place in heaven.

There is much more to the book than this. Christ's psychology; the philosophy and psychology of the "word"; revelation and the sacraments; the difference between what a man knows and full objective awareness of what he knows; these are a few of the questions on which the author touches, and always he has something wise and illuminating to say. My only complaint is that he says it so unattractively. "... the totalisation of time that takes place in Christ's resurrection-ascension makes the eschatological event of prophecy an ever present occurrence" (p. 118). Is this sort of jargon really an improvement on scholastic jargon? Wouldn't it be better to talk English?

A final complaint to the publishers. On p. 17 and elsewhere the reference to the *Documentation Catholique* report of the Council debates is given as *La schéma sur la Révélation*, instead of *Le schéma*. On p. 126 there is a reference to a non-existent article of the *Summa*. And at the bottom of p. 88 should not *causal* be *causa*?

BASIL MORISON, O.C.R.

Mount St Bernard Abbey.

Don Sebastian Moore GOD IS A NEW LANGUAGE D.L.T. 1967 184 p 12/6

Rome-trained theologian as he is, this monk parish priest was brought up to "the old language, a dead language" used by the bishops and as a stick to beat the bishops, a language within which even first class theologians managed to operate intelligently and critically. With this he began to be unsettled in 1961, seeing it as the clothing of a malaise which he termed "a Catholic neurosis"—refusal to talk about the raw details of life, a tendency to impersonal clerical bonhomie, a reluctance to accept maturity, unwillingness to collate the business of living ("girls, money, marriage, fun and drudgery") with high ideals, those true perspectives which have driven twice-born souls to necessary sacrifice. This malaise, to him, took the form of excessive mentalisation and interiorisation of personal faith, a theocentric concern for the purity of one's own conscience at the expense of social involvement, a refusal to visit the sick or bother with the physical. Hell! We are speaking the old language—a refusal to muck in, amounting to an urge to muck out and keep your hands clean; an urge to mutually conceded privacy, to wearing post-communion faces, to mind your own business and swear that you love your neighbour. "Encapsulation" is the jargon word, a fear of self "exposure", of opting in with a willingness to "belong", a fear of what the old dead jargon calls "immanentism". Those who muck out claim to have chosen God; but those who muck in, the author claims, have been chosen by God and are driven by this experience to "love one another because love is from God" (I John).

For the engaged, the committed, the involved, the great question is—what was Jesus really on about? On here intends both ends and means and intensity, as in "on target", "on wavelength" and "switched on". To get at Christ's message needs a recognition of one's own mental framework, which has its own set of built-in unrealities that are different from the next chap's; for the struggle towards truth happens in a world of images, and images are personal. If two people's images coincide sufficiently to allow genuine communication, it is the most fruitful kind; and it may be that we are becoming daily more articulate about our inner worlds and finding them able to be linked more often.

When we have learned to talk and groove in on each other *inwardly* and *really*, not through conventions or mental structures, then we shall be ready and seeking for a Christian revolution, a bursting forth into new liberation that can only be guided by a Christian mind, by the mind of a poet, by the mind of a more directly theological Teilhard, who can clothe in imperatives such statements as "he humbled himself,

taking the form of a slave"—for a totally Christian mind can find only in these burning phrases the place of an astonishing self-recognition.

This is a profoundly religious book, searching the centre of reality.

ALBERIC STAGPOOLE, O.S.B.

Louis Monden, S.J. SIGNS AND WONDERS A Study of the Miraculous Element in Religion Foreword by Avery Dulles, S.J. Desclée 1966 268 p \$7.50

This famous work on miracles was first published nine years ago in Belgium. It was translated into French in 1960 under the title "Le Miracle, Signe de Salut", and also into German and Spanish. It has been extensively reviewed in all the major theological journals and it has been hailed as "the most thorough and comprehensive treatment of miracles in modern times"—*Heythrop Journal*. For a technical criticism of this book, the reader should consult the reviews quoted in the text.

The version under review comes from the French edition: it is a readable and clear text. The translation has wisely included most of the quotations, many of them long and essential to the meaning of the text. The notes have been edited to provide the English-speaking reader with his more accessible references, which form an important part of the usefulness of this work.

The book deals in turn with the theological and apologetic aspects of the miraculous. Fr Monden provides a theological analysis (his treatment of the whole subject is analytical) of the miracle as a sign of salvation, weaving into his discussion the whole concept of the Redemption and the part that miracles play in the life of Faith and the story of the Gospel. The footnotes constantly remind one how deeply the author has studied his subject. Even English stones have not been left unturned!

Basically the theological message is simple. The miracle "is not so much a manifestation of divine power, but rather the signification of God's love. It is the lifting of the eternal veil to bring home to us the salvific message of the Gospel. Christian miracles find their meaning in Christ, visible signs which reveal his redeeming presence within the Church, his Mystical Body". In a masterly conclusion to his work Fr Monden draws a simple lesson from the parable of the marriage feast (Matt. 22): "God sends out his servants as servants into the street and crossroads to invite the poor, the crippled and the lame to the great supper. If the newly invited overcome their natural reluctance and enter the banquet hall, they will catch a sudden flash of the glory heralded by the servants. Many indeed will catch no more than a passing glimpse for they refuse to exchange their earthly rags for the wedding garment their host has offered them. But there will be some who will enter the fullness of the mystery; having been purified by the sacrament of water and word, they offer themselves to the love of Christ and are admitted to the wedding feast of the Lamb; they will taste for the first time the full richness of the wonders which have drawn them, and they will understand the greatness of the love of God in stooping down to man in garments of a lowly slave. Every time the faithful servant enters again the banquet hall, these guests will relive with an ever-deepening and intimate understanding the memory of the original invitation. And every time they hear the voice of the servant while union with the Bridegroom remains momentarily veiled, their eagerness gathers intensity and they become more and more receptive to the pressing word of the Beloved who whispers in their ears: 'It is true, I come quickly!' The time will come when the veil is finally lifted, all signs are set aside, and the true meaning of wonders is fulfilled, and not at all destroyed, through the transcendent wonder of a face-to-face vision which will have no end." (p. 356-7.)

In the second section of Fr Monden's book the reader is treated to a thorough and objective examination of the Christian miracle as a major prodigy. Here the accent is on the apologetic character of miracles and the facts which lead one to see in the Catholic miracle positive evidence of God's work in the world. The question of whether major prodigies, which can be truly termed miraculous, are to be seen outside the Church is carefully examined and this is preceded by a long treatment of

the Lourdes miracles. The author has obviously tried hard to find truly analogous prodigies outside the Church and he has to conclude that so far none have been found. Incidentally, in the process of this enquiry the reader gets an explanation of the Indian rope trick; Fr Monden does indeed range far and wide! Perhaps in this section on the absence of major miracles in the non-Christian world, Fr Monden might have added the evidence of trickery so graphically demonstrated by Hill and Jones in their book "The Road to Endor". Here also Fr Monden provides a long examination of the Jansenist miracles, referring the reader to many texts, especially Mgr Knox's notable work, "Enthusiasm".

The final chapter concerns the discernment of miracles. In this section all that has previously been discussed is examined in order to seek "an answer to the all-important question whether these events actually possess the sign value their outward appearance suggests, whether they truly are, or merely appear to be, signs of God". The four principal theories offered to explain away these events are examined and discarded; the reader is left free to evaluate the process of reasoning which recognises both the findings of science and the ever-present religious context, and the necessary personal involvement which calls forth an assent to the miraculous in moral certitude.

English readers will no doubt have made that "preliminary study" of miracles with C. S. Lewis. They would be well advised to deepen their knowledge of God's signs and wonders with Fr Monden.

GEOFFERY LYNCH, O.S.B.

ed. Joseph Neuner CHRISTIAN REVELATION AND WORLD RELIGIONS by Hans Küng, Piet Fransen, Joseph Masson and R. Panikkar Burns & Oates (Compass Books) 1967 186 p 15/-

Ineluctable questions always offer greatest scope for discussion and the display of expertise in argument. Here four theologians essay the task of making up for gaps in revelation and explaining to us the manner of salvation of the non-Christian, first taking assurance from Vatican II that he can be saved. The project is executed with great skill, in the face of diminutive evidence, and penetrating questions are posed. It is a pleasure to experience this new theology, moving as it does with a greater freedom and a larger openness of perspective than was possible in the fairly recent past, but alas possessing its own arrogance, a sense of enjoying a uniquely superior interpretation of the faith. This, however, seems to be a common failing of theologians and must be assumed to be an innocent occupational hazard. Less venial is the tacit assumption that we have such clear and certain landmarks in our understanding of revelation that we can afford ourselves the right to explore constructively beyond it. If we recognise the truly mysterious character of God, we should do well to content ourselves with leaving the salvation of pagans to his Wisdom. Do we not after all believe that in Hell (unlike in this world) none but the wicked suffer? Everyone shall be judged by his lights. In the end, indeed, this is all that our quartet of theologians can say. To what purpose, then, their elaborate disquisitions? Well, they do clear up a number of incidental questions and help to expose the inadequacies of previous theories, excited of course by other theologians. It is agreeable to wonder how they themselves will fare at the hands of the next generation.

PHILIP HOLDSWORTH, O.S.B.

Clement Dillenschneider, C.S.S.B. THE DYNAMIC POWER OF OUR SACRAMENTS Herder 1966 161 p 34/-

When a preacher deplores the formal and routine approach to the sacraments common among Catholics, one hears a groan and a mutter "Not again!". However, Fr Dillenschneider addresses himself especially to tepid souls and certain de-Christianised regions where the sacraments have become "a few conventional soulless gestures: Baptism, First Communion, Marriage". One brought up outside the Church in this

country is not necessarily so bored with this kind of talk; as many Anglicans and most Protestants, whatever their theologians may say, see the sacraments chiefly not as a means of grace but as a profession of one's faith before one's brethren. Catholics forget that others do not have their deep faith in the objective value of the sacraments. However, most of us should ask ourselves from time to time what is the meaning of grace given by the sacraments. One fruitful approach is to remind ourselves that grace is a personal meeting in communion with Christ the Redeemer, and the sacraments are just such meetings. The author develops this on lines similar to those used by Fr Schillebeeckx in "Christ and the Sacraments". Sacraments also have "ecclesial overtones". Holiness is found in membership of the Church which confers the sacraments. This is worked out for Baptism, Confirmation, the Eucharist and Orders. Particularly interesting from this aspect is the treatment of the sacraments of healing. Public penance was obviously a Church discipline, but the double absolution used today in "private confession" first speaks of "every bond of excommunication and interdict", and then absolution from sins. This witnesses to the necessity for a sinner to be reconciled to the Church before he is reconciled to God in the secrecy of his conscience. The Anointing of the Sick is to save, comfort and restore the sick Christian, the sacrament of the consecration of the illness. The sickness ceases to be an accident of health, but becomes "an organ for the special graces of the Passion of Christ". So the Church comes to the help of her children in their dire need. Marriage is a Christian sacrament when the spouses are members of the Church, their union receiving a special grace because it is of the same nature as the mystery of the union of Christ and his Church.

The last section shows the eschatological dynamism of the sacraments, being in this world, but looking forwards towards the consummation of all things in Christ. The sacramental life is the remedy for the complete egocentric. By hurling oneself into the mysteries of Christianity, one attains the mystery of union. In receiving the sacraments we are to be, in the eyes of our brother in humanity, living sacraments (signs) of Christ. So we pray that we may translate into the acts of our Christian life the mystery we celebrate in the Mass—the gift of self to God, and the gift of self to our neighbour for God.

This book combines clear explanation of the doctrine of the sacraments with a provoking spiritual challenge. The translation reads well.

GILBERT WHITFIELD, O.S.B.

Peter de Rosa CHRIST AND ORIGINAL SIN Chapman 1967 xiv + 138 p 25/-

Here is a successful attempt to summarise the state of theology today on two apparently disparate subjects: Christ and original sin. Fr de Rosa writes in English for Englishmen, a book as well expressed as his previous work (with Fr Hubert Richards) on the sacraments, "Christ in Our World". He tackles the questions which arise for what they are, and is not content with formulations which answered the questions of another age but leave us unsatisfied. What does the slogan "Christ in all our teaching" really mean? If Christ knew everything, how was he really a man like us? What was the point of Christ's becoming a man anyway? Just to satisfy an angry God? On original sin, there is an equally obvious set of difficult questions, which have been much discussed in the books Fr de Rosa quotes in his footnotes, which serve as a useful guide for further reading. We know too well that a sin is something we do for ourselves; so how can we inherit sin? And what can Adam and Eve really mean now, when polygenism (many Adams) is the most widely held scientific theory?

Briefly, Fr de Rosa's argument is that theology is about Christ the man, because it was in this man that God revealed himself. Christ is God's last word. Thus it is very important to realise fully what manhood meant to Christ, for this is the condition of our approaching God, and of our making anything sensible of His Church. All the reality of our theology stems from this. Fr de Rosa does not make it quite explicit,

but the section of the book on original sin is doing precisely this: the state of man is seen in the light of Christ, because Christ is the fulfilment of man's destiny. St Paul never spoke of Adam unless to contrast him with the Second Adam; it has taken us too long to come back to this way of thinking.

Within this structure, particular problems are resolved—though with the essential warning that all our perceptions of truth are only beginnings in the knowledge of God. Two points only can be mentioned here. Fr de Rosa suggests that Christ's knowledge of himself as God had to find its expression in a human way, just as our knowledge has to. Being God, Christ is what we are not; but as a human being he could not fully express or understand what he was certainly aware of in a unique way. Secondly, on original sin, we do best to start from our experience of sin in the world. Sin is in the world; we are members of humanity and it is part of us. The practical meaning of the doctrine is that man is powerless in consequence to reach his destiny of the vision of God. Only in Christ can man become what he should be. Christ gives meaning to everything; he also makes it possible for men to play their real part in the world. The point of the story of Adam and Eve is not that sin was committed by one couple, but that whichever way sin came into the world, it has so infected the human community that all men participate in it. Fr de Rosa notes that Karl Rahner holds that we must accept monogenism so as to protect the doctrine of a sin affecting all men; in fact a recent article by Rahner seems to indicate that he would now find polygenism acceptable. This is at least consonant with the scriptural evidence, for Genesis always uses an individual to stand for a group (e.g. Jacob also being called "Israel").

Obviously Fr de Rosa has not stated his case exhaustively, and I personally find his short section on Christ's atoning for man's sin rather less than satisfactory. But the book is one of the best introductions to modern theological thought that I have read, and deserves a wide public. It is incomparably better than any of the "popular" introductions to Catholicism. Fr de Rosa quotes from some of these productions, and one horrible little book published only last year takes some hard knocks. This is "Roman Catholicism" in the Teach Yourself series. It reduces the Catholic faith to a series of arid and abstract propositions, printed in bold type when belief is compulsory. The grand reality of God's love and concern for men finds no place in its unattractive pages.

LEO CHAMBERLAIN, O.S.B.

ed. Peter McConville and Peter Brady S.M.A. THE CHURCH OF CHRIST Chapman 1967
216 p 8/6

G. DeLuve, S.J. CHRIST THE SAVIOUR Chapman 1967 224 p 8/6

These two books are part of a series, "Young Christians Today" (Vols. 4 and 5)—textbooks for religious instruction, originally written in French for *Lumen Vitae*. "The Church of Christ" is a schematic treatment of the Church from its earliest days and gives both a theological and historical picture of the Church as the People of God. The main periods of Church history are compressed into 23 pages, based on the Daniel Rops series. "Christ the Saviour" is a detailed picture of Christ as seen through the Gospels and as the centre of history and the universe. Both of these books are clearly set out, post-Conciliar in tone, and give a fuller treatment to their subject than most school texts to date.

C.G.L.

Gotthold Hasenhuettl WHO IS GOD? Sheed & Ward 1967 74 p 7/-

It is impossible to do justice to this book in such a short review. Although the ordinary person may find it difficult to penetrate the technical language and unravel the long sentences, this reader found the ideas of this German theologian challenging, helpful and relevant. After outlining the reasons which led Lucretius and Sartre to reject God, the author gives his own views. God presents himself to each individual

in his own existential situation, and is not attained by means of an objective system of analysis. As a result of the Incarnation, it is only through Jesus that man has access to God. But for us Christ is only revealed by his disciples and so it is in a man's inter-relationships with other men that the encounter with God takes place. This has immediate practical consequences—it puts the value of friendship and responsibility to the neighbour into another perspective.

TIMOTHY WRIGHT, O.S.B.

Karl Rahner FAITH TODAY Sheed & Ward 1967 48 p 7/-

The importance of this short book in the series of Theological Meditations, edited by Hans Küng, is more accurately reflected in the price than the size. "Faith Today", a series of talks originally given to priests, aims not at describing faith but at indicating some features of its form suitable to the contemporary world.

T.M.W.

VI. THE ACTION OF THE CHURCH

Gabriel Moran, F.S.C. GOD STILL SPEAKS Burns & Oates 1967 180 p 25/-

A book about the teaching of religion which has an enthusiastic Preface by Fr Hubert Richards and Fr Peter de Rosa should command attention. Brother Moran's work is not just another book on Catechetics; in fact its main point is to be highly critical of some tendencies in the catechetical movement.

The first part of the book consists of three chapters on the Catechetical movement, recent developments and the present situation. They are admirably clear and say a great deal in a short space. They pose the problem with which the book attempts to deal. While accepting the validity and necessity of the new approaches and the kerygmatic presentation of revelation, the author points out the danger of simply substituting one system for another. It is not enough to present the kerygma; "Unfortunately indifference to what is posed by the kerygma is a cold, inescapable fact". What more then is required?

The second part of the book puts forward an answer to this question. The author emphasises the need for more and better theology. A system of catechetical teaching is not a substitute for theology and without theology it will merely degenerate into another dead system. The freedom of the individual must always be recognised. *Revelation becomes a reality when the individual responds to Jesus Christ living in the community of the Church.* "Why do catechetical writers not take seriously their own profession that the content of revelation is Jesus Christ instead of immediately reverting to the implicit identification of revelation and Church doctrine?" "I would claim that there is no other way to revelation than to discover it as 'given' in one's own life." In this sense revelation is a continuing process. In this sense "God still Speaks".

The book makes you think, and it should perhaps make a lot of catechetical writers think again. It should be said, however, that the second part of the book is not always easy to follow and that it is sometimes repetitive. Greater clarity and more forceful illustration of the points made would have been helpful. Everyone who reads the book will be clear about the problem, but I suspect that many will be much less clear about the nature of the proposed solution.

PATRICK BARRY, O.S.B.

Paul D'Arcy, M.M., and Eugene Kennedy, M.M. THE GENIUS OF THE APOSTOLATE Chapman 1966 273 p 35/-

I became a priest not to save my own soul, I became a priest to help make sure that the human race achieves its destiny of sharing in the eternal life, love and

happiness of God. The Son of God became man to give those who would take it a share in his eternal life, it is the final stage in his creative evolution of mankind and for that purpose he instituted the priesthood: so that in a special way he could continue his work through them. This is why the priesthood is the greatest career on earth and all other careers depend for their real success on the work done by priests. In God's plan without the priest mankind cannot achieve its divine destiny or even really know that it has a divine destiny and yet so many young people do not consider the priesthood a worthwhile career. For various reasons the present image of the priesthood does not inspire.

This book is a realistic and practical attempt to get to the root of this problem; how to produce a priesthood that will inspire. It is a very good book: what is said in it may have been said before but the present reviewer has not seen it in print. It applies modern psychology to seminary training in a down to earth practical way without jargon. The book is in three parts: the Candidate 50 pp, the Seminarian 155 pp, and the Priest 46 pp. The second chapter in the book is headed "The Mature Priest", very well placed to let us see where we are going. Those of us who are in charge of boarding schools will find food for thought in the chapters on the Seminary even if it is only to make sure that we are not missing out on some of the problems. Those who have to deal with young men who might have vocations will find the early chapters very helpful.

DAVID OGILVIE FORBES, O.S.B.

Patrick Egan THIS IS THE LAY APOSTOLATE Chapman 1967 80 p 2/6

The Vatican Council's decree on the "Apostolate of the Laity" and the "Declaration of Religious Freedom" have here been simplified and presented by the Grail. An admirable book which will give Christian laymen real guidelines for modern living, it is beautifully set out in format like Michael Quost's "Prayers of Life".

A.J.C.

Sean O'Riordan, C.S.S.R., and Michael Donellan, S.V.P. FOLLOWING CHRIST Chapman 1967 132 p 8/6

"Following Christ", Volume 3 of a series called "Young Christians Today", is meant to be used as a tool for the intelligent enquiring young Christian. It suggests books to read, novels, biographies, adventure stories, Christian texts, and how one might profitably act in consequence. It is sensibly divided into three sections: (a) what am I to do with my life, (b) what answers are there to life, (c) what Christian life is about; and it provokes real challenging questions. It shows that all human life must be seen as an adventure, and as its invocation, the authors quote Sir Francis Chichester's prayer "from death before we are ready to die Good Lord deliver us".

A.J.C.

Anthony Bullen LIVING FOR GOD Chapman 1967 89 p 5/-

A sensible, middle-aged missionary nun, former superior of a convent who has been attending Corpus Christi Catechetical College in London, remarked how successfully she had often begun her religion classes by playing a modern pop-song to her pupils. Whether this is always a good thing to do or not, the vein of this excellent little book is that the catechist must get on to the wavelength of his pupils, and must be prepared to use any means which the modern world has to offer to help him. While provoking many interesting ideas, the book fails, as all books do, to show how we can give the young a sense of security in their religion in this time of uncertainties. Perhaps no firmer catechetical foundation exists than that given by the example of the Christian home.

A.J.C.

Jeanne Bridges CHALK TALKS FOR CATECHISTS Chapman 1967 64 p 10/6

It has been said that "a picture is worth a thousand words". Certainly the blackboard is the catechist's most important teaching aid, because it can help him make his lesson clear and interesting. Here is a book which is designed to help the catechist use the blackboard to the best advantage.

P.G.F.

Bernard Häring BERNARD HÄRING REPLIES Chapman 1967 205 p 21/-

Bernard Häring ROAD TO RENEWAL Chapman 1967 221 p 21/-

Bernard Häring THE LIBERTY OF THE CHILDREN OF GOD Chapman 1967 135 p 16/-

All the above books are part of the Deacon Books' paperback series. The publishers have asked Fr Häring, the eminent German Redemptorist theologian, to simplify the new theology for the average reader and to point out the principal lessons which follow from Vatican II. "The Road to Renewal" is a popular commentary on the schema of the Council and is a very welcome piece of work. "The Liberty of the Children of God" is a smaller volume devoted to the problem of authority and obedience in the Church, while "Bernard Häring Replies" is a collection of 50 answers to moral and theological problems which first appeared in the pages of the Catholic magazine "Famiglia Cristiana"—a kind of theological "lonely hearts" column somewhat expanded. Of the three books the "Road to Renewal" is of most value.

C.G.L.

Maia Rodman ODYSSEY OF COURAGE: THE STORY OF ALVAR NUNEZ CABEZA DE VACA Burns & Oates 1967 182 p 18/-

Here is a vivid and interesting description of the life and explorations of Cabeza de Vaca, and it traces with accuracy and colour the struggles and difficulties of the Age of Discovery (1492-c. 1600). The background to the period is complicated, yet in this relatively short book (r/med primarily at younger people), Maia Rodman has chosen the driving ideas which impelled these men to undertake journeys they knew involved severe dangers and perils.

In this search, two motives are uppermost: lust for gold or power, and a genuine desire to bring Christianity to pagans. Cabeza de Vaca was of the latter kind—he is shown in bright colours (perhaps too bright) compared with such as Narvaez. Cabeza de Vaca's attitude to the Indians was friendly and loving despite their ill-treatment of him and the jeers of his fellow explorers, who only wanted them for slaves.

This is an interesting story, narrative in tone, although perhaps not sufficiently penetrating. The dialogue passages lack smoothness and even reality, and the pictures (by Alvin Smith) are decorative rather than illustrative.

SEBASTIAN CARY-ELWES, O.S.B.

VII. THE SPIRITUALITY OF THE CHURCH

Karl Rahner, S.J. SPIRITUAL EXERCISES Sheed & Ward 1967 287 p 30/-

This book has been published despite its author. In his foreword Rahner explains how it was compiled by students from notes taken during retreat-conferences at Rome and Pullach. He also makes it clear that this is not a commentary on the "Spiritual Exercises" of St Ignatius, still less a painless way of making a retreat. One detects a reluctance that it should ever have appeared at all.

But once its limitations have been understood it can be wholeheartedly recommended. In all his writing, even the most tortuous and technical, Rahner is always

concerned with the pastoral and spiritual dimensions of theology. The admirable essay which made up the bulk of "The Dynamic Element in the Church" showed that for him it is no empty phrase that the theologian is at the service of a truth which the whole Church possesses, and to which saints rather than scholars have privileged access.

Here the canvas is broader. The themes of the "Exercises" take in the whole history of salvation, and it is invaluable to share Rahner's meditation on them. There is no easy optimism. A positive view of abnegation makes it more meaningful rather than more palatable; it is the necessary means for the liberation of our human decisions so that we can be more at God's disposal. There is a particularly excellent passage showing how religious obedience is the fulfilment rather than the negation of human freedom. Rahner sees even Christmas as the beginning of the way of the Cross, and throughout there is no baulking at the Christian scandal that only the acceptance of death can bring life. Ultimately human values and concerns are like grass, and God's glory alone survives. Christ's renunciation of art, business, politics and marriage is God's comment on the humanist's utopian attempt to shrug off the brute fact of mortality. It is curious that this book has the same publishers as the "Slant Manifesto".

There are some surprises. Who would have expected a top-ranking theologian to go out of his way to defend imaginative contemplation of hell, frequent confession and celibacy of the clergy, or to regard devotion to the Sacred Heart as a sign of final perseverance? It may be that precisely because Rahner has such genuine reverence for tradition (even the most recent) that his original thought will enrich the tradition of generations yet to come.

And there is much that is original here.

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LAURENCE CANTWELL, S.J.

Dom Columba Cary-Elwes *MONASTIC RENEWAL*. Herder and Herder, New York (Distributed in U.K. by Burns & Oates) 1967 256 p 42/-

Prior Cary-Elwes sets out to implement the directions of the Decree *Perfectae Caritatis* of Vatican II, describing his purpose clearly in the preface: to make a contribution to the Benedictine aggrornamento in a discursive way. The style is rather like a travel log, going back over the tracks of a long journey. We start with the present as the point of arrival and then retrace our steps, noticing the outstanding landmarks on the way. In the course of this process it becomes evident that certain elements require special attention—obedience, poverty, prayer: these are dealt with at the end of the book. The distinguished author goes out of his way to be eremic towards other monastic traditions. In describing the Benedictine tradition there is no claim whatever that this is the only one. "Many others abound, particularly the splendid Cistercian tradition, from which the Benedictines have always much to learn. There is room for us all in the many mansions of the Church, as I hope can be seen from the pages of this book."

One thought is predominant in my mind: the human authenticity of the book. So much has been written in the past which has failed to be truly supernatural because it wasn't even human! Dom Columba never expressly deals with this point but this realistic approach from the human point of view is characteristic of his entire outlook. In his preface he says: "The aim has not been to provide all the answers. These have to be discovered for each individual by himself, and for each community by itself". This will mean crises and tensions yet as the author remarks: "Tension is not a sign of infirmity but of life, for it is with the powers of life that an organism faces problems and responds to challenges". Again, obedience is seen in the context of the present day world. If the relationship between superiors and subjects is deficient on the natural plane it will hardly be supernatural. "The area of consultation between the superior and the community must be widened. This would not lead to a spirit of insubordination: quite the contrary. It is lack of contact which leads to criticism and murmuring" (p. 32).

There are many different aspects of this book which could be discussed but I should like to confine myself to two. Firstly, the author expressly states that his style is discursive and it certainly carries all the marks of common room dialogue, never ceasing to be alive. But we have to pay the price for this. At times the author positively meanders, so that it is hard to make out which way we are going on our journey, backwards or forwards, resourcement or aggrornamento. The chapter on the liturgy tacked on at the end of this book is typical.

The second point is rather more subtle. What exactly do we mean by "Monasticism"? Dom Columba is clear in his preface that he recognises many different traditions and states that his only thesis is to show that the "Benedictine" way of life is a valid species of monasticism. In actual fact his own conclusion is that the truly authentic type of Benedictinism is that which gives itself to schools, parishes and apostolic work. The Cluny, Beuron, Solesmes, Prinknash types are lacking something in not having this work. What we have in other words in this book is "Benedictine Renewal—E.B.C. type".

In any consideration of monasticism it seems essential to "see it whole". Monastic life in its broad outlines is a characteristic feature of Christianity and as such possesses a common life. The Fathers saw the Monastic Order, not as a juridical set-up but as a manner of life. Seeing it in this perspective we can rejoice that this "Order" has now taken roots amongst Calvinists, Lutherans and Anglicans. We can see it in its many variations of which the E.B.C. is one of which every British Christian should be proud. The author in his more restricted vision seems to have become slightly parochial. One wonders what St Benedict would have thought if he were told that only a certain type of monasticism, doing special work, would alone be given his name!

These comments are in no way meant to detract from the value of this book but rather to stimulate the dialogue desired by its genial author.

Sencta Maria Abbey,
Nunraw.

HUGH RANDOLPH, O.C.R.

Françoise Vandermerssch *THE LIFE OF A NUN* transl Donald Atwater Chapman 1967 142 p 25/-

This book is an attempt to explain simply the meaning of the religious life. The work is divided into three parts: the call—an analysis of the nature of a religious vocation and how it may be discerned; central aspects of the religious life—the active and contemplative forms, the vows, community life; the final section deals with femininity and the religious life. The author, one of the Helpers of the Holy Souls, writes simply, sincerely and frankly, and from experience rather than from theory. There is an occasional flash of insight but nothing sustained. The lightweight nature of the book is brought out by the contrast of two long quotations from specialist writings on the subject of the first and third parts of the book: from Raymond Hostie, "The Discernment of Vocations" (London and New York 1963) and from Dr Nodet on feminine psychology and the religious life (reference not given). When one considers the number of symposia poured out in recent years, especially from French, American and International conferences on the religious life, and the stream of introductions to the religious life, one might incline to think of Françoise Vandermerssch's book as superfluous. It can, however, be recommended to anyone concerned with the discernment and encouragement of feminine religious vocations as the kind of book that should be readily handed to the would-be candidate and to the parents and friends (sophisticated and unsophisticated alike) of such a one. For these, and for others too, Fr W. Yeomans, S.J., provides a preface, positive and salutary in its reminder that "within the questing Church no group has given itself so whole-heartedly to the search as the nuns"; that "we've even a quarter of them [one million nuns in the world] maladjusted . . . that would still leave 750,000 that [the Church and the world can't] afford to lose"; and that "few people in the Church have endured with such patience so much unfair criticism and misunderstanding as nuns".

NOREEN HUNT,

College of Education,
Poulton-le-Fylde.

VIII THE BYZANTINE AND NEAR EASTERN WORLD

ed. J. M. Hussey THE CAMBRIDGE MEDIEVAL HISTORY: VOL. IV, THE BYZANTINE EMPIRE, PART II, GOVERNMENT, CHURCH AND CIVILISATION C.U.P. 1967 xlii + 517 p 75/-

That great Byzantinist Norman Baynes once described the Byzantine Empire as "the ark which sheltered the legacy of human achievement". That is hardly an exaggeration, and yet Byzantine civilisation had an importance in itself as well as fulfilling a crucial role in the preservation and transmission of classical Greek and Roman culture. That civilisation which we call Byzantine was an amalgam of classical, eastern and Christian elements. The West and the Christian Church owe it a great debt and this is now widely recognised amongst historians.

Clearly the original edition of CMH IV published in 1923 needed a radical revision especially in its chapters on culture, not only due to this awareness of its great importance in the wider context of Europe, but also due to the huge amount of work done by Byzantinists in this field in the last forty years. The time was ripe for a synthesis. The original edition had three rather inadequate chapters on Byzantine government and civilisation; this new edition has eleven chapters of a sufficient length to necessitate a separate volume. The old edition's bibliography for the relevant section filled nine pages; the same section occupies ninety-five pages in the new edition. These figures give some idea of the scope of the work of revision. It would perhaps be closer to the mark to regard this volume as a revision of that admirable symposium published in 1948 under the joint editorship of N. H. Baynes and H. St. L. B. Moss: "Byzantium: An Introduction to East Roman Civilisation". Its scope is very similar.

Professor Hussey has brought together a powerful team of collaborators. Professor W. Ensslin provides a first rate account of the government and administration of the Empire. It is clear and contains a mass of specialised information on court officials, army organisation, diplomacy and the like not easily obtained elsewhere. There are authoritative chapters on Byzantine Law by Professor H. J. Scheelma of Groningen, on music and liturgy by E. Wellesz, on literature by Professor F. Dolger of Munich, on science by Professor Vogel also of Munich and on the secular church by the late Father Emil Herrman, S.J. The editor herself has contributed two valuable chapters, the first on Byzantine monasticism which is thorough and lucid and may long remain the classic exposition. The second is in conjunction with T. A. Hart on theological speculation and spirituality, a subject which a western editor forty years ago would hardly have considered. Professor Romilly Jenkins, from that modern mecca of Byzantine studies, Dumbarton Oaks, has contributed one of the most original chapters on "Social Life in the Byzantine Empire". We are reminded that the educated classes were not as large as is so often assumed, that illiteracy was widespread in the provinces and that the gap in education was one of the main factors which contributed to the tension between the civil service bureaucracy and the military aristocracy. It is a pity that Professor Jenkins had to limit his chapter to a mere twenty-five pages. The chapter of art and architecture has been provided by André Grabar, who himself has contributed so much to the rise of interest in Byzantine art and to our understanding of it. It is a masterly survey, as we should expect, and one which places the works of art firmly in their historical setting. A novel feature for the CMH is that it provides a substantial section of illustrations. Sir Steven Runciman concludes the volume with an assessment of the place of Byzantium in the medieval world.

When one has taken into account the obvious and necessary limitations of such short essays—they average just over thirty pages each—they are an impressive collection. But it is a pity that there is not an adequate treatment of the city of Constantinople itself. It gets a short section of five pages in Part I, but it is very superficial and there is no proper description of its later developments. Yet Constantinople dominated the political, economic and cultural life of the Empire in a unique way.

The bibliography is very full, yet it is surprising to note the omission of E. Kitzinger's famous article on "The Cult of Images in the Age before Iconoclasm" "Dumbarton Oaks Papers VIII" (1954) and P. A. Michells' "An Aesthetic Approach to

Byzantine Art" (1955). But the volume is a worthy addition to the CMH and will prove almost as useful to the scholar as it will to the less specialised reader.

EDWARD COBBOULD, O.S.B.

Speros Vryonis BYZANTIUM AND EUROPE Thames & Hudson 1967 216 p 35/- cloth 18/- paper

This book forms one of the new Thames and Hudson series "The Library of European Civilisation", a series which so far is very uneven in merit. Speros Vryonis presents us with a straightforward narrative account of Byzantine history from Constantine to the fall of Constantinople in 1453. It is well done without being inspired. The title is a little puzzling, indeed misleading. In the first place, for over half of its history the more important part of the Byzantine Empire was in Asia Minor. Secondly, no attempt is made to discuss the problem of the nature of Byzantine civilisation, whether it was purely European or strongly influenced from the East; or what its impact on Europe has been.

The numerous illustrations, which form an important part of the book, are excellently reproduced and on the whole well chosen. Some are particularly welcome, such as Gentile Bellini's drawing of one of the Janissaries or the detail of a group of nuns from an early fifteenth century manuscript. But, on the other hand, why illustrate the battle of Dorylaum with a battle scene taken from a French manuscript of a much later date? It is not only pointless, but actually misleading. One of the dangers of the great growth of the number of illustrations in historical books is that of irrelevance.

M.E.C.

John Julius Norwich THE NORMANS IN THE SOUTH LORNGMANS 1967 xvi + 355 p 50/-

There are books written in the Bodleian or British Museum, which are learned and professional; and books written in the London Library, which are learned and unprofessional; and books written in county libraries, which are unlearned and unprofessional. This book falls into the middle category. One feels the pleasure that Anne (who designed the jacket) and John Julius (whom, surely Duff Cooper realised, erudite wags were bound to christen "Julius of Norwich") experienced first in their Sicilian holiday in the autumn of 1961, then in their several subsequent visits to "every site of importance mentioned in the book"; and in the bitter-sweet of research which doubtless both of them shared in hunting archives, to be thoroughly rewarded only at the Vatican, where the late lamented Dom Guy Ferrari (an American, not an Italian) was at hand to help; and in the apprehension of seeking advice and approval, first from "my cousin Rupert Hart-Davis" who knows a couple of things about how books are written, then from Dr Jonathan Riley-Smith, who is the most promising *Outremer* historian in the realm, with a book on the Knights of St John in the press now.

The tone shifts easily between the romantic and the workmanlike. The theme is "the sudden rise and brief splendour of the house of Hauteville", who in a generation "passed from the condition of squires in the Norman vale of Cotentin to kingdom in the richest islands of the southern sea" as oriental sultans, imbibing the culture of an Arabian court, and becoming marauding vassals of the Papacy. Lord Norwich's exercise has been to write for England the book that Chalandon wrote for France in two volumes in 1907 and Cobn for Germany in 1910, the book that C. H. Haskins never quite wrote in 1916. Hitherto we have had careful studies of the Viking explosion eastwards to form their kingdoms of Novgorod and Kiev; and westwards to carve out colonies in Normandy, Iceland, Greenland (and Vinland?), ultimately taking possession of the richest and best governed country in that sphere, England; but the same explosion, admittedly a second stage mounted from Norman Cherbourg in 1016 and onwards, southwards to byzantine Italy (Apulia and Calabria, then Salerno) and on muslim Sicily—and on indeed into Greece, Antioch, Edessa and Tripoli under the leadership of Robert Guiscard and later Bohemond prince of Taranto, has gone

ungung in English. E. Curtis' "Roger of Sicily" and Sir Stephen Runciman's "Crusades", and the articles of Haskins and Jamison on the Anglo-Norman contribution to Italo-Sicilian administration in the eleventh and twelfth centuries were about all we had. Now we have this, which takes us up to 1130, when Roger II was crowned on Christmas Day at Palermo—"on that day the object for which the Hautevilles had striven was achieved; henceforth Sicily seems to radiate a new confidence . . . the years of attainment are ended; the years of greatness begin". And we are promised a sequel.

At the level of romance the material is voluptuous and the author has risen to it, telling a full-blooded tale, which is central to the history of Europe, of the Papacy, the Crusades, East-West relations and indeed the medieval balance of world power. He immerses himself in that curious and endlessly shifting triangle between the Papacy, harried by Germany and the Lombard pretensions; Byzantium, harried by Saracens, Patzinaqs and Bulgars in three directions; and the Normans, harriers of both, and sometimes protectors of the first, who in the last political analysis are the prime cause of the collapse of East-West relations: it is a triangle that is at the core of Europe's history, and possibly because of this (for man always looks out away from the fundamental to the dependent), it has not yet received a study to itself. The author has relished his task and is a born writer (if not quite a historian): he feels through his documents, necessarily confined to the chronicle sources which give short shrift to law and institutions and domestic minutiae, to the atmosphere of the time, to the interminable toil and dauntless patience of a small conquering elite that well knew (as the British knew also in Asia and Africa) the need of toleration and indirect rule and endless military vigilance far beyond the acquisitive phase.

The book is not faultless. Other reviewers have remarked how much less than certain is the legend of the Hauteville pilgrimage to Mt Gargano in 1016 and the encounter with Melus, told in elegant hexameters by William of Apulia in as late as 1059; and how much less than certain is the papal grant of a regal title in 1130 to Roger II—for the only contemporary chronicler who refers to it names a different place of issue from the one in the earliest surviving (14th century) copy. The book has its inaccuracies: for example, on p. 342 (bibliography), Geoffrey Webb's translation of the "Vita Prima Bernardi" is not noted, Eadmer's two main works are confused and conflated, and Cardinal Humbert's "Vita Leonis IX" is still attributed to Archbishop Wilbert of Toul. But far more serious is the author's handling of Gregory VII, which we must notice.

Like A. J. Macdonald in 1932 (whom he does not cite), Lord Norwich is entirely antipathetic to Pope Gregory: "this ugly, unprepossessing little Tuscan, of obscure possibly Jewish origins and a standard of learning and culture well below that of most of his colleagues (p. 124) . . . Hildebrand was neither scholar nor theologian (p. 197)". He quotes in full Anna's vicious but groundless attack in the "Alexiad" (p. 206-7n). He cites no book on Gregory VII, scholarly or otherwise, especially failing to read Professor Ullmann or Dr Karl Morrison's work in "Treditio", 1962. He does not know the Hildebrandine Anecdotes from "Studi Gregoriani V", which put their subject in a profoundly holy light. He has not found his way to the Gregorian "Register", Caspar's magisterial MGH 2 vols. This scouting of the "Register" is a radical criticism, for it is the key document of the Papacy in the whole central period of Guiscard's rule, containing the texts of the treaties between Pope and Normans from 1059 to the 1080s. A study of it alone can give us an understanding of the Hildebrandine psychology. It provides perhaps the first occasion in the Middle Ages on which we can begin to make a sophisticated analysis of the personality and spiritual development of a single man in high station. No biography beyond the level of stylised gesta preceded it, and no spiritual testament after Augustine's "Confessions" begins to rival it. The magnitude of the "Register" as an historical source is such that it provides of itself the principal font for studying the breakthrough development of western political theory. No other single treatise . . . but I have made my point. Even Lord Norwich's fond source, William of Apulia's poem, is full of praise for Gregory, "terror of the wicked and shield of the good . . . whose own life was in accordance with his teaching".

ALBERIC STACPOOLS, O.S.B.

T. S. R. BOASE CASTLES AND CHURCHES OF THE CRUSADING KINGDOM Oxford University Press 1967 121 p 75/-

From such a publisher and such an author—Dr Boase is President of Magdalen—one naturally expects a work of the highest importance so this glossy production comes as something of a disappointment. Lavishly illustrated, its colour photographs have undeniable charm, yet for the serious student they are of little more use than picture postcards. The author is limited by space in his endeavour to define the total architectural achievement of Latin Syria, from the First Crusade in 1099 to the Franks' final expulsion by the Mamelukes in 1291. Though few churches survive there are plenty of castles and he is determined to describe them all, not omitting those of Armenian or Arab provenance. In addition, travellers' impressions, from pre-Crusader times to those of T. E. Lawrence, are examined with much stress on human interest. It is therefore impossible for him to do more than scratch the surface of his subject.

However, within these limits he has produced an attractive if superficial survey, writing with easy grace and encyclopaedic knowledge of the sources. His detailed examination of Krak des Chevaliers and the Holy Sepulchre are perfection though usually he restricts himself to thumbnail sketches, vivid and elegant but too brief to be really satisfying. It is, of course, impossible to be dull about such a topic which includes the lonely desert strongholds of the military orders, the "eagles' nests" of the Assassins, the cave fortresses at Tyron and near Lake Tiberias, or a cathedral-like Tortosa so astonishingly Gothic in its oriental setting. Gothic apart from any spiritual significance the Crusader kingdom, exotic and short lived, was the West's first colony and Dr Boase is fully alive to its fascination. Obviously he has visited all the places he describes and his clear style brings them alive for the reader; quotations are beautifully chosen, medieval eyewitness accounts or impeccable reconstructions. Yet he could say so much more that one is left with a sense of dissatisfaction.

Probably the few pages on Crusader aesthetics form the most important part of the book as might be expected from an author who is a notable art historian. He gives an extremely valuable summary of the interplay of Western, Byzantine and Saracenic influences. Whenever he is examining the fragments of a mural, a sculpted column, the Acre school of illumination or crusading icons, his touch is surest and most stimulating.

This work will undoubtedly give pleasure to the general reader but more as a Sitwell travelogue than a serious introduction. It is destined for the coffee table, not the library; a sad distillation of such majestic scholarship.

DESMOND SEWARD

Central Office of Information,
London.

IX. THE MEDIEVAL AND EARLY MODERN WORLD

G. G. Coulton LIFE IN THE MIDDLE AGES C.U.P. 1967

I & II: RELIGION, FOLK-LORE AND SUPERSTITION
CHRONICLES, SCIENCE AND ART 436 p 35/- cloth 15/- paper

II & IV: MEN AND MANNERS
MONKS, PRIARS AND NUNS 577 p 40/- cloth 17/6 paper

Coulton we know best as the scourge of Gusquet, who as Geoffrey Barraclough tries to do nowadays, insisted that medieval life—and especially its religious life—was a lot less "spiritual" and a lot less attractive than certain romanticisers have made it out to be. If we balance the "ethereal" school of writing against the "steamy", Coulton falls into the fleshpots: no dancer round Dante's single simple flame was he.

He first produced this attractive and highly original source book in one volume in 1910. It reappeared revised in four volumes in 1928; and it has now been reduced to the mean, i.e. two volumes. He drew from six different languages and in most cases

was publishing 1-2 page extracts translated for the first time—"perhaps the last time, too" he added, for they are "only the cream from bulky and inaccessible volumes" and even manuscripts.

It is a rich plunder-box of curious and diverse vignettes, which, like our daily press today, bring out more often the abnormal than the conventional; for, as the translator admits, evil lends itself best to picturesque description. "Take, Lady, this garland, then will you grace the dances", sang Walther von der Vogelweide, greatest of the early minnesingers. He from Germany, Caesarius von Heisterbach, Berthold von Regensburg, Guibert de Nogent, Jacques de Vitry, Godfrey de Bouillon, Etienne de Bourbon, Vincent of Beauvais, Siebert of Gembloux, Adam of Eynsham, St Antonio of Florence; all these and many more grace Gordon's garland in a long and pretty dance.

It is a pot-pourri of peculiar pungency. However much was Coulton's penchant for the steamy, he certainly knew his medieval onions.

A.J.S.

Jacques Madaule THE ALBIGENSIAN CRUSADE Burns & Oates 1967 177 p 30/-

Monsieur Madaule's "Le Drame albigois et le Destin français" has been excellently translated. The author rightly speaks of a separate Southern culture which might have created a separate Provençal speaking nation; Languedoc with its strong Gallo-Roman tradition had little in common with the Germanic Franks of the North and by the twelfth century had evolved an aristocratic civilisation best known for its cult of Platonic love—*amor de lonh*—whose troubadours produced the first vernacular literature of modern Europe. By 1200 it seemed that a new kingdom could well emerge under the counts of Toulouse—with its own religion.

Catharism has been mistaken for Manichaeism yet its followers denied that the evil principle in the world was co-equal with the good principle and regarded the Gospels as their sacred books while their chief devotion was the Lord's Prayer. They even had bishops. However, for them Christ was not the God-man but an angel who came to deliver men from this material world which had been aborted by the evil principle—"the Prevaricator"—out of the perfect world created by God. Man's soul could only escape from his body, and from transmigration to another body after death, by renouncing matter. *Perfecti* were men and women who had received the *consolamentum*—corresponding to baptism and Holy Orders—and abstained from sexual intercourse and animal food, praying unceasingly besides ministering to the "Believers" who postponed the *consolamentum* until they were dying—if they regained health these sometimes starved themselves to death in the *endura*. Even for them sexual intercourse in marriage was unlawful because it could beget more souls imprisoned within the human body.

With its links in Italy and with the Bulgarian Bogomils this heresy could have disrupted all Christendom. Rome used two methods to crush it—the Crusade and the Dominicans. Like the Crusaders in the Holy Land the northern French who invaded the south in 1209 did so from motives of both piety and greed, while St Dominic and his preachers who had tramped the countryside since 1206 staffed a new doctrinal weapon, the Inquisition. These Hounds of the Lord—*Domini Canes*—were no less merciless than Simon de Montfort and his rapacious adventurers; as a result the Crusade was transformed into a war as much national as religious so that it was not until 1256 that the last heretic castle surrendered, the last Cathar being burnt only in 1321.

Puritanism is still to be found in southern France; it was no accident that Calvinism took such strong root here. Monsieur Madaule, while lacking the sentimentality of a Zoe Oldenbourg, is more than fair to the gloomy Cathars but he has produced a balanced and useful introduction for the general reader.

DESMOND SEWARD.

Central Office of Information,
London.

Bryan Wailes MOORLAND AND VALE-LAND FARMING IN NORTH-EAST YORKSHIRE: THE MONASTIC CONTRIBUTION IN 13TH-14TH CENTURIES Borthwick Papers No. 32 St Anthony's Hall, York 1967 35 p 5/-

The author is an historical geographer, and his work has for the most part fallen into that nebulous field between two disciplines; as a Senior Lecturer in Geography at Leicester he is a bridge builder. His 1957 London M.A. thesis was on "The Monasteries and the Medieval Development of N.E. Yorkshire", and he has often published on the theme since. This is a careful, but dauntingly technical summary of the evidence for the developing patterns of monastic farming, which saved North Yorkshire from becoming a desert after the ravages of the Conquest, which particularly struck down this area, causing an appalling population vacuum. After it, few areas of England were so intensively settled by great monastic houses as this. Most orders were represented: black monk Whitby lived on with something of the prestige of St Hilda; the priories of Guisborough, Newburgh, Bridlington and Kirkham were, even at the Dissolution, foremost among Augustinian houses in England; Rievaulx and Byland, in numbers, wealth and influence were among the leading white monk houses; Malton priory was almost the wealthiest of the Gilbertine houses; and besides these eminent houses were many little *monasteriola*, which played their not inconsiderable part. Within a half-century of the Domesday Survey, these houses were well established, had acquired lands over a huge area, and had been able to apply efficient methods for exploiting their new and uncontested possessions. Waste had been reclaimed, marshland drained, woodland cleared, and the devastations of 1066 erased from the face of the land. These monks might have been Heaven's answer to the Conqueror, so timely and fruitful was their coming.

In his note 119, Mr Wailes refers to Rye's 1900 article on the canals and building stones of Rievaulx, and Weatherill's 1954 article on the quarries used for the Rievaulx buildings, both papers discussing the famous deflection of the Rye by the lay-brothers, a brilliant example of this new twelfth century agricultural force, bands of *maneri*. In fact both of these articles and the whole subject are under revision by the Helmsley Archaeological Society; we hope to report on it later.

A.J.S.

Patrick Collinson THE ELIZABETHAN PURITAN MOVEMENT Cape 1967 528 p 63/-

Dr Collinson's researches in recent years have contributed much to our knowledge and understanding of the puritan movement, and this book will undoubtedly become standard reading for students of sixteenth century ecclesiastical history.

Dr Collinson sees the turning point in the history of the movement in the government's refusal to countenance Grindal's conciliatory policy in 1576-7. It was this, he suggests, which forced the puritans to "abandon pragmatism for dogma" and betake themselves to courses of action which in the long run could only weaken their cause and damage their prospects. With the failure of the presbyterian experiments, the puritans were left at the end of the 1580s "disappointed and confused men whose movement could hardly have held together even if the High Commission . . . had not chosen this moment to strike". At Hampton Court in 1604 an attempt was made to return to the "moderate" position of thirty years earlier; and once again hopes of settlement were dashed by royal and episcopal intransigence. But can the historian trust to the professions of "moderation" and believe that the conceding of the puritans' immediate demands would have ensured their full satisfaction and readiness to cooperate within the establishment, either in the 1570s or in 1604? Or would concessions to them have proved but the thin end of a wedge? Such was James I's opinion; and the experience of his generation during the period of the Wars of Religion might reasonably seem to afford some justification for it.

In Dr Collinson's interpretation of the puritan story, Grindal is necessarily the tragic hero, Whitgift the arch-villain; and the latter is described in terms of true puritan force. "The warped mind of this unbalanced and quarrelsome man", we are

told, was "as much responsible as any puritan excess for destroying the comprehensiveness of the Church of England and its fully national character". One wonders whether such a judgment does not indicate too narrow an appreciation of the appeal of puritanism to the Elizabethan society at which its propaganda was directed. Like the puritans, Dr Collinson castigates Whitgift the repressor, but does scant justice to Whitgift the reformer. The archbishop's disciplinary zeal was not directed only against his puritan opponents. His more important task—no easy one in the face of the vested interests involved—was to cleanse the Aegean stable of the Anglican Church's own administrative system. The reforms which he sought to promote, first in the quality of the episcopate, and then through it in the administrative and judicial officials of the Church, were designed to meet the criticisms of the establishment which he recognised to be justified and which he realised accounted so largely for the laity's readiness to listen to puritan persuasions.

How did the laity react or respond to the puritan appeal? It is an all-important question for the historian to try to answer, for it was upon lay attitudes that the fate of the puritan movement would after all depend. As it seems to this reviewer, the fundamental weakness in puritanism as a cause sprang from the paradoxes involved in the nature of its appeal to the laity as presented from the 1570s onwards. It attempted the impossible in trying to weld together into an affective force both those who objected to the established church because it did too little and those who objected to it because it tried to do too much, those whose aim was truly one of reconstruction and those whose interests lay rather in destruction.

The widest appeal of puritanism—overriding the internal differences of opinion on questions of doctrine or liturgical practices—was as a movement for the defence of morality. Ecclesiastical historians are apt to overlook the fact that the theologically untutored masses, in any age, tend to see religion in terms of morality and to judge a church by its success or failure in inculcating moral discipline. The growing secularism and hedonism of sixteenth century England aroused fears of a "moral anarchy" to which we have an obvious parallel in our world today. It was the failure to arrest these tendencies that most commonly aroused criticisms of the Anglican Church, as earlier of the Roman one. The Church claimed authority through its courts to act as guardian of morality, yet it seemed by the weakness and corruption of those courts to be making a mockery of its own professed principles. What, the man in the field might justly ask, really had been reformed at the Reformation?

Seen in this light, Elizabethan puritanism might be regarded simply as one chapter in the long story that runs continuously through English history from the Lollards to the Methodists. But that story is one of protest rather than of revolution; men do not fight to preserve morality, however much they may fear to lose it. And in this respect also the puritan appeal lay largely to elements in society which were inarticulate and powerless; to that "fourth sort of men which do not rule", who "have no voice nor authority in our commonwealth, and no account is made of them, but only to be ruled". If puritanism was to overcome, it needed more than the passive sympathy which was all that the inarticulate masses could afford. It had to enter the realm of politics, to enlist the support of those who did rule; and, as events proved, it could gain this support only on terms which would jeopardise its truer and wider ideals.

The puritan platform of the 1560s was one calculated to appeal to few besides idealists. But when in the next decade, thwarted in their hopes of securing reforms within the established Church order, the puritans turned to denunciations of episcopacy and all its works, there were many men who could see in this programme of revolution a way to the attainment of wholly worldly ambitions. The secularisation of episcopal endowments might provide a welcome further course of the road begun in the 1530s. The overthrow of the existing ecclesiastical courts might bring freedom from irritating, if hardly effectual, intrusions into men's private lives. Great lords might hope to strengthen their political power at the higher levels through influence upon obscure national synods, and country gentlemen might consolidate their parochial autocracies by dominating local consistories. Small wonder that men like Leicester nursed their

puritan clients like twentieth century tycoons nursing speculative stock. Skillfully handled, the zealots might be used as sticks with which to beat down the bishops, and then, the secular objectives once achieved, discarded before they could begin any nonsense about building a new Jerusalem according to their fantasies.

As the next century was to show, the discarding of the instruments of revolution was not to be so easy, and in the end the laity had to compromise with their old enemies to save themselves from their erstwhile allies. The 1660 settlement saw the triumph of anti-clericalism rather than of Anglicanism. The Anglican establishment was restored, but with its teeth drawn. It had been humbled, but not by the puritans. The puritan movement as it had evolved under Elizabeth was dead, poisoned by its association with the mammon of anti-clericalism. The poisoning had begun with the publication of the First Admonition to Parliament in 1572.

F. D. PRICE.

Keble College,
Oxford.

John Mackey THE MAKING OF A STATE EDUCATION SYSTEM—THE PASSING OF THE NEW ZEALAND EDUCATION ACT, 1877 Geoffrey Chapman 1967 xii + 298 p 50/-

New Zealand grew up last century without any established church. The various religious bodies which founded their own schools sought state assistance which was not granted for fear of fomenting ill feeling, especially between Protestants and Catholics. So the state system adopted in 1877 provided a strictly secular education (having rejected the proposal for non-sectarian religious education which Catholics opposed). The education which was offered was of so elementary and formal a character that it seemed to present no challenge to the religious conscience. However, it could not be foreseen that the nineteenth century elementary school, dedicated to lower middle-class usefulness, was to develop into the twentieth century child-centred school, dedicated to full personality and growth. Once the fundamental question concerning the nature of man and his destiny was considered, the secular nature of the education was seen to be inadequate. In practice the choice of the secular principle was contributing to the growth of agnosticism by giving it a privileged and established place in the education of children.

This book is one of "Studies in Theology and Church History", which includes Fr Hugh Aveling's "Northern Catholics".

G.W.

X. THE CONTEMPORARY WORLD

T. J. H. Bishop with Rupert Wilkinson WINCHESTER AND THE PUBLIC SCHOOL ELITE: A STATISTICAL ANALYSIS Faber 1967 263 p 63/-

Winchester from time to time publishes a sort of "Who's Who" of living Old Boys. So one can compile statistics of the careers and backgrounds of Wykehamists of different periods. In 1962 T. J. H. Bishop (a son of the place) wrote a doctoral thesis, "Origins and Achievements of Winchester College Pupils 1836-1934", for London University. Now Rupert Wilkinson (a son of the place), author of "The Prefects", has revised the thesis, adding some findings and some comments of his own. The book contains about 60 statistical tables, and is also for the most part quite readable. The authors and your reviewer are all sons of the place—"we are all mammered men".

The authors are particularly interested in those who scrambled into the "élite". An elaborate table defines "élite" for each profession. In the army, for example, colonels and above are élite, lieutenant-colonels and majors are Grade B, and other officers are Grade C. Lower ranks than Grade C are mentioned, but in fact nearly all Wykehamists who lived long enough reached gentlemanly rank in their professions, and all in the period covered had gentlemanly fathers, despite the founder's stipulation that the 70 scholars should be poor and needy.

The authors' definition of élite in some professions will not please everybody. For example, the only élite schoolmasters are the headmasters of the 17 most expensive public schools. Why only 17? Why is expensiveness the criterion? Why should the headmaster of a great day school be considered less distinguished than a colonel? Also I should like some statistics on the *very élite* (should they be called VEPs?). For example, in the Great War no Wykehamist struggled up higher than Lt-General; but later, names like Wavell, Portal and Festing show a significant improvement for which the authors' grading does not cater.

Oh yes, this "élite game" is a palpable reality. What did Baldwin say to the 1923 Harrow Association? "I remember how in previous governments there had been four, perhaps five Harrovians. I determined to have six. I managed to make my six by keeping the post of Chancellor of the Exchequer for myself." Macmillan later managed six Etonians and twenty out of twenty-one Oxbridge men!

What makes Winchester characteristically Wykehamist? Our authors tell us that it is the parochial cult of its institutions (for instance the Notion lore), its self-conscious collectivism and its militant monasticism. Wykehamists are resolutely steeped in the occupational ethos of the military—discipline, decisiveness and social grace; as opposed to gifts of imaginative innovation and radical enquiry. As Sir Basil Liddell-Hart remarked, "doubt is unnerving save to philosophic minds, and armies are not composed of philosophers".

The end product diverges in conflicting directions. Either you get the pink intellectual rebel radicalists like Hugh Gattskell or Dick Crossman, who kick against the pricks; or you get conservative contributive traditionalists, who form the top ranks of the Law and the Services as bastions of service; and just sometimes, like diamonds in a stream, you get a combination of both, men like Kenneth Younger or General Carver—of which the exemplar must be Wavell.

It is difficult to summarise this mass of material, but a few points do emerge. Winchester was never an aristocratic school during 1836-1934, as Eton and Harrow almost exclusively were. About a third in the spacious early days came from the clergy. Over half went on to Oxbridge, until the Great War brought the figure below the half mark. About a third reached the élite bracket, granted the curious criteria set by the authors.

But the welter of detail does not reveal all things. Take this little example from my own ken: between 1933-40 in my own house, at least eleven have become Catholics and of these three have become priests—this betters the Romeward procession of W. G. Ward's day (the Oxford Movement mainly) in that it is just from one house. Another point is that scholars are now accepted from poor families according to the intention of Bishop William of Wykeham. In my salad days, in 1937, candidates were given a *visa* which was generally believed to be a language test, producing dull patrician uniformity: the War swept that away, and even the Latin advantage has been ironed out, so that smart prep schools can now pull nothing except merit.

Like Balliol, founded in 1265, Winchester, founded in 1394, may properly be called "more a cult than a college".

BONIFACE HUNT, O.S.B.

Adml B. B. Schofield BRITISH SEA POWER: NAVAL POLICY IN THE TWENTIETH CENTURY
Batsford 1967 271 p 45/-

I found this a difficult book to assess, containing as it does a mixture of intense interest and maddening dogmatism. The title is deceptive and a little pretentious. Most of the book discusses the main events of naval interest between the early nineteenth century and the end of World War Two. The last chapter gives a short account of naval milestones since 1945 with some thoughts on the future of sea power in a nuclear age. But throughout, we are treated to personal reminiscences and the parts in which the author was personally involved get disproportionate space.

The best part, I thought, described events between the world wars, with emphasis on the Washington Conference and other meetings on naval armaments. It is a period lightly covered elsewhere and I found it excellent.

The main theme of the book is the relations between the politicians and the Admiralty, and the author is extremely critical of Governments for failing to take out adequate insurance premiums in the field of naval forces. I think he is too critical and forgets the great efforts made by the pacifically minded Liberal Government in the years before the First World War to build a strong Navy under the guidance of Selborne, McKenna and Churchill.

In the last chapter, which forecasts the shape of things to come, I agreed with most of the author's theories and in particular with his dislike of the Polaris deterrent system as operated by medium sized powers like Britain. But this is on political grounds and we both agree that if we want a nuclear deterrent, the Polaris system is the best method of providing it. But I do not support the author's enthusiasm for nuclear-powered freight-carrying submarines for the future, because I don't believe that the economics of operation have been properly studied or that the navigational difficulties have ever been examined realistically.

The book starts with a misstatement when the author declares "For half a century after Nelson's great victory at Trafalgar the wooden walls of the British Navy sailed the seas with a confidence born of their numerical and technical superiority over those of any other power". Numerical superiority—yes, but the war with the United States in 1812 showed that complacency had allowed the efficiency of British gunnery to fall, with few exceptions, to a low level and our ships compared badly with the Americans in this important field.

There are other dogmatic statements, insufficiently backed by evidence, which annoy. For example, the author condemns the battlecruiser as a blunder; whereas the performance of these ships at the Falklands, at the Dogger Bank and at Jutland in the first war and in many actions in the second show that it was the poor protection and safety arrangements of the magazines which deserve castigation and not the concept of the battlecruiser as a whole.

This is a book well worth reading but with a critical approach.

University College,
Oxford.

P. W. GRETTON,
Vice Admiral.

Philip Caraman, S.J. C. C. MARTINDALE, A BIOGRAPHY Longman 1967 240 p 42/-

Father Philip Caraman has a considerable body of work in historical literature, much of which has made outstanding claims upon Catholics. The present book, however, is an account of a contemporary Jesuit.

Writing as one who knew him at Oxford after the first war and who was happily under his influence at that time, I have to confess a special preoccupation with Fr Caraman's subject. The earlier biography of John Gerard, the Elizabethan martyr, was an absorbing story of which the biographer showed throughout a satisfying mastery, much in the way in which Evelyn Waugh dealt with the life of Edward Campion. The point should be made since the heroism of each and the manner of its impact upon the contemporary scene calls for unique quality in the way the martyr's own account is recorded as history.

Father Martindale's case presented the historian with an entirely different problem from Evelyn Waugh's, and not the least of the reader's debt to Fr Caraman consists of the way in which his subject is here induced to reveal his own quality as a priest, dealing with individual problems such as practised confessors can manage, as well as matters of public policy, such as the Marlborough annulment. That particular problem remains clearly in my memory, because of the public outcry. Fr Martindale saw, of course, the need to explain what at first required it and indeed was called for in

highly peremptory and disagreeable terms. But the case needed handling, and it was handled in the most attractive way as controversy. It presents one of the most fruitful ways in which a really painful difference can be resolved. One must say at this time of day that difficulties on the Catholic side were *prima facie* not lacking and, as so often, the arguments were very overdone. Fr Martindale understood the motives impelling the principal characters and this was probably his most useful contribution.

I always thought that Father Martindale was fortunately placed in these phases of his time. Certainly for me, a young man, probably over conscious of the minutiae of religious controversy, his dominance of the Oxford scene appeared remarkable and universally recognised. But Fr Caraman's brush travels over a far wider canvas. The book shows a very holy and very wise priest and the extent for which and the reasons why he was loved as he undoubtedly was.

RICHARD ELWES.

Temple, E.C.4.

Chaim Bermant ISRAEL Thames and Hudson 1967 224 p 35/-

To me the most interesting part of this book is the postscript; it shows the tensions in Israel between the religious and non-religious, between the Jew and the Israeli, between those who want to remain the chosen people and those who long to be just one Levantine nation among others, between the old, cultivated immigrant with a history of centuries of suffering behind him, and the brash, materialist children of the Land.

The whole book, in its format, illustrations and text, gives the impression of vigorous development which is the characteristic of Israel; it is a book full of hope and youth. It is, of course, a work of propaganda, even in the captions to the photographs. The historical chapters lean heavily on Christopher Sykes' admirable "Crossroads to Israel", but with a necessary simplification which is unnecessarily biased; no mention of the deliberate equivocation in the invention of the term "National Home"; no whisper of the massacre of 250 Arabs at Deir Yassin in 1948. Apart from this, a great deal of information about working conditions, education, the arts, economics, etc., is packed in which will no doubt be useful, though the author does not always escape the tendency of travel brochures to list attractions and spectacles in bewilderingly quick succession. But there is also a fair sprinkling of folk-lore and stories which show that the Israelis, despite their earnestness, still retain the Jewish capacity to laugh at themselves.

HENRY WANSBROUGH, O.S.B.

QUIS CUSTODIET? Journal of the Newman Association/the Legal Studies Group No. 14-15 167 High St, Hampton Hill, Mx. 30/- annually

Nos. 1-13 have appeared over the last five years in duplicated form. This double edition launches a fruitful enterprise from that to the printed level. The overall intention is to promote the study of natural, civil and ecclesiastical law. The articles here are on attitudes to divorce, the natural law, secrecy in ecclesiastical nullity trials, and—most unlikely of all—wills and the vow of poverty!

R.E.

XI. BOOKS RECEIVED

Leaders of Religion, general ed. Rev Prof C. W. Dugmore, D.D.—

C. R. Cheney HUBERT WALTER

E. F. Jacob HENRY CHICHELE

G. F. Nuttall RICHARD BAXTER

Nelson 1967 35/- or 42/- (to be reviewed)

David Konstant A SYLLABUS OF RELIGIOUS INSTRUCTION FOR CATHOLIC SECONDARY SCHOOLS Burns & Oates 1967 274 p 15/-

John Bligh, S.J. HINTS: HISTORICAL INFORMATION FOR NEW TESTAMENT STUDENTS Burns & Oates 1967 120 p 7/6

Victor Murray ABELARD & ST BERNARD: A STUDY IN TWELFTH CENTURY "MODERNISM" Manchester University Press 168 p 35/-

John Cowburn, S.J. LOVE AND THE PERSON Chapman 1967 xi + 442 70/-

Dom Edmund Jones, O.S.B. THE CHURCH, GOD'S PLAN FOR MAN Burns & Oates 1967 57 p 5/-

Grail Simplified Council Documents THIS IS ECUMENISM/THIS IS THE CHURCH Chapman 1967 2/6 each

Pierre Babin FAITH & THE ADOLESCENT Burns & Oates 1967 128 p 13/6

The Editor would like to acknowledge with thanks the receipt of the following:

The Downside Review, The Buckfast Chronicle, Lumière du Christ, The Way, Pax, The Ushaw Magazine, The American Benedictine Review, Moreana, New Blackfriars.

The Wykehamist, The Sedberghian, John Fisher School Magazine, Novo, The Peterie, The Stonyhurst Magazine, The Worth Record, The Workopian, The Raven, The Priorian, The Giggleswick Chronicle, Wimbledon College Magazine, The Pocklingtonian, The Georgian, Kearsney College Chronicle, The Penryn Review, The Belmont Abbey School Magazine, The Lorettonian, The Gordonstoun Record, The Ampleforth News, The Cantuarian, St Bees School Journal.

The Editor acknowledges with special thanks the receipt of the last number (No. 217) of THE BEAUMONT REVIEW, 1861-1967, which for the sad occasion returned to its traditional cover. The theme was clear enough—*Ave atque vale, Lochaber No More, Last Day of Term*: and the pages were filled with the mood of a long lament, best expressed in the account of the ceremony of laying up the Colours in the College chapel, as the Last Post was finally sounded. Deeply symbolic of this was the death of Major Tom Kelly, a Yeoman of the Queen's Bodyguard, who had served Beaumont C.C.F. for nineteen years, first as Sergeant Major, then as an officer, and ultimately as Commanding Officer: he died on 24th July scarcely a week after the end of Beaumont.

The key to the sad demise of Beaumont is given in the *Envoi*. It is a Jesuit school of some 300 boys, while Stonyhurst have some 400: "it was judged that a more rational and economic use would be made of the available manpower, and in the long run better service would be given to those for whom we were working, if all the resources available were to be concentrated in one establishment. Stonyhurst is a much larger establishment than Beaumont and could house the schools with far less adaptation and addition than would have been necessary at Beaumont; and so the fatal decision was made. It was not made lightly". The task of the English Jesuits has endlessly increased, but not its numbers: it was a crisis of manpower.

The *Envoi* set the proper closing tone: "we are pilgrims all and must go our separate ways according as the Spirit seems to beckon. Here is no abiding city".

COMMUNITY NOTES

Fr Aldhelm Finnear died of a stroke on 16th April: he had been in indifferent health for some years. He had worked in many of our parishes, a popular confessor. Although he was a man rarely found in the limelight, he was yet recognised by those who knew him to be to his very marrow a monk.

Fr Bruno Donovan died of a heart attack on 13th August. He had had a coronary in 1962 and has steadily suffered from ill health since. He had been the Abbey's scripture professor for a quarter of a century, and novice master from 1954-66. A trusted adviser to many of the community, he was no less sought after for his spiritual wisdom by many of the Old Boys. Obituaries will appear in the next JOURNAL.

In May the Abbot and community sent a cable of congratulations to the Abbot Primate of the Benedictine Order on his elevation to the cardinalate, with other cardinals. Dom Benno Gut was professed to Einsiedeln in Switzerland in 1918 and ordained three years later. In 1947 he was elected Abbot, and in 1959 was elected fourth Abbot Primate and Abbot of St Anselmo in Rome. During September 1966 he presided over the Congress of Benedictine abbots at Rome. In June this year he was consecrated Archbishop in his own abbey by Cardinal Tisserant and ten days later was raised to the cardinalate in Consistory. He laid down his office as Abbot Primate in the reconvened Abbots' Congress of September 1967, Dom Rembert Weakland of St Vincent's Abbey (oldest in America) succeeding him.

In June Bishop Brunner of Middlesbrough, our bishop, resigned under the new Vatican arrangements. At 77, the oldest member of the English episcopacy, he has long been a close friend of the community and a sympathetic supporter on many occasions. Over the past twenty years he has ordained some fifty of our priests. Educated at Ushaw and Durham University, he came to Middlesbrough as auxiliary bishop in 1946 and succeeded Bishop Shine ten years later. He now becomes the titular Bishop of Murustaga in North Africa. He is succeeded by Bishop J. G. McClean, who like his predecessor was appointed while acting as parish priest of St Charles', Hull. He was solemnly enthroned on 18th July.

St Benedict's parish church, Garforth, which collapsed on 18th November 1964 and which we have happily rebuilt, was opened and blessed by the Abbot on 13th May. His Lordship the Bishop of Leeds, Bishop Gordon Wheeler, presided and said Mass in the church later that same evening. The church is well designed for carrying out the liturgy as is required today by the provisions of the Vatican Council, and we congratulate Fr Alban Rimmer and his parishioners on the work which they have achieved.

On Sunday, 16th July, the following were raised to the priesthood, the first to be ordained by our new bishop: Fr Placid Spearitt, Fr Gordon Beattie. On the previous day, His Lordship advanced the following to

the deaconate: Brs Bede Emerson, Finbar Dowling, Aelred Burrows, Leo Chamberlain; and the following to the subdeaconate: Br Laurence Kriegshauser.

On Sunday, 23rd July, we were happy to welcome two thousand Polish pilgrims from northern England. They met at the Abbey for High Mass, a procession and pontifical Benediction given by the Abbot. It was an afternoon full of colour, religious banners and national costumes, and liturgical customs strange to Ampleforth. It was, incidentally, the first pilgrimage of the second millennium of Christianity for them.

For some time it has been the Abbot's intention to extend the community's extramural activities in such a way as to make Ampleforth, when it is not fully stretched on its school responsibilities, a spiritual centre for a wider range of people. In mid July, while the School was still here, ten boys from Hatfield open Borstal spent a week half-camping in the not yet completed hostel near our lakes (Redcar farm). Together with two monks and two officers, they worked to complete the hostel, helped at Welburn Hall spastic home and the Alne Hall Cheshire Home, sailed and worked at the lakes and hiked in the Pennines. In late July a party of forty-five Young Christian Workers came for a study week. They worked through a full course of discussions, lectures and sport. They provided their own chaplain and youth leaders, requiring from the community only our facilities. In the first week of August some twenty of our parish boys from Lancashire, Cumberland and Yorkshire came for a week's experience of our life with the younger monks out of term time. Planned as a retreat for boys of 17-18 who showed some interest in the religious life, it turned out in fact to be for boys from 14-18, some of whom had come for a retreat, others only for a holiday camp. The original structure of the retreat (a series of discussions and time spent with the community) was altered to a more formal and diverting programme. In the future it is hoped in this regard to have quite distinct types of visits—the discussion retreat for older boys and the more intensely organised and more varied programme for the younger groups. In late August sixteen boys came from Everthorpe Borstal for a three-day retreat visit, of the kind that we have run six-monthly for the last three years now. Their programme was filled with talks, discussions, tape-recordings, games and a concert; but the substance of the retreat for the boys and four monks involved, was to discover one another, and build some degree of sympathy and trust. The boys saw here a community life such as they have never known, and the monks during their return visit shared the dismal routine, the work and the fears of a closed Borstal.

Peter Paul Perry, an old and valued friend and a familiar figure here for many years, died on 13th April of this year.

He was born in 1890 at The Grange, more commonly known as "Mr Perry's house", which was his home for the whole of his life. He was educated in the school here. Under a fragile-looking frame and a shy manner there was a robust spirit and a sound character which won for

him a position of respect. On the death of his father in 1918 he succeeded him as farm bailiff. He carried on the accepted tradition of somewhat lavish, perhaps, high quality farming. It may not have been economical, but he had technical success and even a measure of glory: he was a frequent and successful competitor at agricultural shows, where his roots repeatedly came out (to revive a hoary jest) at the top of the tree. In 1941 he ceased to be our bailiff, but continued to live at The Grange as a closely interested friend and an example of devout Catholic life. He was a valued Manager of the village school, and a mine of information on local history and topography. We offer our sincere sympathy to Mrs Perry on the loss of her husband. May he rest in peace.

COVENTRY

DURING the first week of July, the Cathedral Church of St Michael, Coventry, held a "Vision of Europe" Exhibition week, to mark the Cathedral's fifth anniversary. The programme, designed by the clergy of a new cathedral set in an expanding industrial city, interwove two themes—ecclesiastical and socio-political. The first underlined the spiritual debt which Coventry and the whole world owe to St Benedict, Patron of Europe (in whose honour the central service was held), and to his followers down the centuries. Looking to the present, the Provost wrote, "the coming of 'Europe' could give to the Church an opportunity such as it has not had since the great monastic days—of being the instrument to forge a spiritual bond which will be above the bonds of nationalism and economic interdependence".

Before the week opened, the Director of the Secretariat for the Promotion of Christian Unity sent this message to the Provost—

"The strongest link between England and Germany for twelve centuries has been that the Apostle of Germany, St Boniface, is a man from Devonshire. His birthplace is actually an Anglican suffragan see (Crediton), his burial place a German Roman Catholic see, and indeed the traditional meeting place of the German Catholic bishops. Boniface was a benedictine, founder of our famous abbey Fulda, which was one of those great storehouses where civilisation and learning flourished through the so-called Dark Ages.

There is nothing artificial then about Ottobeuron, a great German benedictine abbey, and a famous English cathedral, uniting to celebrate and explore such a noble historic theme as 'the Benedictine Tradition and European Destiny Today'. We have to thank God that in these days we see religious unity and the peace of men as ideals inseparably linked. Such gatherings as this at Coventry serve to keep our vision alive and clear.

I have especial pleasure and consolation in wishing you every blessing and success.

✠ Augustin Card Bea."

Besides ecumenical services, attended by the Apostolic Delegate, the Archbishop of Birmingham and others; and the daily lectures, given by such as the Abbot of Quarr ("The Benedictine Paradox") and Dom David Knowles ("The Benedictine Tradition in Europe"); the centre piece of the week was the Benedictine Exhibition in the Nave and the Chapel of Unity. For this, contributions came in from many of the major abbeys of Germany, France and England (Catholic and Anglican). Ampleforth was asked to mount the Exhibition and to act as stewards throughout the period.

It was described by those taking part (Fr Mark Butlin and the juniors from St Benet's Hall, Oxford) as a take-over: monks became more numerous than the Cathedral lay staff, attending at the stands and organising their own services—which included much of the Daily Office in the Lady Chapel, but not, of course, the Mass—in the new Cathedral and its old ruins. Moreover, the Archbishop of Birmingham had given them permission to attend all other services except the Eucharist. So much was it an apparent take-over that a 100-strong Protestant group appeared with banners proclaiming: CHRIST SAVES, ROME ENSLAVES! But this was not the tone of most of Coventry's reception of this unusual ecumenical experiment.

The Exhibition was virtually the work of the brethren of St Benet's with the co-operation of Campion Hall, the Carmelites of Boar's Hill, Cockfosters, and numerous firms, which gave their goods and their expertise without any charge. For example, BMC put a vehicle at the disposal of Fr Mark for the whole period from some weeks beforehand.

The theme of the Exhibition was (indeed, still is, for it is now on its travels) *Community*; the sub-themes are Discipline, Living with God, Working Together, Leadership, Growth, Love of Neighbour and Service. All these have been intricately woven together into a deep single thought. Photographs and tapestries were the main medium, and for every one of the 300 photos selected, there were 20 discarded as not just right. They are mounted on metal stands holding hessian covered hardboard lit by separately wired fluorescent lamps; all this the work of the brethren. The stands were shown in three groups: in the Unity Chapel were eight double panels illustrating the essential parallel between benedictine life and work, and secular life and work: along the left Nave were displays from European monasteries (10 stands); and along the right Nave was material from Ealing, Douai, Worth, Ampleforth, St Benet's Hall, and other parts of the E.B.C. (including our nuns), and from such Anglican abbeys as Nashdom (5 double stands). Many professionals gave their advice and services free in putting together this exhibition, and it was judged as having reached professional standards in its final state.

The brethren of Ampleforth discovered from this work three things: how much every walk of life was eager to give of their skills, experience and wholehearted backing once they realised the validity of the Vision; how fruitful it was to work alongside monks of other houses in the Order; and lastly, how rewarding it is to watch a vital centre of Anglicanism at its ministry.

A note on the Office recited in Coventry Cathedral: the thirty or so monks present performed a revised Office four times daily over five days; terce, midday service (sext or Unity service), vespers and compline. This, in effect, gave the impression of monastic life being lived in the Cathedral. Visitors to the Exhibition and the Cathedral staff were able to participate. Compline was by far the most popular Office, sung in English to a setting composed by Fr Lawrence Bevenot in which over a hundred people took an active part each evening.

The following Parish changes have been made: Fr Aidan Cunningham from St Alban's, Warrington, to St Michael's, Abergavenny; Fr Raymond Davies from St Michael's, Abergavenny, to Goosnargh; Fr Kevin Mason from St Benedict's, Warrington, to become parish priest of St Alban's, Warrington; Fr Maurus Green from Maryport to St Benedict's, Warrington; Fr Wulstan Gore from St Peter's, Liverpool, to St Mary's, Cardiff; Fr Gordon Beattie from the Abbey to St Alban's, Warrington. Fr Chad Bourke returns from Maryport to the Abbey. Other changes will be recorded in the spring.

SAINT LOUIS PRIORY

THREE important developments have occurred in the last year, besides the change of Prior. The first was the offer in 1966 of the loan of the Priory church to the Archdiocese for use as the parish church in the new parish of St Anselm's. The Priory finds itself within its boundaries, and the offer was gladly accepted. This co-operation has already developed into a closer relation between the diocesan clergy, the local people and the Priory. Many of the monks have taken part in regular meetings of Renewal Groups. The first baptism of the parish was performed by Fr Prior with Fr Robert Slattery, the pastor, assisting.

The second important event was the inauguration of a five-week summer school for underprivileged boys (mostly coloured) going up into high school in September. This had been carefully mulled over and planned since January 1966. It proved to be a great success and a rewarding experience. It was a pilot venture, only twenty boys being chosen. Now that it has shown its considerable value, it will become a yearly event and will be enlarged. Fr Leonard is in charge and did the planning, but Fr Thomas ran the camp this year with eminent skill, as Fr Leonard was due to go to England. The "camp" had study in the morning followed by a good lunch, and games afterwards. It was financed by two friends of both the Priory and of such boys as these.

The third event was the decision, agreed to unanimously by the St Louis community in May, to enlarge the school in 1968 by one "stream" or about fifteen boys more per form. As there are six classes or forms, this would mean an overall increase of around ninety boys. So immediately the architects were requested to prepare preliminary drawings of a junior house large enough to house the full number, in the event of Ampleforth

approving the scheme. At the same time the Board of our lay supporters met and promised to find the money over the next six years for the overall growth envisaged. This plan would include, besides the junior house, a new classroom building, school library, head master's area, auditorium, shops; in other words a building programme as great as the first stage and more costly.

Some other items are these. On 23rd September (DV, for we have gone to press by then) Dom Benedict Allin was ordained priest in the Priory church by Bishop Cottwald—he is the first of our American monks to reach the priesthood, though Br Christopher Rush is senior in the habit: he, who took time reading an Oxford degree, now returns to Toronto to continue his theological studies after a year's break in the Priory.

A beautiful small baroque organ made by Hradetsky of Austria has been installed at the main door of the church. It is the gift of Mr Dayton Mudd.

St Louis school news will appear in a later JOURNAL.

On 23rd June Fr Columba Cary-Elwes relinquished the office of Prior of St Louis, and has since returned to England to take up full-time work in the ecumenical field: his brief from the Abbot is to guide Ampleforth's contribution to the spiritual crisis of growth in the Church and the consequent ecumenical movement, in England. He is to be based on the Abbey, but will spend some time in various parishes. The Abbot's decision to make this change may be best explained by publishing the letter he sent out to all parents and benefactors of St Louis Priory:—

"I am writing to tell you of important decisions which I have taken with advice from my advisers concerning St Louis Priory. The Priory has reached a stage where development is highly desirable—this means that there will be a building scheme of some importance; it means too that the community will have to face a number of problems which expansion will inevitably bring. To enable the community to play its part more fully in this development, a local Council and Chapter has been established. This is a new important phase in the development of the Priory, and I have decided to put the implementation of this development into the hands of a new Prior. I have appointed Fr Luke Rigby to be Prior, and I have asked Fr Columba Cary-Elwes to relinquish that post. A new procurator will be appointed in the near future. (On 5th September Fr Vincent Marron left Ampleforth to take up that appointment—Ed.)

"To Fr Columba must be attributed in large part the astonishing success of the first phase of the Priory's life. He has founded a monastery, established its priorities and—most important—he has forged those close links which bind our community in St Louis so closely to so many of you, our friends. We are all immensely proud and appreciative of the work that he has achieved, and I take this opportunity of thanking him for his selfless devotion to a task that has not been easy, but would have been so much more difficult, if not impossible, without the help and

friendship of yourselves. I have had to weigh very carefully the disadvantages of this change with the advantages of putting this second phase into the hands of a new and younger prior. I realise very clearly the sadness which this change will mean for many of you.

"You know well the fine qualities which have endeared Fr Columba to you all and the ability which has enabled him to do so much good: these qualities are badly needed in our own country at the present time, and I have no doubt that the sacrifice I am asking you to make will in large part contribute to the good of the Church in England.

"You will appreciate of course that superiors in the English Congregation of Benedictine Monks are temporary appointments and it is quite normal for changes to be made. Such changes, although initially sad and difficult, are ultimately for the good of a community and its work; and, it must also be remembered, the changes come as a relief to the superior himself.

"May I ask you to remember us all in your prayers. Once again I take this opportunity of telling you how much we the monks value and depend upon your support. We are doing our best to serve Almighty God, and long may it continue to be so."

On 23rd June Fr Luke Rigby succeeded as the second Prior of St Louis. He went out to the new foundation as a founder member on 6th October 1955, and has been the Procurator of the Priory since that day. He worked single-handed until Fr Colin Havard recently went out to be his Sub-Procurator: now Fr Vincent Marron has gone out to fill the Procurator's vacancy.

St Benedict left the world to find God. He explored alone, as Chichester the ocean and Gagarin outer space. To some of us this seems wrong, for our magic word is now "involvement"—and hence the Church's pardonable obsession with communication. But in fact two fundamental principles must live in tension side by side, those of world acceptance and world renunciation. There has to be a double rhythm of involvement and disengagement . . . this is the threefold cord, the ultimate Christian paradox, disengagement, involvement, commitment.

PROFESSOR GORDON RUPP, D.D.,
at the Coventry Cathedral Exhibition.

OLD BOYS' NEWS

We ask prayers for A. J. Dent-Young (1908) who died on 28th March; A. B. Smith (C 55) killed in a car accident on 24th April; N. T. Reynolds (1910) on 26th June; E. N. Fishwick (1914) on 27th June; G. W. Lindsay (1910) on 24th July; Fr Bruno Donovan (A 30) on 13th August.

J. E. Lynch's (B 33) death was briefly recorded in the last JOURNAL. We reprint here a notice that appeared in the *Meath Chronicle*.

Mr Lynch was educated at St Gerard's School, Bray; Ampleforth College, Yorks., and Dublin University, where he read a brilliant course. He obtained his B.A. degree (moderator) in 1937, was a Junior Victoria Prizeman in 1937, and in 1939 was a Senior Victoria Prizeman, was first in the Bar final examination and won the John Brooke Scholarship. He was a committee member and medallist of T.C.D. Historical Society and was hon. sec. of the Law Society. He was called to the Bar in 1939. He was a trustee and past-chairman of Dublin University Club and a member of Wanderers R.F.C.

A distinguished son of a distinguished father—Mr J. J. Lynch was a former president of the Incorporated Law Society—the late Mr "Joe" Lynch, as he was known to his intimate friends, had a lucrative "Chancery" practice, and in this area of the law he was an acknowledged master. Not only was he an expert. He personified the highest traditions of the profession he adorned. His encyclopaedic knowledge of the law was matched by his immaculate personal and professional integrity. His colleagues held him in the warmest regard, and his young colleagues found him most helpful at all times.

The late Mr Lynch was a loyal member of Headfort Golf Club and was elected captain in 1952. His death aroused deep regret in his home town, where the name of Lynch is held in the highest esteem. To his mother and brothers we tender our deep sympathy in their great loss.

We congratulate the following on their marriage:

Dr Kevin Fogarty (D 56) to Dr Aileen Gamble in St Mary's Chapel, Swynnerton, on 13th August 1966.

Robert Kelly (B 56) to Nancy Therese Cotter on 29th November.

Dr Charles Nicol (H 60) to Margaret Allen at St Joseph's, South Oxhey, on 7th January 1967.

Dr Anthony Fogarty (D 57) to Heidy Walliman at St Gregory's, Cheltenham, on 4th February.

John Forrest (J 61) to Sally Le Blanc Smith, at St Mary's, Blackheath, on 22nd April.

George Whitworth (B 62) to Susan Killingworth at the Church of Our Lady and the English Martyrs, Cambridge, on 29th April.

Peter Bridgeman (O 51) to Sarahjane Corbett in the Guards Chapel, Wellington Barracks, on 4th May.

Simon Leonard (B 57) to Clare Weld at Lulworth Castle Chapel, Dorset, on 13th May.

Philip Vincent (O 55) to Angela Molony at the Church of the Assumption, Warwick Street, on 27th May.

Hugh Thomas Fattorini (O 52) to Anna Frances Robertson at St Stephen's Church, Skipton, on 3rd June.

Nicholas Hugh Cecil Gibson (B 61) to Veronica Ann Royle at the Church of the Holy Name, Esher, on 10th June.

Archibald Peter Peel (W 59) to Juliet Margaret de Galleini at St Mary's, Cadogan Street, on 1st July.

Timothy Ronayne Harman (A 55) to Jane Pickering at St Mary's, Cadogan Street, on 7th July.

Robert Lorimer (B 57) to Merrilyn Watts at the Church of Christ the King, Pittenweem, on 15th July.

David A. R. Emmet (O 45) to Sylvia Knowles in the Cathedral Church of Our Lady and St Philip Neri, Arundel, on 22nd July.

Richard Thompson (D 62) to Jacqueline White at St Norbert's, Spalding, on 29th July.

Christopher Freeman (J 62) to Anne Kelly at St Peter's, Stonyhurst, on 29th July.

Piers Paul Read (W 57) to Emily Boothby in Strasbourg Cathedral on 29th July.

John Peter Martin (B 62) to Janet Mary Bryden in the Abbey Church, Ampleforth, on 12th August.

John Duncan Cumming (D 58) to Sara Louise Dicks at St Brigid's Church, Belfast, on 26th August.

Barnaby Walwyn Price (D 61) to Maureen Ann Newell at St George's Church, Worcester, on 31st August.

Michael Brennan (H 60) to Patricia Jane Hughes at the Church of St Anthony, Northvale, New Jersey, U.S.A., on 9th September.

Basil Joseph Morris (B 57) to Penelope Jane Hadley at the Church of the Immaculate Conception, Epping, on 16th September.

Hamish Michael Crosby (A 63) to Suzanne Elizabeth Marette at the Church of Our Holy Redeemer, Chelsea, on 16th September.

Michael David Stanton (T 62) to Jennifer Mary Frances Rayner at The Passionist Monastery, Minsteracres, on 16th September.

George Edward Lauraine Haslam to Katherine Clare Wayman at St Mary's, Clare Priory, on 23rd September.

Michael David John Barry (D 62) to Sheena Wenley Rainnie at St Andrew's Church, Ravelston, Edinburgh, on 23rd September.

AND the following on their engagement:

John Anthony Stretton des Forges to Heather Margaret Warner.

Robert Alexander Peake to Meriel Elizabeth Lyon-Bowie.

Swinton Barclay Thomas to Angela Rose Elizabeth, widow of Sir Anthony Cope.

Martin Anthony Chaworth Petre to Selina Frances Gladstone.

Robin Gordon Francis Burton to Sarah Prudence Ionides.

Robin David Oswald Petre, 17th/21st Lancers, to Cicely Constance Scrope.

Henry Gerard Roche to Margaret Anne McDonnell.

Henry Robin Anderson to Aylet Branfill.

BIRTHS

Sons

Jean and John Whyte.

Judith and Jerry Hartigan.

Jill and Patrick Sheehy, a brother for Joanna.

Pauline and Anthony Ryan.

Morwenna and David Goodall.

Penelope and Richard Ballinger, a brother for Camilla, Caroline and Christina.

Mary and William Welstead, a brother for Verity.

Margaret and John Vincent, a brother for Mary and Clare.

Prue and Conor French Davis.

Pisana and Anthony Radcliffe.

Aideen and Kevin Fogarty.

Elizabeth and Stephen Bingham.

Mary Clare and Patrick Sheahan, a brother for Christopher and Benedict.

Daughters

Helen and Ian Wightwick.

Pipit and Timothy Dewey, a sister for Adrian and Annabel.

Judith and James Bowen.

Claudine and Johnny Encombe, a sister for Jock.

Shirley and John Beatty.

Jayne and Anthony Cant.

Rosemary and John Hopkins, twin daughters.

Susan and David Miller.

In the Birthday Honours G. F. Young (B 27) was appointed C.B.E. "for services to University education".

LIEUT.-CMDR C. J. WARD (E 53) is commanding submarine "Anchorite" in the 7th Squadron, based on Singapore. Lieut.-Cmdr D. M. O'Brien (E 53) is commanding submarine "Alderney" in the 1st Squadron, based on Portsmouth.

A. P. GRANT PETERKIN, B. H. Jayes and A. J. W. Powell have passed out of the R.M.A., Sandhurst.

E. O'G. KIRWAN (E 47) is Consultant Orthopaedic Surgeon to University College Hospital, The Royal National Orthopaedic Hospital and to the Institute of Orthopaedics of London University.

DR C. K. CONNOLLY, M.R.C.P. (E 55) has been appointed First Assistant (Senior Medical Registrar) to the Department of Medicine at the Royal National Orthopaedic Hospital and St George's Hospital, London.

B. SCARFE (O 57) has been appointed lecturer in Spanish in the University of Auckland, New Zealand.

P. P. READ (W 57) has been elected to a Harkness Fellowship for two years in the U.S.A. for "creative writing": he is starting this autumn at Columbia University.

M. G. TUGENDHAT (W 62) has been successful in the competition for the Diplomatic Service.

J. E. A. HAVARD (A 51) has been for the past year Assistant Headmaster at the Bishop Bright School (Comprehensive) in Leamington Spa.

J. M. P. MADDEN (E 63) has a post in the Circulation Department of the Victoria and Albert Museum.

T. H. ASHWORTH (C 40) has been appointed local director, Libya, of Barclay's D.C.C.O.

J. N. SHERIDAN (C 42) has been appointed marketing director of the Irish Dunlop Company.

J. F. FENNELL (D 48) has been appointed Director in charge of Sales of Sunbeam Ltd., the operating company of Sunbeam Wolsey, the Irish textile firm.

A. C. W. RYAN (A 51) has been appointed Assistant Secretary of the A.E.I. Cables Group: he has recently obtained a first class Diploma with Distinction and Merit in Foreign and Comparative Law from the City of London College.

F. J. O'REILLY (C 40) was recently elected a member of the Irish Turf Club.

MAJOR E. A. BOYLAN (C 43) won the individual performance on his own horse "Durlas Eile" in the pre-Olympic European Horse Trials from top class British, French, German, Russian, Swiss and Japanese teams.

AMONG books published recently are *Monastic Renewal* by Fr Columba Cary (1922), Herder and Herder; and *The Technique of Stained Glass* by Patrick Reyntiens (E 43), Batsford. Fr Lawrence Bevenot's (1919) *Two English Masses* have been published by St Martin's.

OXFORD. First Class Honours were obtained by P. A. Knapton in *Lit. Hum.*, and by S. F. P. Halliday in *P.P.E.* Others successful in Final Honours Schools were J. F. Smith *Animal Phys.*; D. Jeremy Nixey, A. F. Magauran *Botany*; T. T. Ferriss, P. R. E. McFarland, C. P. Walsh *Jurisprudence*; A. L. Bucknall, S. H. Norman, J. B. P. Squire, D. Felix Stephens, D. Jonathan Cotton, N. W. Bagshawe, J. G. P. Jephcott, J. J. M. O'Reilly *Modern History*; A. W. W. Crawford, B. W. Read *English Lang. and Lit.*; J. D. K. Cavanagh, T. P. Connery *Mod. Langs. (Sp. & Fr.)*; D. A. P. Bell *Geography*; F. E. T. Sanders *Agriculture*; C. E. T. Fawcett, *P.P.E.*

J. M. Compton (H 61), University College, has been elected to the Bryce Research Studentship. T. M. Charles-Edwards (B 62) has obtained Distinction in the Diploma for Celtic Studies. P. J. M. Pender-Cudlip (O 62) has obtained the Diploma in Social Anthropology. P. R. Forrest obtained First Class Honours in Mathematical Moderations.

CAMBRIDGE. J. J. Trapp obtained First Class Honours in *Mech. Sci., Part I*. Among others successful in parts of the Tripos Examinations were H. A. W. O'Brien *Classics I*; M. G. Tugendhat *Moral Sciences II*; S. P. D. Loftus *Arch. and Fine Arts II*; F. J. P. Thompson, I. Wittet *Economics II*; A. V. Morris, St J. A. Flaherty *English I*; D. L. A. Avery *English II*; T. A. S. Pearson, A. J. Plummer *History I*; C. R. M. Kemball, W. P. Morris, T. C. Rochford *Law I*; M. J. Gawel *Med. Sci. IB*; C. M. Davies *Psychology*; P. O. Donnell *Med. and Mod. Langs. I*; P. F. Hewitt *Nat. Sci. IA*. P. S. Carroll (E 63), Trinity College, has been awarded the Rouse Ball Essay Prize. J. J. Trapp, Peterhouse, has been elected William Baron Kelvin Scholar in Mechanical Sciences, and has been awarded a College Prize.

EDINBURGH. M. D. J. Barry obtained First Class Honours in Mathematical Science.

NEWCASTLE. W. H. R. Pattison (C 61) has graduated B. Arch.; part of his dissertation "Urbanizacion Popular: Lima 1965" has been published.

MANCHESTER. B. M. Lewis *Mech. Eng.*

THE AMPLEFORTH SOCIETY

BALANCE SHEET

AS AT 31ST MARCH 1967

		£	s.	d.			£	s.	d.		
1966	General Fund, per Account below ...	12,238	5	1	1966	Investments, at cost per schedule ...	12,641	9	2		
13,153	Scholarship and Special Reserve Fund ...	1,262	1	11	251	Income Tax Refund 1966/67 ...	208	13	0		
1,270	Gilling Prize Fund ...	15	13	6	2,000	Loans to Local Authorities ...	2,000	0	0		
10	Address Book Provision ...	100	0	0		Balance at Bankers:					
877	Revenue Account ...	1,001	0	11		Deposit Account ...	661	6	3		
7	Subscriptions Paid in Advance ...	5	5	0		Current Account ...	374	11	5		
1,108	Sundry Creditors ...	1,263	13	5	296						
									1,035 17 8		
<u>£16,425</u>		<u>£15,885</u>	<u>19</u>	<u>10</u>	<u>£16,425</u>				<u>£15,885</u>	<u>19</u>	<u>10</u>

GENERAL FUND ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1967

1966		£	s.	d.
12,855	Balance forward 1st April 1966 ...	13,153	0	11
295	Subscriptions from new Life Members ...	320	0	0
3	Profit (Loss) on Sale of Investments ...	(1,234)	15	10
		<u>£12,238</u>	<u>5</u>	<u>1</u>
<u>£13,153</u>				

Audited and found correct.

VINCENT AND GOODRICH,
Chartered Accountants.P. J. C. VINCENT, *Hon. Treasurer,*
7th August 1967.

REVENUE ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1967

1966		£	s.	d.	1966		£	s.	d.	£	s.	d.
1,192	Members' Journals ...	1,205	14	7		Members' Subscriptions:						
35	Chaplain's Honorarium ...	20	0	0	1,522	For the Year ...	1,625	8	0			
163	Address Book Provision ...	100	0	0	114	Arrears ...	167	10	1			
	Printing, Stationery and Incidentals:				1,636					1,792	18	1
23	General and Area Secretaries ...	96	8	0	730	Income from Investments (Gross) ...	876	13	1	662	1	6
31	General Treasurer ...	24	7	7		Balance Forward 1st April 1966 ...						
20	Old Boys' Sporting Activities ...	32	8	6		Less Disposal under Rule 32:						
—	"Ampleforth Sunday" ...	15	0	0		Scholarship and Special Reserve						
20	Grants towards Lourdes Pilgrimage ...	20	0	0		Fund ...	876	13	1			
94	—	128	4	1								
5	Subscription to Council of Catholic Old Boys' Association ...											
877	Balance, being Net Income for the Year ...	1,001	0	11								
<u>£2,366</u>		<u>£2,454</u>	<u>19</u>	<u>7</u>	<u>£2,366</u>					<u>£2,454</u>	<u>19</u>	<u>7</u>

SCHOLARSHIP AND SPECIAL RESERVE FUND ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1967

1966		£	s.	d.	1966		£	s.	d.		
776	Educational Grants ...	885	0	0	1,101	Balance Forward, 1st April 1966 ...	1,270	8	10		
1,270	Balance at 31st March 1967 ...	1,262	1	11	945	Amount Transferred from Revenue Account in Accordance with Rule 32 ...	876	13	1		
<u>£2,046</u>		<u>£2,147</u>	<u>1</u>	<u>11</u>	<u>£2,046</u>				<u>£2,147</u>	<u>1</u>	<u>11</u>

REPORT OF THE PROCEEDINGS OF THE 85th ANNUAL
GENERAL MEETING OF THE AMPLEFORTH SOCIETY

The Eighty-fifth Annual General Meeting was held at Ampleforth on Sunday, 10th September 1967, with Fr William Price, Vice-President, in the Chair; thirty members were present. Fr William expressed Fr Abbot's regret for his unavoidable absence.

The Hon. Treasurer's Report was presented to the meeting, and the Accounts were adopted.

The Hon. Secretary reported that there were 2,450 members in the Society, although deaths and resignations had taken a heavy toll since the previous A.G.M. He referred to Dinners held in York, Dublin, Liverpool and London, and to a sherry party organised by the Midlands Area Secretary.

ELECTIONS

The Hon. General Treasurer	W. B. Atkinson, 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 D. B. Smith, o.s.b.
	P. Noble-Mathews, Esq.
	P. D. Savill, Esq.

A special vote of thanks was passed to Mr P. J. C. Vincent, the retiring Treasurer, for the work he had done for the Society in the previous seven years. Members expressed their pleasure at the news given by Fr Prior that Old Boys intended to form an Old Amplefordian Shooting Club. The meeting agreed in principle that it was necessary to increase the subscription to the Society, and the Secretary was instructed to draft a resolution for the agenda of the next A.G.M.

The Committee resolved to place the balance of £1,001 in the Scholarship and Special Reserve Account, to be at the disposal of the Headmaster for educational purposes.

The London Dinner will be held on Monday, 8th January 1968, and the Liverpool Dinner on Tuesday, 9th January. Details will be sent to members by the respective Area Secretaries:—

J. M. Reid, 7 Bradbourne Street, Parsons Green, London, S.W.6.

E. Blackledge, White Gate, 2A Brows Lane, Formby, near Liverpool.

Members who will be unable to attend the A.G.M. to be held at Ampleforth next Easter Sunday are invited to express their views in writing to the Hon. Secretary about the proposal to raise the annual subscription to the Society.

OLD AMPLEFORDIAN CRICKET CLUB—1967 SEASON

This season has been considerably less successful than usual. Of the 18 matches arranged rain caused 4 to be cancelled and 2 others abandoned; of those actually played only 2 were won, 7 were lost and 3 drawn.

The first game to be played was against the Periwinkles and it was memorable for a majestic century by Duggie Dalglish. This was followed by his equally dramatic collapse and removal to hospital—fortunately it proved to be nothing serious. When attention was once again turned to the cricket the Periwinkles were seen to need 232 to win. Nick Perry got 58 not out and helped them to victory on the last ball of the match. Rain interfered with the match against the Stonyhurst Wanderers after David Trench and Richard Thompson had bowled them out for 184. In the next match the Beaumont Pilgrims crept to 201 for 9 and left us very little time to get the runs; at the end 15 were still wanted with 4 wickets standing. Against Send the O.A.C.C. bowling—especially that of David Evans—was very good, and dismissed our opponents for 158, but in spite of a good start by Robin Andrews, Mike Hattrell, Martin Crossley and Mike Hardy, there was a collapse. Richard Carey and David Evans averted disaster by a determined last wicket effort. Our new fixture against the Repton Pilgrims (winners of the "Cricketer" Cup) lasted an hour before rain stopped play. Their 84 for 1 looked ominously good and the weakness of our side was shown up on the following day when almost the same XI was well beaten by the Staffordshire Gentlemen. Tony Huskinson and Richard Carey, as always, bowled well, but the batting was pathetic. It was just as bad a week later when the Old Georgians inflicted another defeat on us—one ray of light was a bright 50 from Chris Andrews; Martin Crossley also batted well.

The rather depressing form of these last two matches was maintained at the beginning of the tour. We were slightly unlucky in facing a good off-spinner on a turning wicket against the Old Rossallians, and we again had the worst of the wicket against the Bluemantles, but the batting was undoubtedly weak. Our two youngest players—Paul Spencer and Paul Shepherd, both in this year's XI—produced two of the best innings and this is encouraging for the future. At last, on the Tuesday of the tour, the O.A.C.C. recorded their first win of the season. The Seagulls were the victims and from our point of view everything went right. The batsmen found form with Fr Simon (90) and Martin Crossley (56) as top scorers, the bowling was good (Ronnie Howeson taking 5 for 18 in 12 overs), and so was the fielding. Tony Walsh produced a brilliant piece of quick thinking to throw down the wicket and break a stubborn partnership with a run out. Morale was still high at Hove where Fr Simon (71) and Paul Spencer (41) laid the foundations of a big score against the Martlets. The long luncheon interval prevented us fully exploiting the favourable situation and we declared at 198 for 5 with Robin Andrews just moving into top gear 4 short of his half century. David Evans strained a muscle after 3 overs and this weakened our bowling. Fr Edward and Richard Carey trundled away with great accuracy, but the short boundary and perfect

pitch were against them and the Martlets got the runs three minutes from time. In the next two matches we unfortunately reverted to the earlier unsatisfactory form. We managed to draw against Horsham, though completely outplayed, but lost to Middleton. In both matches the hard-hitting batsmen massacred our bowling and our batting was weak. Mike Hattrell and Robin Andrews in the latter match showed determination, but there was not enough support. Richard Carey produced two brilliant one-handed catches (though perhaps the one he held with his left hand in the final match was even better). And so to the last game and our second victory. The batting once again improved and was sound and reliable; everyone made a few while Paul Spencer and Robin Andrews made 50s and we were able to declare at 217 for 7. Tony Huskinson and Richard Carey eventually proved too good for our opponents, the Galleons, and we won by 44—though not without some trepidations during a hard-hitting last wicket stand of 52.

As usual, members have enjoyed playing for the club and the tour was as much fun as ever. As might be expected, however, there is a good deal of self-criticism and heart-searching as a result of our several poor performances on the field. Edmund King (President) and Basil Stafford (Hon. Secretary) spoke at some length on the subject at the annual dinner and a number of constructive suggestions were made. It is not that we don't like losing. Of course we want to win, but to lose as we did against the Sussex Martlets, when we played excellent cricket, is no disgrace. What we do not like is the kind of thoroughly bad, weak cricket which we played against the Staffordshire Gentlemen, Old Georgians or Horsham. In 1969 we shall probably be invited to take part in the Old Boys' knock-out competition—the "Cricketer" Cup. Every effort must be made to do well in this. What is needed is that our best batsmen and bowlers (especially seam bowlers) should prepare themselves in 1968 and 1969 by playing regular good club cricket. We must have an XI which is in practice and it is hoped that we shall then be able to give a good account of Ampleforth cricket. Perhaps while in a critical mood we might mention here that the school does not produce the Blues, County and Minor County players which many schools of the same size do. Members of the O.A.C.C. are extremely loyal Old Boys and they take the closest interest in Ampleforth cricket—not only with a view to inviting keen cricketers to join the club when they leave the school, but because they rejoice at every Ampleforth success and are particularly keen that the school's reputation at cricket should be a good one. The 1st XI's defeat of the unbeaten Tonbridge side this year was a great boost to OAs' morale. Give us more! But what we really want (and will only get when more people at Ampleforth, Old Boys, parents, etc., want it) is a consistently high standard and a steady trickle of OAs into University and County cricket. When this standard is achieved the O.A.C.C. will compete on level terms with sides like the Repton Pilgrims, Radley Rangers or Charterhouse Friars; until then our chances in the "Cricketer" Cup will be very poor.

RESULTS

- v. Periwinkles. Lost by 4 wickets. O.A.C.C. 231 for 9 dec. (D. R. Dalglish 114 not out, R. H. Carey 44, Craighton 5 for 75); Periwinkles 233 for 6 (C. N. Perry 58 not out, Brierley 50, R. H. Carey 3 for 73).
- v. Stonyhurst Wanderers. Abandoned—Rain. Stonyhurst Wanderers 184 (Bell 70, D. Trench 5 for 43, R. S. G. Thompson 4 for 50).
- v. Beaumont Pilgrims. Drawn. Beaumont Pilgrims 201 for 9 dec. (S. Crampton 64, R. H. Carey 6 for 32); O.A.C.C. 186 for 6 (C. P. Andrews 56, E. M. P. Hardy 36).
- v. Send. Drawn. Send 159 (D. Evans 5 for 42); O.A.C.C. 143 for 9 (R. M. Andrews 51).
- v. Repton Pilgrims. Abandoned—Rain. Repton Pilgrims 84 for 1.
- v. Staffordshire Gentlemen. Lost by 114. Staffordshire Gentlemen 217 for 7 dec. (E. H. Goulding 114, T. A. L. Huskinson 5 for 82); O.A.C.C. 103.
- v. Old Georgians. Lost by 106. Old Georgians 248 for 7 dec. (B. O'Gorman 73, T. A. L. Huskinson 5 for 89); O.A.C.C. 142 (C. P. Andrews 60, M. J. Crossley 36, R. H. Jackson 31).

THE SOUTHERN TOUR

- v. Old Rossallians. Lost by 5 wickets. O.A.C.C. 98 (M. F. M. Wright 31, Slough 7 for 29); Old Rossallians 100 for 5.
- v. Bluemantles. Lost by 65 runs. Bluemantles 215 (R. H. Carey 5 for 73, Rev M. E. Corbould 4 for 71); O.A.C.C. 150 (P. Shepherd 48, P. Spencer 30).
- v. Seagulls. Won by 96. O.A.C.C. 218 for 5 (Rev S. P. Trafford 90, M. J. Crossley 56); Seagulls 122 (R. Howson 5 for 18).
- v. Sussex Martlets. Lost by 5 wickets. O.A.C.C. 198 for 5 dec. (Rev S. P. Trafford 71, R. M. Andrews 46 not out, P. Spencer 41); Sussex Martlets 202 for 5 (B. O'Gorman 62).
- v. Horsham. Drawn. Horsham 226 for 6 dec. (G. Clark 90, R. H. Carey 4 for 66); O.A.C.C. 107 for 9.
- v. Middleton. Lost by 7 wickets. O.A.C.C. 149 (M. Hattrell 43, R. M. Andrews 31); Middleton 150 for 3 (N. Downes 90).
- v. The Galleons. Won by 44. O.A.C.C. 217 (R. M. Andrews 61, P. Spencer 55, D. Trench 30, Thirkell 6 for 60); Galleons 173 (T. A. L. Huskinson 5 for 92, R. H. Carey 4 for 61).

THE AMPLEFORTH SUNDAY (ONE DAY RETREAT), 19TH NOVEMBER, 1967

A Retreat with a difference, for Old Boys and their wives, at St George's Club, 130 High Street, Poplar, E.14.

10.30 Mass and first discourse—Bishop Butler, O.S.B.

11.30 Second discourse. 12.15 Sherry. 12.45 Fork lunch.

2.15 *Any Questions: current English Church problems*—Bishop Butler, Fr Abbot, Miss Lucy Ware, J.P., Mrs. Joan Robins. Chair: Mr Kenneth Greenless.

4.0 Tea. 4.30 Final discourse by Fr Abbot. 5.30 Depart.

Tickets 27s. 6d. single, 50s. double (including lunch/tea) from B. V. Henderson (mark "personal"), P. C. Henderson Ltd, Romford, Essex. Please include your Questions also.

The Club Minibus will leave Mile End Underground Station (corner of Burdett Street) at 9.40 and 10 a.m. Please say if you wish to be met.

SCHOOL NOTES

THE SCHOOL OFFICIALS were:

Head Monitor A. C. Walsh

School Monitors R. M. J. McDonough, R. J. Murphy, F. B. Ryan,
A. F. R. Benson, A. C. Davenport, P. Spencer, C. J.
Petit, J. A. Young, J. T. M. Dalglish, C. S. Fairhurst,
R. G. Thorniley-Walker, R. F. Satterthwaite,
M. J. D. Robinson, J. G. C. C. Campbell, F. K. Friel,
R. M. Festing, J. E. Vaughan, M. R. Whitehead,
H. P. Rosenvinge.

Captain of Cricket A. C. Walsh

Captain of Athletics R. J. Murphy

Captain of Tennis J. E. Vaughan

Captain of Swimming D. M. Tilleard

Captain of Shooting S. H. Watling

Captain of Golf C. J. Petit

Captain of Hockey R. M. J. McDonough

Master of Hounds R. J. Blenkinsopp

Office Men H. P. Rosenvinge, F. B. Ryan, R. G. Thorniley-
Walker, A. Markus, R. Blenkinsopp, J. Strange,
R. Bramley, S. Richmond, J. Mounsey, D. Haigh,
J. Fresson, B. Bartle.

Librarians J. W. P. Wetherell, P. Hadow, A. C. H. Mafeld,
L. H. Robertson, M. J. Fattorini, N. P. G. Board-
man, D. S. P. Solly, P. W. James, P. D. Clarke,
J. P. MacHale.

Senior Bookroom Officials J. G. C. C. Campbell, M. J. D. Robinson

THE following boys left the School in April:

M. R. Heddy, T. P. A. Hillgarth, D. B. Knight, Hon. A. Ramsay,
M. Savage, A. R. Scrope, A. A. W. Sich.

THE following boys joined the School in May:

M. H. Armour, G. R. Belfield, R. J. Codrington, R. L. Crosthwait,
J. S. Davey, R. G. Graham, P. J. Howell, R. J. McArthur, S. McCarthy,
D. A. McKibbin, N. H. van Zeller, J. F. B. Ward.

ENTRANCE SCHOLARSHIPS 1967

MAJOR

- A. D. A. Rodger.—£300, Farleigh House, Basingstoke.
R. M. Sharrard.—£300, Birkdale, Sheffield.
M. McDonald.—£300, Alderwasley, Whatstandwell.
N. C. D. Hall.—£200, Howsham Hall, York.
B. C. Osborne.—£200, Town Close House, Norwich.
L. Jennings.—£120 (Knight Scholarship), Avisford, Arundel.
G. R. Gretton.—£110, Gilling and Junior House, Ampleforth.

MINOR

- C. Kinsky.—£100, St Philip's, Kensington.
J. S. Davey.—£100, Avisford and Ampleforth College.
P. G. Westmacott.—£70, Gilling and Junior House, Ampleforth.
N. R. Cape.—£70, Gilling and Junior House, Ampleforth.
M. P. T. Hubbard.—£70, Gilling and Junior House, Ampleforth.
P. P. Keohane.—£70, Hutton Park, Brentwood.
S. G. O'Mahony.—£70, Abbey School, Ramsgate.
J. R. O'Grady.—£50, Avisford and Ampleforth College.
R. Fane-Hervey.—£40, Holmewood, Tunbridge Wells.
C. Fraser.—£40, Moreton Hall, Bury St Edmunds.
P. C. J. Willis.—£40, Holmewood, Tunbridge Wells.

THE dates of the School terms will be changing as from January 1968. This will involve a different rhythm of term life, and it has been decided to give a half-term break during the long Autumn Term. This new programme has been determined by changes in the timing of public examinations. The terms will be as follows:

Spring Term: 16th January—26th March.

Summer Term: 22nd April—11th July. Exhibition weekend:
25th-26th May.

Autumn Term: 10th September—17th December. Half Term:
31st October—5th November.

THE Masters' Common Room was the scene, on 14th July, of an occasion at once convivial and melancholy, when farewell presentations were made to two of its members—Stephen Danks, who is retiring to Stonegrave, and Hugh Amos, who has taken up a British Council sponsored teaching post at Ghazi College in Afghanistan. During the ceremony, which has evolved over the years into something of an art-form, the departing colleagues (to use a Greek idiom) did and suffered the things which men are accustomed to do and suffer in such circumstances.

Later the same day, the Headmaster and the Guest Master gave a supper party for the classical faculty, together with some senior members of the staff and their wives. Fr Patrick and the two guests of honour made brief speeches, entirely suitable to the occasion, and further presentations were made. Stephen Danks received a set of golf-clubs, apocryphally said to have been carved by Thompson of Kilburn, and Hugh Amos a pen and a cheque. An excellent supper followed.

Stephen Danks went up from Rugby to The Queen's College, Oxford, where he read Lit. Hum. and played golf some half-a-dozen times for the University. In 1930 he became an assistant master, and later a house-master, at Merchiston Castle School, but his conversion to Catholicism forced him to abandon what was clearly a promising career, and in 1940 he joined the staff at Ampleforth.

Schoolmasters are not in general the best persons to pronounce upon the professional qualities of their colleagues. The verdict may perhaps be left more safely to their pupils; and it is unlikely that the twenty-seven generations of Ampleforth boys who have been taught Latin, English and Maths by Stephen Danks will forget the seemingly inexhaustible pains which he bestowed on them, and the highly individual style of his teaching. Many fifth formers have had him to thank for his remarkable success in that uncomfortable limbo, the Christmas "O" level. He himself preferred working in the Third and Fourth forms, and it was there that his exceptional gifts as a schoolmaster were employed to the fullest advantage. His own explanation, that in such company his sense of humour found its own level, need not be taken too seriously. In any case, long after the grammar and the theorems have been forgotten, his many pupils are likely to recall with gratitude and affection the piles of home-made text-books, the ingenious teaching-aids ("Decimus", for example, and "The Stunt-Man"), and the benevolent but slightly intimidating figure that dispensed them.

Hugh Amos (Portsmouth Grammar School and Christ Church, Oxford) also read Lit. Hum. He then taught classics at Charterhouse and Campbell College, Belfast, and extra-mural Russian at the Queen's University, before arriving at Ampleforth in 1962. His contribution both to the School and to the neighbourhood has been a varied one. As well as teaching classics, economics and English, much of it in the Sixth form, he has coached rugby, cricket, hockey and athletics. As an Anglican "reader" he has been well-known in the locality, together with his wife Susan, for his concern in Church affairs and especially for his interest in the ecumenical movement. A particular proof of his qualities has been his enterprising presidency of the recently-formed Dionysus Society, a gathering of Sixth formers devoted to the study and indeed the tasting of wine. One may well suppose that such a task calls for pedagogical and even character-building skill of a high order.

We are sorry to lose two such good colleagues.

We congratulate Mr and Mrs D. Griffiths on the birth of a daughter, Rhiannon Mary, on 16th July; Mr and Mrs G. Sasse on the birth of a son, Justin Andrew, on 5th September; and Mr and Mrs J. Willcox on the birth of a son, James Lawrence Arthur, on 11th September.

Mr T. L. Newton has been awarded his M.A. degree by the University of Leeds for a thesis on "Prodigies and Portents in Livy".

We welcome Mr H. R. Finlow (A. 1938) to teach Economics and Classics, and Mr J. Fairclough to teach Classics.

CAREERS

TOWARDS the end of the academic year the business of careers speeds up, with a number of leavers, who have very little idea where the next penny is to come from, and with those who will be filling up their U.C.C.A. forms early in September and who want to have some idea about university courses.

There were no careers talks during the Summer Term, but the Tuesday evening sessions with the Careers Master were well attended. Over the Exhibition weekend, a Careers Exhibition was staged in Classroom No. 1. This was very well arranged by N. A. C. Roy. The purpose of the exhibition was not necessarily to give all details of all jobs, but to show a sufficiently wide variety of occupations to stimulate interest.

At the end of the Summer Term, a proper Careers Room was opened, in Classroom 24. This will be devoted exclusively to Careers, and it will be possible for boys to read careers journals there during any free time.

In January there will be another Careers Course in London, similar to the one held last January and reported in the last issue.

It has been suggested that something is said about the correct time to seek a career. This will, of course, vary according to the type of qualifications needed, and the necessity to start on such qualifications early, as for example in science. In the case of the boy who goes to university to read an Arts course, with no thought of taking up his subject academically after taking his degree, the necessity for choice can be postponed. In general, whatever the final choice is to be, the decision should come as late as is practical. This does not mean, however, that no thought should be given to the problem. It is becoming more and more essential that boys should start thinking about what they might like to do as early as possible—about the time that they are taking their "O" levels. At this stage they give themselves time to find out as much as they can about many occupations from which they can later select. There is a regrettably large volume of literature with titles involving the words "school leavers". This very phrase tends to put off younger boys from looking at such books. They feel that it can all be shelved until they actually leave themselves. This is unfortunate for it discourages the younger boys from looking into many different careers. Just because a firm

is offering jobs to school leavers today does not mean that they will not be offering jobs tomorrow. The answer to the original problem is to start looking at different careers, the wider apart the better, as early as possible. This will mean, for the majority of boys, around the time when they sit their "O" levels or shortly before.

MUSIC

The Summer Term's musical activities were many and varied, coming under the broad categories of instrumental music, singing, and organ music. Mention must be made, too, of the Ampleforth Music Society itself, which in addition to its informal listenings in the gramophone room, had the pleasure of learning a great deal about Stravinsky's opera "Oedipus Rex" from Mr Vazquez when he gave members an illustrated talk on this work.

A wide range of organ music has been provided by Mr Dore's regular playing in the Abbey, and of especial interest was the recital given by Michael Davey, who visited us from Leicester. His programme covered three centuries of organ composition, from Bach through Mozart, Franck and Vierne, to Alain, who died in 1940 at the age of 29.

Other visitors who contributed to Ampleforth's musical life were members of the Ryedale Choral Society. Under Mr Dore's tutelage, this choir has often sung in the theatre before, and on 23rd June they gave an excellent performance of Purcell's "Dido and Aeneas". Both chorus and soloists were very good indeed, and with a small string orchestra led by Mr Mortimer providing the accompaniment, the evening showed us the Ryedale choir at its best.

Regular weekly singing of a high order is enjoyed and given by the Church Choir, which sings polyphonic music in the Abbey every Sunday, and also by Fr Anselm's Madrigal Group. There is no shortage of opportunity for anyone who likes to sing.

As is usual in the Summer Term, instrumental activity has been directed mainly towards preparing the Exhibition and Ordination concerts. Programme-building for these events involved trying to make the best use, separately and in combination, of large numbers of predominantly schoolboy woodwind and brass players, and a currently smaller string section relying heavily on its nucleus of adult players with years of musical experience behind them. On the whole a reasonable balance was achieved.

In the Exhibition Concert, P. B. Newson and Hon W. J. Howard played beautifully in the Bach Concerto for Two Claviers and Strings, and particularly good was the ensemble playing in Haydn's "Surprise" Symphony. A new feature was the Junior Orchestra, which involved mainly first-year boys for whom the orchestra proper presented either too many difficulties or no vacancies. Although the idea originated with Fr Ignatius, the Junior Orchestra was (and promises to continue to be) run entirely by boys, and served as a valuable stimulus to beginners on several instruments. Especial credit must be given to N. Armour, P. Carter and

P. Hadow for their management of the venture. A fuller account of this concert appears elsewhere in the JOURNAL.

Coming just before the Ordination Concert, Junior House's own string music concert deserves high praise. Mr Mortimer was the conductor/leader, and his seven J.H. pupils (five violins and two 'cellos), accompanied by Mr Dore, gave a really delightful hour's music, with pieces by, among others, Purcell, Handel and Tchaikovsky. Both intonation and rhythmic sense were remarkably good, and one hopes that these boys will soon be valuable members of the senior orchestra.

Despite examination pressure and the end-of-term hazards, an interesting concert was put on for Ordination Sunday. Most of the items were solos or for small groups, although the first two were for orchestra: Schubert's 5th Symphony and Mozart's Horn Concerto in D. The soloist in this, David Vaughan-West, teaches in Thirsk and is a fine horn player with wide orchestral experience. The other soloists, too (P. W. James, flute, with string trio; I. K. Sienkowski, piano; and P. Hadow, 'cello, with Mr Dowling accompanying) all acquitted themselves well, although, bearing in mind those stern auditorium seats, the piano and 'cello items could have been chosen for greater brevity.

The movement arranged for four clarinets was a good example of the rich chordal texture to be obtained from these instruments alone, especially when one of them is a deeper member of the family; the more usual wind-group sound was nicely demonstrated by the wind quintet, initiated and rehearsed by Fr Stephen. A lively and exciting finale was provided by the full wind section, plus percussion and string bass, playing two movements from Holst's 1st Suite for Wind Instruments. Just about every wind pupil took part in this, and great fun was had by all.

THE LIBRARY

STEADY growth does not lend itself to other than statistical record, but it is a fact that 357 books have been added to the Library in the past academic year, and that the use of the newspaper cuttings files, of which there are now between five and six hundred, has increased nearly three-fold.

We would like to record our gratitude to various benefactors, notably Sir John Newson for a selection of books published by Longmans, and for various useful and solid books bought with the accumulated Gift Fund.

The Librarian would also like to congratulate his eleven assistants, who in the Summer Term especially do much more than merely assist: they run the Library. The good order in which it is kept is almost wholly their doing.

At Exhibition the Library did little more than act as host to the display of prize theses and handwriting. There was not really room for more.

THE EXHIBITION

"TWELFTH NIGHT"

by

WILLIAM SHAKESPEARE

THE CAST

<i>Orsino, Duke of Illyria</i>		C. Donlan
<i>Sebastian, Brother to Viola</i>		P. B. Conrath
<i>Antonio, a Sea Captain</i>		D. P. West
<i>A Sea Captain</i>		H. C. Poole
<i>Valentine</i>	Gentlemen attending the Duke	C. M. Johnston
<i>Curio</i>		N. J. Stanley-Cary
<i>Sir Toby Belch, Uncle to Olivia</i>		A. C. Davenport
<i>Sir Andrew Aguecheek</i>		M. E. LeFanu
<i>Malvolio, Steward to Olivia</i>		S. Morris
<i>Fabian</i>	Members of Olivia's household	S. Baillieu
<i>Feste</i>		N. H. S. Armour
<i>Olivia, a rich Countess</i>		D. J. R. Houghton
<i>Viola, Sister to Sebastian</i>		T. J. Berner
<i>Maria, Gentlewoman attending Olivia</i>		J. R. O'Grady
<i>Attendants, Officers, a Priest and Sailors</i>		M. H. Armour, N. D. Conrath, P. B. Kelly, S. A. P. Maclaren, D. H. Powell, S. W. Ryan and M. G. Smith
<i>Musicians</i>		P. W. James, J. W. Macdonald, R. F. Sheppard

The charm of *Twelfth Night* lies in its variety of lovers: Orsino with his stately but inane love for Olivia, from which he is weaned by a truer love for Viola; Olivia herself determined to remain true to the love of her dead brother, but won from this by Viola-Sebastian; Viola's quiet and self-effacing devotion to her master; Sir Toby's horseplay with the serving-girl to whom he is eventually mated; Sir Andrew's totally preposterous pretensions to Olivia. The complications of the resulting cross-currents give rise to some of the unsatisfactory elements in the plot: the contrived and hurried marriage of Olivia to Sebastian, and her unabashed failure to distinguish her husband from his disguised sister, the tedious final scene with its slow-moving recognitions and lukewarm reconciliations.

The inherent defects of the plot could not be overcome, but the diversity of loves was most effectively portrayed in the Exhibition production; each of the major actors gave us a definite interpretation of his part which brought out the fullness of his character as indicated by the text. It cannot be denied that the two theoretically major characters, Olivia and Orsino, are flat and uninteresting beside some of the others. For this reason D. J. R. Houghton's unexciting rendering of an already pale part was not too inapposite; it is clear that Olivia relied on her striking good looks to attract Orsino. The long speeches of this pre-Raphaelite heroine are

inevitably beyond the capacity of all but the most accomplished boy actors; but Houghton improved considerably even during the week of performances. To the part of Orsino, Donlan brought a stately and slightly effete grace which accords well with the character of the vain and self-complacent young Count; there is, too, a lyrical quality in the way he speaks his lines. Of the central four the most interesting part is that of Viola; her fresh fidelity and youthful devotion were interpreted by Berner with an attractive poise. His diction was exceptionally rich, but better still were his silences; the slight, varied and yet coherent, reactions to the words of others showed real sensitivity. Viola's twin brother, Sebastian, is, by comparison, a worthless adventurer; one is slightly outraged that he should reap the harvest sown with Olivia by Viola. P. Conrath gave a light-weight and romantic interpretation of the part which was convincing enough on the whole, though perhaps not showing enough energy and violence to account for the liberal distribution of bloody coxcombs for which he is responsible at the end.

The play relies to an exceptional degree on its sub-plot to give its impression of ebullient vivacity and boisterous humour. To such an extent is this true that the theoretically secondary characters inevitably tend to overshadow the central quartet. Davenport and M. Le Fanu made a superb pair of contrasting revellers. Sir Toby was coarse and lewd to the fullest extent possible while still retaining the sympathy as well as the amusement of his audience. Davenport seemed thoroughly at home in the part; but his fluent interpretation of all Sir Toby's moods relied on far more than natural affinity. It is a part which could easily be either flat or vulgar; Davenport played it with a finesse of judgment and an inventiveness which do him great credit. At this point special mention must be made of the sometimes alarmingly convincing sword-fighting which broke out at various points: the hours of training by Mr Henry were not wasted. The bloodless Sir Andrew was portrayed with an ineffectual giddiness bordering on hysteria which was a continual delight; here again nature was assisted by art. The acolyte to their revels, Maria, was as saucy a wench as any could wish, bubbling over with impish mischief. The difficult small part of Antonio received an interesting interpretation from D. P. West. Baillieu made a duly sycophantic Fabian. In many ways Feste is the lynch-pin of the play; his fooling has a sad wisdom which often throws a flood of light on the characters and their actions. N. Armour's fooling was amusing and his singing admirable, but his acting lacked the forcefulness which would have brought out the full stature of his part.

In some ways Malvolio stole the show; when he appeared on stage that slight movement of expectancy which is such a tribute to an actor rippled through the audience. Morris put across to perfection the unlucky steward's naive conceitedness; the letter episode was masterly, and his final reeminations did much to redeem the sprawling last scene.

Above all, the play was a triumph for the production. The audience may only guess how much in these varied character studies was due to the actors themselves, and how much to direction by the producer. But

it was clear to all that the staging was achieved with a masterly economy and an unhurried speed which never allowed the tension to flag. The smooth transitions and, in general, the good functioning of the deceptively simple-looking set was the product of much devoted labour by the stage staff, both before and during the production. All elements worked into a unity, from the charming overtures and the accompaniment of *Come Away Death* (arranged by Fr Anselm) most capably played by a trio of flautists, to the dying spotlight as Feste sang his adieus. The gay colours and costumes, the decorous arrangement and Renaissance movements of the supporting members of the cast led the onlooker irresistibly back to the world of Filippo Lippi, creating perfectly the illusion of Shakespeare's Illyria.

J.H.W.

EXHIBITION CONCERT

Fanfare and Intrada, for brass	<i>Brugk</i>
Symphony No. 94 in G major (The "Surprise")	<i>Haydn</i>
Concerto in C major, for two pianos and strings	<i>Bach</i>
The "Toy" Symphony	<i>Haydn</i>
<i>Adagio</i> and <i>Allegretto</i> , from Symphony for wind instruments	<i>Gounod</i>
Music for the Royal Fireworks	<i>Handel</i>

THE ORCHESTRA

<i>Violins</i>	<i>Flutes</i>	<i>Horns</i>
Mr Mortimer	P. James	R. Balme
Br Gerald	J. McDonald	P. Ford
Br Aelred	R. Sheppard	Fr Ignatius
Fr Henry		
Mr Gilbert		
R. Macdonough		
<i>Violas</i>	<i>Oboes</i>	<i>Trumpets</i>
P. Seilern-Aspang	T. Dowling	A. Bussy
H. Hetherington	Hon W. Howard	C. Dalglish
Mr Penrith	M. Lorigan	R. Minio
Fr Adrian	J. O'Grady	
<i>'Cellos</i>	<i>Clarinets</i>	<i>Trombones</i>
J. Seilern-Aspang	C. Leonard	E. Lewis
R. Rimmer	D. Spence	R. Murphy
P. Hadow	Fr Stephen	
P. Newsom		
Mr Gale		
<i>Double Basses</i>	<i>Bassoons</i>	<i>Tuba</i>
Fr Anselm	J. Rapp	C. Campbell
Mr Arthur	M. Birtwistle	
	Mr Dowling	<i>Timpani</i>
		N. Armour

Music is certainly flourishing at Ampleforth; the Junior House produced a very creditable version of "The Marriage of Figaro", Fr Anselm's Madrigal Group obtained second place in their section at this summer's Ryedale Festival (in which our brass quartet also did quite well), the Junior Orchestra has made its debut, and last, but by no means least, the Exhibition Concert was a very good one—it was not too long, it was well planned, and it contained some very satisfying playing.

In addition the Theatre was packed. A good audience always brings out the best in an orchestra and so it was on this occasion. In retrospect I think that the performance of the Bach two-piano concerto was the evening's highlight and the playing of the two soloists—P. B. Newsom and Hon W. J. Howard—deserves much praise. They are both in their first year in the School (Newsom, in fact, was the first winner of the new Elizabeth Wansbrough Scholarship for music and Howard also won an award) and just over fourteen, so that they clearly have tremendous talent and promise. For this concerto is a major work and an ambitious choice but it was very well played by these two soloists; their finger work was cleanly executed and there was a good sense of style and obvious feeling for the music. In fact, a professional concert pianist in the audience told me afterwards that it was without a doubt the best piano playing that he had heard at Ampleforth in several years. The ensemble of the pianists, however, was not as good as it should have been. When they play for us next time—and it would be exciting to hear them play Mozart's great E flat concerto—I wonder whether it would be better for them to so position their pianos that each player can see the other's keyboard? In the outer movements of the Bach the strings accompanied with some precision and sympathy, though parts of the fugue sounded a little under-rehearsed.

The playing of the orchestra in Haydn's "Surprise" symphony also gave a good deal of pleasure. Apart from an uncertain start in the difficult and exposed opening bars, there was much good, rhythmic playing and the players managed to capture the spirit of the work. The actual surprise which the composer so hoped "would make the ladies sit up" went very well, and there was an additional one in the applause of the audience at the end of the first movement; perhaps they were particularly pleased with what they heard. The woodwind played well (though the oboes were rather weak) and the principal flute (P. W. James) particularly so, especially in the *Andante*. The woodwind and brass tended, in fact, to overshadow the strings, especially the violins, with the result that the balance in *tutti* passages was rather uneven. It was sad to see only one boy from the School among the violin desks; there is at the present time, of course, a general shortage of good string players—even in the professional orchestras—but I hope that more players from lower down the School will soon be proficient enough to be promoted into the orchestra, and that others will be encouraged to learn.

Before the Haydn the brass section had played their Brugk—an unfamiliar work—with good intonation and clean tone. These same qualities were evident later on in the Gounod where horns, clarinets and flute were especially good.

After the interval we returned to the Theatre to find that the Junior Orchestra was already seated and, most important, had tuned their instruments together. Full marks to the conductor for this. The senior orchestra (if I may so describe them) could with advantage copy this example; for however much a player tunes his instrument to an A on his own, what really matters is the tuning of each instrument relative to every other instrument in the orchestra, and I never once heard the senior orchestra tune together as a disciplined body.

Let it be said straight away that the playing of the Junior Orchestra was very worthwhile indeed—primarily because it gave so many young and clearly enthusiastic players the priceless experience of playing together in public; it all augurs well for the future. Armour conducted well; he had a clear beat (this is absolutely of the first importance) and showed that he had a good grasp of *tempi*, especially in the repeated sections of the *finale*. I should like to pay tribute also to P. Carter and P. Hadow, as well as to Fr Ignatius, for their very active support in this promising venture.

The concert ended with Handel's Fireworks music. The *Overture* underlined the faults—the brass was too heavy, and this together with the shortage of strings produced a very turgid tone. It was noticeable, too, that the players' intonation suffered after *crescendos*. The other movements fared much better and the brass playing, especially from the trumpets, in the *Minuet* was most impressive.

All in all, then, it was a thoroughly enjoyable evening of music-making.

E.H.M.

PHOTOGRAPHIC EXHIBITION

For the first time for some years, the Photographic Society mounted an exhibition of its work at Exhibition this year. More than 100 enlargements ranging in size from 6 in. × 8 in. to 12 in. × 15 in. were well displayed in St Dunstan's Common Room. Visitors were invited to vote for the best picture in the exhibition and gave the highest number of votes to a print by S. Lubomirski. The present reviewer might have chosen a different "best print", but would certainly choose Lubomirski as the most outstanding exhibitor; the sheer quantity of his work was enormous, and the quality was high throughout. His work included a lot of well-posed portraiture, as well as more informal shots and some highly imaginative compositions. For imaginative compositions, C. Johnston was a close rival. J. Moor's contributions were also much admired. J. Burnford deserves special mention for the very high quality of his 12 in. × 15 in. enlargements of details from 35 mm. negatives—one wondered how he dared get so near to those lions! The other exhibitors, too numerous to mention, are to be congratulated on the general high standard of their work. It is to be hoped that the Photographic Society will be still more enterprising in the future and produce an even better exhibition next year.

A.C.



C.C.F. Inspection by Lieut-General Sir Geoffrey Musson, K.C.B., G.B.E., D.S.O.,
General Officer Commanding in Chief, Northern Command.

Yorkshire Post



The Inspecting Officer inspecting the Royal Naval Section.

Yorkshire Post



RIEVAUX ABBEY
Commemoration of 8th Centenary of St Aelred's death.

M. F. G. Ashby



Ampleforth Mountaineering Club Meet at Glen Affric, Scotland.
Easter 1967.

J. M. Burnford

THE EXHIBITION

485

PRIZEWINNERS 1967

ALPHA

Title of Essay or Subject for which Awarded

- | <i>Name</i> | <i>Title of Essay or Subject for which Awarded</i> |
|---------------------------|--|
| Boulton N. S. | "The Civil War in Yorkshire" |
| Buxton C. H. J. | "Aristophanes: Pacifist and Politician" |
| Carter P. J. | "The Art of Richard Wagner" |
| Coggon D. N. M. | "A History of Cosmology" |
| Gormley A. M. D. | <i>Art</i> |
| Griffith-Jones M. M. | "Desert Outpost of Wales" |
| Guthrie R. D. C. | <i>Carpentry</i> —a Cabinet |
| Heaton-Armstrong A. E. J. | "Some solutions to the problem of World Poverty" |
| Nunn P. P. | "Trees and shrubs of the United Kingdom" |
| Pender-Cudlip M. C. A. | "Marshal Davout" |
| Peto R. J. | "Scalar Unit" |
| Rodger N. | 1. "North European Sailing Rigs from 1820 to the present day" |
| | 2. "The Battle of Jutland" |
| Satterthwaite R. F. | "Our Church in the Modern World" |
| Townsend C. P. | A Portfolio of work (Art) |
| Viner D. M. | "The Theory of Low Temperatures and their uses in scientific research" |
| Watt J. W. | "Ironclads, 1860-1908" |

BETA I

- | | |
|---------------------|---|
| Anthony M. G. | "God and Modern Psychology" |
| Armstrong M. J. | "Some Medical, Clinical and Epidemiological aspects of History" |
| Ashby M. F. G. | "A Geographical Survey of Harrogate Spa" |
| Dessain P. M. | <i>Carpentry</i> —A Garden Bench |
| Grabowski M. B. | "The Mormon Church, its History and Beliefs" |
| Harries A. D. | "The Common Viperidae of East Africa" |
| Hughes R. J. | "The Life of the Universe" |
| Inch M. H. M. | "Ampleforth in Russia" |
| James P. W. | "The Flute. Its history from 1660 to 1827" |
| Kerr W. W. R. | "A Short History of Snuff" |
| Leslie M. C. | "The Golden Mean and its connection with Architecture" |
| Mackay R. E. | "The Dreyfus Case" |
| Mafeld A. | "The Fall and Rise of the House of Krupp" |
| Magill C. M. P. | "Germany 1918-33 and her relations with Europe" |
| Mayne P. H. P. | "Electoral Reform in Great Britain today" |
| Newson P. B. | <i>Music</i> |
| Nunn P. P. | <i>Carpentry</i> —A Desk |
| O'Connor C. E. P. | "A History of Aviation up to the Reims Flying Meeting of 1909" |
| Parker J. R. | "The English Castle 1066-1350" |
| Parker M. M. | 1. "Freewill" |
| | 2. "Biological Clocks" |
| Rodger N. | "The Future of the Royal Navy" |
| Satterthwaite D. E. | "The Paintings and Sculptures of Michelangelo" |
| Solly D. S. P. | "A Life of Justinian" |
| Solly P. C. C. | "Moles" |
| Swietlicki P. | "Four North Riding Villages and their place in rural development" |
| Villeneuve C. H. F. | "Literary criticism in Don Quixote" |
| Walker A. J. | "The Last Days of Peace" |
| Watkins D. | <i>Art</i> |
| Watling R. J. | "Birds of the World threatened with extinction" |
| Williams K. D. B. | "Fundamental Particles" |

BETA II

Title of Essay or Subject for which Awarded

<i>Name</i>	<i>Title of Essay or Subject for which Awarded</i>
Ashby, M. F. G.	"World Population Crisis"
Barton S. P.	"The Spanish Peninsular War"
Blane N. D.	"Two Short Stories"
Burridge J.	"Essay on Topology"
Carton R. P.	"A Life and Work of Richard Bentley"
Charles W. J. E.	"The Siege and Battle of Quebec, 1759"
Dawson C. C.	"Three Moods of Platonic Love"
Dixon C. S.	"History of Everton F.C."
Elves J. J. V.	"The Boot and Shoe Industry of Northampton"
Fane-Gladwin J. W.	"Mining in Cornwall"
Fitzalan-Howard T. M.	"Baroque Architecture in Central Europe"
Ford-Jones A. E. A.	"Studies on Invertase"
Fraser A. J.	"The Life History of the Salmon"
Freeman J. M. G.	"Mithrasism"
George D. P. J.	"The Port of Aden"
Gormley A. M. D.	"Wengen Winter, 1966/7"
Hansen J. A. G.	"The Inert Gases"
Harrison C. M.	"The Development of the Dog as a domestic animal"
Honan R. P.	"Evolution and implications of the Athenian Constitution to the time of Solon"
Howard W. J.	Music
Inch M. H. M.	"Divine and Human Love in Corneille"
Mathews R. F.	<i>Carpentry—A Chair</i>
Murphy D. F.	"A Defence of Apartheid"
Pearce M. J.	"How do I know that I know what I know"
Reilly M. P.	"Racialism in Britain"
Roberts M. A.	"A History of Firearms"
Rosenvinge H. P.	"The Natural History of the Mallard"
Ryan P. H.	"Rhodesia—What is the Solution?"
Satterthwaite R. F.	"The denouement of Racine's Mithridate"
Seilern-Aspang J.	"Michelangelo—his early life"
Sheppard R. F.	"An analysis of Schubert's B minor Symphony—The Unfinished"
Vaughan Hon. J. E. M.	"Welsh Castles"
Williams P. J.	"The Thousandth Day"
Wojciechowski A. H.	"Hawaii"

UPPER SCHOOL—SPECIAL PRIZES

QUIRKE DEBATING PRIZE	Le Fanu M. E.
HANDWRITING Vth Form and Remove C	Barton S. H.
Vth Form	Ford P. J.
IVth Form	Willbourn R. S.
ART (Herald Trophy)	Gormley A. M. D.
SCHOLARSHIP BOWL	St Wilfrid's House

*the sea
in her lustral purity
reflects the sky
which
is oriented
in her image*

M.J.A.

SOCIETIES AND CLUBS

THE FIRST YEAR SOCIETY

EXHIBITION . . . the end of another First Year Society. This year the ending came differently. In the Summer Term the Society fades quietly away except for the magazine. This year the Society reached its climax at the Exhibition, providing four items: the mystery play, "Everyman", was performed in the crypt; the Junior orchestra played Haydn's Toy Symphony in the Concert; the First Year Magazine was produced; and, though less publicised, the First Year Film had its first showing. In addition, the Play was performed in the open-air at Welburn Hall, despite having to compete against the rain, loud chiming clocks and sonic booms, and the orchestra played at Duncombe Park.

Hard work on the part of the boys involved was the salient feature of these four activities. There are some who criticise the Society for giving the First Year too much, saying that everything is handed to them on a plate. Last term must disprove this. It is possible to put forward ideas for activities but they only succeed if the people involved make sacrifices and work very hard. The boys in the four main activities last term did just this and enjoyed both the effort as well as the resulting success.

R.F.S.

THE HIGHLAND REEL SOCIETY

The year 1966-7 was celebrated in the traditional way with the 27th anniversary dinner on St Andrew's night followed by dancing to the music of the band. This year saw an innovation in the Society's traditions, when, with the Headmaster's kind permission, a party of girls from The Holy Child Convent, Harrogate, joined the Society for an evening's dancing, which was a great success. A return invitation to Harrogate was a considerable boost to the Society's morale when practising hard for the Exhibition display which was at its highest standard for some years. The Highland team are to be congratulated on their performance. The Society owes much of its success this year to its officers, J. G. C. C. Campbell, Secretary, and J. R. Le Fanu, Treasurer, and the committee. Officers for 1967/68 will be S. A. Price, Secretary, and A. J. Fraser, Treasurer.

CRICKET

THE FIRST ELEVEN

Nonony would deny that the 1st XI have had one of the most disappointing seasons of recent years—the more disappointing as there seemed to be no reason for it. With seven of last year's side back, it was expected that the side would do well. It was thought that the batting would have strength in depth but that the bowling might be weaker than last year. As it happened, not only was the bowling weak, but the batting was remarkably brittle into the bargain, with the notable exception of Spencer. Whitehead improved by leaps and bounds and was moved up to open with Spencer when Shepherd missed two matches through illness. But Walsh never made the mountain of runs that everybody was expecting, and Colville with an average of 376 in the House Matches had an average of 7·1 in the 1st XI. Satterthwaite ran into his best form just before the examinations—too late to help the XI, and Shepherd's lay-off unsettled him at the worst possible time.

Without making excuses for the XI, it would be fair to point out that there were four things which upset the morale and balance of the side. The first was the weather in May—although all England had the rain, nowhere else got the 8½ ins. which turned the valley into a chain of lakes—and this meant that the XI had two afternoons in the nets and one in the middle before being thrown into their first match. Secondly, Grabowski's knee injury and operation at the end of the Easter term handicapped him more than he would ever admit—although he took more wickets and had a better average than last year, he was nothing like the bowler he should have been. Thirdly, the injury to Tufnell's back when he was holding the side together robbed the team of a key figure in batting if not in bowling. And, lastly, Shepherd's illness took away another front line batsman when the School could least afford it.

But the XI did not do the practice or work necessary to win matches. On occasions they seemed to lack enthusiasm and enjoyment for the game and if things were going badly they generally capitulated all too easily. The Captain, A. C. Walsh, a very good fielder, was the best all-rounder but he never found his form with the bat until the tour, when his 82 against Tonbridge underlined the might-have-been! His leg-break bowling was in the main good, too, and he well deserved the prize for the best all-rounder. Grabowski, the Vice-Captain, tried very hard as he always does and it is pleasing to record that he was the most efficient and most helpful of secretaries. He took the bowling prize for the second year in succession. Spencer was the best and most consistent batsman but even his average was below that of last year. His 84 at Tonbridge underlined his value and gave him the prize for the Highest Score as well. Tufnell might have been close behind him and his injury was a tragedy both for himself and the team. How the XI missed him! Shepherd, with a new found confidence at Tonbridge, will be back again next year: it suffices to say that his 54 not out there was in no way secondary to the innings played by Walsh and Spencer. Whitehead's great improvement has been already noted but it is a measure of that improvement that by the end of the term he looked to be an opening batsman—as well as a wicket-keeper—of some class. The weather put paid to Colville. A boy who needs confidence—and plenty of practice behind him to get it—he was unable to get the one reasonable innings that would set him loose. When he did—in the House matches—there was no stopping him: he won the competition on his own. Satterthwaite was also a late starter and another one whose average gives the lie to his ability. Grieve was a very good fielder—with some curious lapses—but his batting technique must be drastically changed if he is to make runs next year.

Of the other bowlers Liddell and Madden tried hard but were not in the highest class, while Stilliard learned fast as an off-spinner. More use might have been made of Shepherd as a change bowler, and Satterthwaite, who bowled very well on occasions last year, was not used at all.

The fielding generally was poor: the XI did not work at this themselves, remained poor catchers throughout the term, and a continuous stream of dropped catches cost them a number of matches.

The Captain of Cricket awarded colours to P. M. Shepherd and half-colours to R. F. Satterthwaite and J. F. Tufnell.

At the end of term, Fr Abbot presented prizes to:

Downey Cup for the Best Cricketer	A. C. Walsh
Younghusband Cup for the Best Bowler	M. B. Grabowski
Best Batsman	P. Spencer
Highest Score (school match)	P. Spencer
Best Fielder	M. R. Whitehead

The prize for the best 2nd XI batsman was not awarded this year.

AMPLEFORTH v. DURHAM

Played at Durham on 31st May.

Durham very kindly entertained us as our ground was still waterlogged. The wicket was very slow and both sides, sadly short of practice, found it difficult to make strokes. Ampleforth batted first, and Shepherd and Spencer opened confidently. When Spencer was caught and bowled, in not getting over a ball which popped a little, it was clear that runs would be hard to obtain. Mearns, a slow left-arm bowler, was accurate and the second half of the Ampleforth batting surrendered quickly to him. Durham fared no better against some very indifferent bowling and it looked as if they would be out for under fifty, but Wilkinson batted sensibly and hit the loose ball hard and they ended up only 22 runs short.

AMPLEFORTH		DURHAM	
P. Spencer, c and b Wilkinson	15	S. Waters, c Walsh b Grabowski	11
P. Shepherd, c Parkin b Ward	38	N. Brown, lbw b Madden	0
A. C. Walsh, ht wkt b Ward	11	M. Ward, b Madden	1
H. Colville, b Mearns	7	D. Parkin, c Madden b Walsh	6
M. R. Whitehead, st Crossdell b Mearns	21	D. Douglas, c Walsh b Tufnell	14
R. Satterthwaite, b Mearns	1	A. Bernacca, run out	2
C. Grieve, ht wkt b Mearns	1	N. J. Brown, c Madden, b Walsh	12
J. Tufnell, c Bernacca b Mearns	0	J. Crossdell, st Whitehead b Walsh	2
A. Liddell, c and b Ward	5	N. Wilkinson, not out	27
M. B. Grabowski, lbw b Mearns	0	M. Fraser, b Grabowski	11
C. Madden, not out	0	J. Mearns, c Spencer b Grabowski	2
Extras	13	Extras	2
Total	112	Total	90

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
N. H. Wilkinson	14	3	36	1	M. B. Grabowski	10.3	2	22	3
M. Fraser	10	3	17	0	C. Madden	5	3	5	2
M. Ward	19	4	34	3	J. Tufnell	11	1	30	1
J. Mearns	16	10	12	6	A. C. Walsh	13	1	31	3

Won by 22 runs.

AMPLEFORTH v. FREE FORESTERS

Played at Ampleforth on 3rd/4th June.

The May monsoon had waterlogged the grounds and the wickets for weeks and the ground staff worked wonders to produce such a fine wicket for this match. But it was inevitably a slow wicket and when Ampleforth won the toss and chose to bat, only one boundary was scored in the hour before lunch. But the School were satisfied with their 49 for 0 wickets. After lunch, however, things began to happen: Shepherd was well caught, and immediately afterwards Walsh and Colville were most unnecessarily run out. This left the School in the parlous state of 58 for 3 wickets. Spencer, meanwhile, was batting well; Whitehead and Satterthwaite gave him valuable support for a time. When Spencer was caught off a skier, the score was 114 for 5, of which he had made 66. The value of this innings needed no underlining when a collapse followed and the School were all out for 132. Three run outs in this innings had not helped.

The lack of practice became more apparent when the Free Foresters batted. The School's bowling was very unimpressive, all the bowlers pitching short of a length—cricket suicide on a pitch as slow as this one inevitably was. The Free Foresters were soon 60 for 0 wickets and although Walsh and Grabowski took a wicket apiece, the Free Foresters passed the School's total for the loss of only 2 wickets. The School struggled hard but the Foresters were able to declare at 185 for 5.

The following morning Shepherd was soon out but Spencer—again—and Walsh batted well to take the score to 67 before Spencer was out for an excellent 33. A wicket on the last ball before lunch meant that the School were in trouble again at 71 for 3, and when Walsh was out for a brave 34 after lunch, another collapse ensued which left the School with the rather woeful second innings total of 112.

The Free Foresters had no trouble in knocking off the deficit, and the match finished at 5.15 with the Foresters worthy winners by 7 wickets.

AMPLEFORTH				2nd innings			
1st innings							
P. Spencer, c Townsend J C b Wright	66	P. Spencer, c Butcher b Douglas	33				
P. Shepherd, c Townsend J. C. b Gray	23	P. Shepherd, c Wright b Robertson	5				
A. C. Walsh, run out	1	A. C. Walsh, lbw b Douglas	34				
H. Colville, run out	1	H. Colville, b Douglas	0				
M. R. Whitehead, c Townsend J R		M. R. Whitehead, c Townsend D b					
b Huskinson	10	Douglas	6				
R. Satterthwaite, c Townsend J C		R. Satterthwaite, lbw b Douglas	0				
b Robertson	6	C. Grieve, c Gray b Douglas	1				
C. Grieve, c Townsend D b Robertson	5	P. Carter, b Robertson	6				
P. Carter, c Gray b Douglas	2	J. Tufnell, not out	17				
J. Tufnell, c Douglas b Robertson	4	M. B. Grabowski, ct Wright b					
M. B. Grabowski, run out	1	Robertson	3				
C. Madden, not out	12	C. Madden, b Jackson	3				
Extras	1	Extras	8				
Total	132	Total	117				

BOWLING				BOWLING				
O.	M.	R.	W.	O.	M.	R.	W.	
M. Douglas	15	5	23	1	M. Douglas	17	6	29
G. Robertson	13.4	5	18	3	G. Robertson	12	3	18
R. Jackson	4	1	14	0	R. Jackson	3	0	13
J. R. Townsend	1	0	6	0	A. Huskinson	13	4	25
A. Huskinson	13	2	39	1	K. Gray	5	1	23
K. Gray	7	2	10	1				
J. C. Townsend	4	2	6	0				
M. Wright	3	1	4	1				

FREE FORESTERS

1st innings		2nd innings	
M. Wright, c Grieve b Walsh	53	N. Butcher, lbw b Madden	1
J. C. Townsend, c Satterthwaite b		J. R. Townsend, not out	20
Madden	65	R. Jackson, not out	25
N. Butcher, lbw b Grabowski	25	A. Huskinson, b Grabowski	1
J. R. Townsend, c Grieve b Spencer	26	K. Gray, run out	15
R. Jackson, run out	0	M. Wright	
A. Huskinson, not out	9	J. C. Townsend	
K. Gray		D. Townsend	
D. Townsend		Col Satterthwaite	did not bat
Col Satterthwaite	did not bat	M. Douglas	
M. Douglas		G. Robertson	
G. Robertson		Extras	3
Extras	7	Total (for 3 wks)	65
Total (for 5 wks dec.)	185		

BOWLING				BOWLING				
O.	M.	R.	W.	O.	M.	R.	W.	
M. B. Grabowski	13	1	35	1	M. B. Grabowski	5	0	10
C. Madden	5.2	2	9	1	C. Madden	4	0	18
J. Tufnell	1	0	28	0	J. Tufnell	3	0	11
A. C. Walsh	4	0	27	1	P. Spencer	2	0	14
P. Spencer	8	0	49	1	M. R. Whitehead	0.4	0	5
P. Shepherd	6	1	30	0				

Lost by 7 wickets.

AMPLEFORTH v. ST PETER'S

Played at St Peter's on 10th June.

St Peter's won the toss and chose to bat first on a very fast wicket. Both batsmen and bowlers looked a little out of practice, but St Peter's after a rather shaky start ran up a good total largely through the valuable innings of their captain, Richardson. Ampleforth never really got going. Dew, amid some extremely wild deliveries, managed to get Whitehead caught at the wicket and yorcked Walsh and Colville. Tufnell batted sensibly and showed the bowling to be of only a moderate standard.

ST PETER'S				AMPLEFORTH			
D. R. Waller, b Liddell	3	P. Spencer, c Richardson b Fisher	13				
W. J. Roebuck, b Tufnell	24	M. R. Whitehead, c Richardson b Dew	8				
J. C. Richardson, not out	108	A. C. Walsh, b Dew	0				
N. G. Morris, c Walsh b Madden	21	H. Colville, b Dew	0				
M. J. Fisher, st Whitehead b Walsh	10	R. Satterthwaite, b Fisher	4				
J. D. Rawlins, run out	25	C. Grieve, b Fisher	11				
J. E. Dickinson, not out	18	J. Tufnell, c Morris b Roebuck	40				
G. M. Watson		P. Stilliard, run out	0				
P. V. Zissler	did not bat	A. Liddell, c Richardson b Roebuck	13				
M. Cantrell	did not bat	M. B. Grabowski, b Morris	6				
C. S. Dew		C. Madden, not out	0				
Extras	5	Extras	11				
Total (for 5 wks dec.)	214	Total	106				

BOWLING				BOWLING				
O.	M.	R.	W.	O.	M.	R.	W.	
A. Liddell	16	4	48	1	Dew	10	4	9
M. B. Grabowski	11	2	40	0	Dickinson	8	3	16
J. Tufnell	20	3	61	1	Waller	11	3	15
C. Madden	9	1	22	1	Fisher	13	1	33
A. C. Walsh	9	1	34	1	Cantrell	4	1	8
					Roebuck	6.4	3	5
					Morris	2	0	8

Lost by 108 runs.

AMPLEFORTH v. COMBINED GRAMMAR SCHOOLS

Played at Ampleforth on 11th June.

The School XI were hoping to redeem themselves and their reputation after the astonishing debacle at St Peter's the previous day, and when the Grammar Schools won the toss and within an hour were 25 for 4 it looked as though their wish was to come true. But a long stand developed which lasted until after lunch and only ended when the Grammar Schools had reached 94. But they became becalmed in the afternoon against some accurate spin bowling by Stilliard. The slow scoring seemed to infect the fielders and they, too, became lethargic, but wickets gradually fell and the Grammar Schools eventually declared at tea for 172 for 9.

This left the School 24 runs to get the runs and when Whitehead—opening in place of Shepherd who was ill—and Spencer put on 89 for the first wicket it looked as though the task would be relatively simple. But Whitehead rather unluckily played on when he was 45 and Spencer was out for 52; much therefore depended on Walsh. He was very soon out however, and this brought Tufnell and Colville together with half an hour to go and 60 runs to get. The two batsmen could not come to terms with themselves at all and although the extra quarter of an hour was taken, and Satterthwaite attempted some resounding strokes, the School ran out of time, and had to be content with a draw, having scored 146 for 4 wickets.

COMBINED GRAMMAR SCHOOLS				AMPLEFORTH			
J. Dye, lbw b Liddell			10	P. Spencer, b Hamilton			52
I. Hardaker, run out			4	M. R. Whitehead, b Raper			45
P. Tweedle, b Liddell			15	A. C. Walsh, lbw b Hamilton			14
B. Hamilton, c Whitehead b Grabowski			0	H. Colville, not out			7
A. Walker, not out			45	J. Tufnell, run out			9
B. Dowson, c and b Stilliard			35	R. Satterthwaite, not out			11
T. Bradbury, c Stilliard b Walsh			21	C. Grieve			
R. Gilbert, b Tufnell			6	P. Stilliard			
B. Raper, c Stilliard b Liddell			11	A. Liddell			did not bat
L. Minnikin, c Grieve b Liddell			8	M. B. Grabowski			
C. Thompson, not out			1	C. Madden			
Extras			16	Extras			8
Total (for 9 wks dec.)			172	Total (for 4 wks)			146

BOWLING				BOWLING				
O.	M.	R.	W.	O.	M.	R.	W.	
M. B. Grabowski	6	3	18	1	R. Gilbert	8	2	18
A. Liddell	20	6	50	4	B. Dowson	14	2	36
C. Madden	6	0	7	0	P. Tweedle	6	0	19
J. Tufnell	15	4	38	1	T. Bradbury	6	0	35
P. Stilliard	17	9	17	1	B. Raper	6	0	18
A. C. Walsh	8	2	26	1	B. Hamilton	4	1	11

Match drawn.

AMPLEFORTH v. M.C.C.

Played at Ampleforth on 14th June.

Walsh was lucky enough to win the toss on a perfect batting wicket: the sun blazed down and everything was in the School's favour as Whitehead and Spencer settled down against some hostile and accurate bowling. For once, Spencer was sadly out of touch and Whitehead was the dominant partner even though he was the first to go. Walsh seemed to be in excellent form and was soon in the twenties and looking for runs. But he, too, fell when it was least expected and although with twenty quickly followed, the score stood at 64 for 5. But a very sensible partnership between Tufnell and Satterthwaite took the School to the advantageous position of 175 for 6 and Grieve carried on the good work with Satterthwaite until half an hour before tea when Walsh was able to declare the innings closed at 201 for 7 with Satterthwaite unbeaten for 83.

The declaration was well judged and seemed too generous when M.C.C. were 50 for 0 wickets, but at long last, after all his trials and tribulations, Grabowski was back to his form of last year; he captured four prize wickets and his bowling was the biggest single factor in an Ampleforth resurgence which saw M.C.C. a long way behind the clock at 107 for 4. Runs began to come quickly and although with twenty minutes to go it looked as though neither side would win, M.C.C.'s captain set about the bowling; despite the loss of two or three partners he was able to strike the winning runs in the last over.

This was the best display of the term by the School team and even though they lost the match, honour was more than satisfied.

AMPLEFORTH		M.C.C.	
P. Spencer, b Temple	4	K. E. Hansen, b Grabowski	36
M. R. Whitehead, b Boshier	18	J. A. Vallance, b Grabowski	27
A. C. Walsh, b Vallance	26	W. Sutcliffe, lbw b Grabowski	15
P. Shepherd, b Boshier	0	G. Willatt, c Whitehead b Walsh	20
H. Colville, b Vallance	5	J. Cummings, c Liddell b Walsh	31
J. Tufnell, st Brennan b Temple	44	C. Ford, st Whitehead b Walsh	18
R. Satterthwaite, not out	83	D. V. Brennan, not out	32
C. Grieve, st Brennan b Temple	9	J. Bailey, b Grabowski	1
P. Stilliard		A. Temple, not out	14
A. Liddell	did not bat	Rev A. Sugden	did not bat
M. B. Grabowski		B. Boshier	7
Extras	12	Extras	202
Total (for 7 wks dec.)	201	Total (for 7 wks)	202

BOWLING				BOWLING				
O.	M.	R.	W.	O.	M.	R.	W.	
A. J. Temple	17.3	5	47	3	M. B. Grabowski	17	2	69
B. Boshier	16	4	39	2	A. Liddell	11.3	2	64
J. Vallance	18	3	67	2	J. Tufnell	4	0	15
C. Ford	10	0	26	0	A. C. Walsh	8	0	47
J. Cummings	6	2	15	0				

Lost by 3 wickets.

AMPLEFORTH v. SEDBERGH

Played at Sedbergh on 17th June.

There was a hard, fast wicket at Sedbergh when Ampleforth won the toss and chose to bat. Yet an hour after the start Ampleforth were 25 for 5: they could blame only themselves. T. M. Chapman bowled well and managed to make the occasional ball lift but he was helped by a number of careless strokes played by the earlier

batsmen. P. Spencer survived the collapse and began to hit the ball very hard. He and Stilliard were beginning to make the score look more respectable when he received a ball which lifted awkwardly and was caught at forward short leg. Morrison showed that there was nothing to fear by some fine strokes in front of the wicket. The total, however, was clearly inadequate on a good wicket, and it was to the credit of the bowlers—Grabowski, Liddell and Walsh—and the fielding that Sedbergh were made to fight the whole way. When Sedbergh were 8 wickets down and 12 runs short it looked anyone's game.

AMPLEFORTH		SEDBERGH	
P. Spencer, c Walford b Chapman	60	J. M. Brearley, c Whitehead b Liddell	14
M. R. Whitehead, c Putt b Steel	1	S. C. Walford, b Grabowski	29
A. C. Walsh, c Walford b Chapman	2	N. T. Wright, c Grieve b Grabowski	7
P. Shepherd, b Chapman	1	W. H. Shucksmith, lbw b Grabowski	1
H. Colville, c Putt b Chapman	1	M. F. Cockroft, b Walsh	15
R. Satterthwaite, c Cockroft b Chapman	4	S. P. Berry, b Liddell	29
C. Grieve, b Berry	3	B. B. Ruffman, b Grabowski	6
P. Stilliard, c Putt b Chapman	10	T. M. Chapman, c Whitehead b Liddell	6
M. Morrison, b Steel	15	J. K. Putt, not out	1
A. Liddell, c Putt b Steel	2	C. J. Steel, not out	7
M. B. Grabowski, not out	15	R. D. Cockroft, did not bat	—
Extras	1	Extras	1
Total	115	Total (for 8 wks)	116

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
T. M. Chapman	17	6	22	6	M. B. Grabowski	20	6	41	4
C. J. Steel	11.3	2	28	3	A. Liddell	17.3	2	51	3
R. D. Cockroft	5	0	8	0	A. C. Walsh	7	2	22	1
S. P. Berry	9	3	15	1					
M. F. Cockroft	5	0	27	0					

Lost by 2 wickets.

AMPLEFORTH v. WORKSOP

Played at Ampleforth on 24th June.

The School welcomed Worksop to Ampleforth on a cold, dry day and made them work hard in the field when Walsh again won the toss. Spencer was a little out of touch but he and Whitehead put on 22 before they were separated. Spencer for once being first out. This made no difference, however, as first Walsh and then Shepherd appeared to be in good form. Shepherd was most unluckily run out from a hard drive from Satterthwaite which the bowler touched: Shepherd, backing up, had no chance and was run out for a promising 31. The School were still in a good position at 141 for 4 but a collapse followed in which Satterthwaite unnecessarily ran himself out, and in which Corlett, the Worksop off-spinner, took 5 for 5 in 5 overs. The School, after the most promising start of the season, could eventually only muster 172 all out.

Grabowski's first ball was a full toss which was promptly hit hard to mid-off where Colville made the catch. This was misleading from the Ampleforth point of view since the next wicket did not go down until the Worksop score had reached 100. The fielding remained good under considerable pressure but the bowling was untidy and at times woefully lacking in both length and direction. The Worksop batsmen enjoyed themselves and they finally won by 7 wickets with an hour to spare.

It was a disappointing performance in both batting and bowling. This time the later batsmen let down the first five, and the School bowlers were not up to their reasonable form of the previous week.

AMPLEFORTH		WORKSOP	
P. Spencer, st Payne b Baldoek	17	D. Kay, c Colville b Grabowski	0
M. R. Whitehead, b Corlett	60	S. N. Birkett, not out	106
A. C. Walsh, c Birkett b Corlett	16	T. Dodson, c Spencer b Liddell	36
P. Shepherd, run out	31	T. Taylor, c Walsh b Shepherd	24
R. Satterthwaite, run out	18	S. Corlett, not out	7
C. Grieve, c Baldoek b Corlett	20	R. Hill	—
H. Colville, b Corlett	1	C. Anderson	—
P. Stilliard, b Corlett	0	J. Payne	—
M. Morrison, st Payne b Corlett	1		—
A. Liddell, lbw b Corlett	3	P. Jones	—
M. B. Grabowski, not out	4	C. Baldoek	—
Extras	1	Extras	0
Total	172	Total (for 3 wks)	173

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
P. Jones	5	2	9	0	M. B. Grabowski	10	1	36	1
J. Owston	5	0	13	0	A. Liddell	9	0	49	1
C. Baldoek	12	1	51	1	A. C. Walsh	6	0	39	0
S. Corlett	23	4	55	7	P. Stilliard	9	2	34	0
S. Birkett	15	4	35	0	P. Shepherd	5	1	18	1
R. Hill	1	0	8	0					

Lost by 7 wickets.

AMPLEFORTH v. YORKSHIRE GENTLEMEN

Played at Ampleforth on 15th July.

The Yorkshire Gentlemen brought a very strong side this year. They won the toss and batted first, and by lunch had amassed the large total of 172 for 3. After lunch the Ampleforth bowling improved. Grabowski bowling particularly well, and runs became hard to obtain. The hour after lunch produced only 40 runs for the loss of 5 wickets. When Ampleforth went in to bat there seemed every chance of victory, but J. Raybould, with his leg-spinners and googlies, was far too good on the turning wicket for the School batsmen, and only Colville and Spencer offered much opposition.

YORKSHIRE GENTLEMEN		AMPLEFORTH	
Raybould, c and b Walsh	45	P. Spencer, c Milbank b Ford	20
McAndrew, c Shepherd b Stilliard	18	M. R. Whitehead, b Raybould	7
Milbank, c Madden b Grabowski	102	A. C. Walsh, c Huchcliffe b Raybould	0
Huchcliffe, st Whitehead b Walsh	10	P. Shepherd, c Huchcliffe b Ford	0
Hay, c Stilliard b Liddell	12	H. Colville, c Cumming b Hay	35
Bailey, b Grabowski	13	R. Satterthwaite, b Raybould	3
Ford, lbw b Grabowski	2	C. Grieve, b Raybould	0
Simpson, st Whitehead b Grabowski	3	P. Stilliard, c Brennan b Hay	0
Brennan, not out	2	A. Liddell, b Raybould	5
Cumming } did not bat		M. B. Grabowski, not out	3
Wilson } did not bat		C. Madden, b Milbank	7
Extras	10	Extras	—
Total (for 8 wks dec.)	217	Total	80

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
M. B. Grabowski	13.2	6	21	4	Hay	8	5	17	2
A. Liddell	19	1	79	1	Wilson	4	2	8	0
P. Stilliard	11	2	55	1	Raybould	13	7	19	5
A. C. Walsh	8	2	26	2	Ford	6	0	29	2
C. Madden	4	0	26	0	Milbank	2	2	0	1

Lost by 137 runs.

AMPLEFORTH v. I ZINGARI

Played at Ampleforth on Sunday, 16th July.

Seven consecutive losses were not the best of preparations for the 1st XI tour, and when Walsh won the toss, the School were hoping to obtain a good score and some useful practice. But before long Spencer was out and an uncertain captain at first did not encourage Ampleforth hopes. But he got over his bad patch and he and Whitehead took the score to 51 before Whitehead was caught in the slips. Walsh was by now batting powerfully and the School seemed to be heading for the large total which they so much needed. But one of those inexplicable collapses which have plagued the side all the term occurred and it was only the later batsmen, Morrison in particular, who made the score respectable and enabled the captain to declare at 179 for 8.

I Zingari had not much time in which to get the runs and they did not make a very good start, being 1 for 1 and 36 for 2. But from then on they looked in no trouble except against the determined Grabowski. The club side were aided in their efforts to get the runs by the very poor Ampleforth fielding—six catches went down—and as a result were able to win the match by 5 wickets with ten minutes to spare.

AMPLEFORTH				I ZINGARI			
P. Spencer, st McCarthy b Gray	2	J. Burney, c Spencer b Liddell	1				
M. R. Whitehead, c Gordon b Lupton	29	R. McCarthy, b Grabowski	10				
A. C. Walsh, c Lupton b Gray	66	C. Kaye, b Grabowski	36				
P. Shepherd, c McCarthy b Reid	20	J. Tanner, c and b Grabowski	62				
H. Colville, c and b T-Taylor	4	E. T-Taylor, c Morrison b Stilliard	39				
R. Satterthwaite, b T-Taylor	3	W. Hedly, not out	11				
C. Grieve, c Burney b Gray	13	J. Gordon, not out	18				
P. Stilliard, b Lupton	14	G. Jackson	14				
M. Morrison, not out	20	L. Lupton	20				
A. Liddell, not out	6	K. Gray	6				
M. B. Grabowski, did not bat	2	T. Reid	2				
Extras	2	Extras	6				
Total (for 8 wks dec.)	179	Total (for 5 wks)	183				

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
T. Reid	21	10	33	1	M. B. Grabowski	16	1	54	3
K. Gray	13	5	31	3	A. Liddell	11.1	2	68	1
L. Lupton	10	4	21	2	P. Stilliard	7	1	31	1
G. Jackson	5	2	21	0	A. C. Walsh	3	0	25	0
W. Hedly	7	2	27	0					
C. Kaye	4	0	11	0					
E. T-Taylor	7	1	21	2					

Lost by 5 wickets.

THE FIRST ELEVEN TOUR

AMPLEFORTH v. THE KING'S SCHOOL

Played at Canterbury on 18th July.

Ampleforth went in to bat on a very true, fast wicket, but the story of the innings makes sad reading. Spencer, Walsh, Shepherd, Colville were no sooner in than out, and before long the School were 26 for 3 and later 76 for 6. Whitehead was holding up one end with sensible determination and just before lunch passed his 50. When he was out, making his one lackadaisical stroke to be caught and bowled, the innings crumbled and the side were all out for 124.

Liddell and Grabowski bowled well at the start of their opponents' innings and indeed the King's School made a worse start than Ampleforth, being 7 for 2 within fifteen minutes. When they were 31 for 4, the game after all seemed wide open. But a long stand which was only ended by a run out after tea followed, and this took King's out of danger. They were aided by the appalling Ampleforth fielding in which no less than five vital catches went down. This, coupled with the indifferent batting, cost the School the game and the King's School finally won by 3 wickets.

AMPLEFORTH				KING'S SCHOOL			
P. Spencer, b Taylor	6	D. Gallyer, c Whitehead b Liddell	1				
M. R. Whitehead, c and b Miller	62	P. Sherren, b Grabowski	26				
A. C. Walsh, c and b Miller	7	G. Keeble, lbw b Grabowski	35				
P. Shepherd, b Rowe	1	C. Rowe, b Walsh	1				
H. Colville, b Rowe	10	J. Young, b Liddell	11				
R. Satterthwaite, c Gallyer b Rowe	3	C. Hamblin, run out	31				
C. Grieve, c Miller b Rowe	0	A. Amlot, not out	4				
P. Stilliard, c Gallyer b Miller	13	K. Jagers, b Liddell	7				
M. Morrison, c Young b Miller	12	D. Miller, not out	2				
A. Liddell, run out	2	D. Darroch	8				
M. B. Grabowski, not out	0	M. Taylor	8				
Extras	8	Extras	126				
Total	124	Total (for 7 wks)	126				

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
D. Darroch	6	2	11	0	M. B. Grabowski	14	3	33	2
M. Taylor	9	2	24	1	A. Liddell	19	6	53	3
D. Miller	20.3	6	37	4	P. Stilliard	6	2	10	0
C. Rowe	24	6	44	4	A. C. Walsh	6	3	16	1
					P. M. Shepherd	4.2	2	6	0

Lost by 3 wickets.

AMPLEFORTH v. TONBRIDGE

Played at Tonbridge on 20th July.

After the debacle against the King's School at Canterbury the previous Tuesday, the XI were determined to put the whole wretched season into proper perspective—and this they did with a vengeance. Having first use of a beautiful batting wicket, they were 103 for 0 at lunch with Spencer on 71 and Whitehead, who was not in good form, on 31. Spencer's 50 had taken an hour and he was batting with confidence and power while Whitehead's determination was never more apparent. When he was out soon after lunch, the scoring accelerated when Walsh, at long last showing his true form, sensed his opportunity. Even when Spencer was out for an excellent 84, a new and confident Shepherd displayed his strokes—and he shortly followed Walsh to his 50. As the time came to declare, the pair really began to thrash the tired

Tonbridge bowling. When Walsh had made 82, he took one risk too many and was caught in the deep, whereupon he declared leaving Shepherd unbeaten with 54.

The Ampleforth score was 258 for 3 and as Tonbridge were a fast scoring side by reputation, a fine finish seemed likely. But they made a poor start, Liddell bowling Jenkins with his first ball, and when Grabowski sent back two more, Tonbridge were 24 for 3. Then came a long stand during which Grabowski went off for good with a damaged knee, and in which three catches were dropped. It looked as though the School were going to miss their opportunity and lose the match as Tonbridge were going very well at this stage and were well up with the clock. But Shepherd, having his first protracted bowling spell of the season, and Walsh, made the vital breakthrough, and the game swung heavily towards Ampleforth. Tonbridge could only hope to play out time: they very nearly made it but Ampleforth were worthy victors with ten minutes to spare. Shepherd, who had had a very good match, was awarded his colours.

AMPLEFORTH				TONBRIDGE			
P. Spencer, c de Abrew b Mills D	84	R. J. Brown, c Whitehead b Grabowski	20				
M. R. Whitehead, c Brown b Barnes	34	C. G. Jenkins, b Liddell	0				
A. C. Walsh, c Bourne M b Mills D	82	N. R. de Abrew, c Liddell b Walsh	43				
P. M. Shepherd, not out	54	R. A. Mudie, lbw b Grabowski	0				
H. Colville		T. J. Mills, c Stilliard b Shepherd	45				
R. Satterthwaite		N. L. Barnes, c Spencer b Shepherd	13				
M. Morrison		P. J. Bourne, b Liddell	0				
P. Stilliard	did not bat	C. G. Langdon, b Shepherd	17				
C. Grieve		A. J. Thomas, not out	11				
A. Liddell		M. J. Bourne, b Walsh	10				
M. Grabowski		D. S. Mills, c Grieve b Walsh	8				
Extras	4	Extras	3				
Total (for 3 wkts dec.)	258	Total	170				

BOWLING					BOWLING				
	O.	M.	R.	W.		O.	M.	R.	W.
D. Mills	24.3	4	78	2	M. B. Grabowski	10	0	42	2
M. Bourne	16	5	46	0	A. Liddell	17	5	34	2
Thomas	9	1	55	0	A. C. Walsh	12	1	46	3
P. Bourne	4	1	15	0	P. M. Shepherd	14	5	41	3
Barnes	13	5	37	1	P. Stilliard	5	3	2	0
Mudie	3	0	26	0					

Won by 88 runs.

FIRST ELEVEN AVERAGES

	BATTING				
	Innings (No. of)	Not Out	Highest Score	Total	Average
P. Spencer	12	0	84	372	31.0
M. R. Whitehead	12	0	62	301	25.08
J. Tufnell	6	1	44	114	22.8
A. C. Walsh	12	0	82	259	21.58
P. M. Shepherd	10	1	54*	174	19.33
M. Morrison	4	1	20*	50	16.66
R. Satterthwaite	11	2	83*	136	15.11
H. Colville	11	1	35	71	7.1
C. Grieve	10	0	20	63	6.3
P. Stilliard	6	0	14	37	6.16
A. Liddell	7	1	13	31	5.16
M. B. Grabowski	7	3	6	20	5.0

	BOWLING				Average
	Overs	Maidens	Runs	Wickets	
M. B. Grabowski	145.2	27	421	26	16.19
C. Madden	33.2	6	87	5	17.4
A. C. Walsh	84	12	339	16	21.18
P. M. Shepherd	29.2	9	95	4	23.75
A. Liddell	141.1	28	496	16	31.0
P. Stilliard	56	19	153	3	51.0
J. Tufnell	54	8	183	3	61.0

THE SECOND ELEVEN

This year's 2nd XI appeared, on paper, to be a moderate side, and so it turned out to be; of the curtailed list of fixtures played because of the tempestuous May, two games were lost and the other one drawn. The undoubted reason for the poor performances lies with the batsmen, who lacked temperament for the occasion, never settling down to build an innings on sound foundations—consequently the bowlers, who usually did a fine job, never had a large enough total to bowl against. The side was keen and played well together, with Carter handling them most efficiently, and getting good support from the main bowlers, Madden, Forbes-Winslow, Nevill, Sienkowski and Rayfield. The ground fielding was good but too many reasonable catches went down—a luxury the team could ill afford with such brittle batting.

The opening game against St Peter's saw the School in the field on a good wicket with a fast outfield, and though the bowling lacked penetration, it was steady, and to hold the visitors to 123 for 5 in two hours seemed satisfactory. Our batting in reply, apart from D. Satterthwaite's, was inept and spineless, and it was soon evident that the batsmen were more concerned with occupying the crease than in scoring runs; consequently the bowlers took charge and the batsmen returned to the pavilion at regular intervals. Even so, there can be no excuse for 5 wickets falling in the last twenty minutes to give St Peter's victory with only five minutes of time remaining.

The game against Durham was absorbing because of the equality of the sides, and the similar pattern which emerged from each innings. Both sides were honest triers, not afraid to put the bat to ball (very refreshing from the Ampleforth point of view after the earlier game). Batting first, the School made 119, thanks to a useful opening innings by Skehan and a most attractive and sensible innings by Rayfield which added 27 runs for the last wicket. Durham proceeded to bat along similar lines, and early wickets by Madden, then Sienkowski and finally 3 wickets in one over by Forbes-Winslow left Durham needing 25 to win with the last pair at the wicket. By courageous striking and a certain amount of luck, they made the runs and deservedly won an exciting game—though it was a pity either side had to lose.

Against St Michael's, when conditions were ideal for batting, the School again failed to get on top—our total of 76 taking two hours—though the bowling was exceptionally good. However, our opponents fare little better and were always struggling for runs against the accurate bowling of Madden, Forbes-Winslow and Sienkowski, and in the hundred minutes' batting time could only score 67 for 6, thus leaving the match a draw.

For the first time for many years the Captain of Cricket was unable to award any 2nd XI colours.

RESULTS

- v. St Peter's. Lost by 41 runs.
St Peter's 123 for 7 dec. Ampleforth 82.
- v. Durham. Lost by 1 wicket.
Ampleforth 119. Durham 122 for 9 wickets.
- v. St Michael's College, Leeds. Match drawn.
Ampleforth 76. St Michael's 67 for 6 wickets.

THE THIRD ELEVEN

THERE were fewer experienced players from last year's eleven available this year than in previous seasons. There was some talent in the set but it had little opportunity to develop. Most notable was the wicket-keeping of D. B. R. M. Young, the captain of the eleven, which improved considerably. He took several valuable catches and went a long way towards mastering the difficult art of taking the ball on the leg side. The bowling of M. T. C. Forbes contained some accurate and effective spells and the fielding of P. A. Thomasson was always outstanding. The early fixtures had to be cancelled owing to the long period of wet weather in the early weeks of the term and the remaining two matches were played with all too little preparation in the way of practice games or nets. Both were lost.

RESULTS

- v. St Peter's 3rd XI. Lost by 17 runs.
St Peter's 119. Ampleforth 102.
- v. Scarborough College 2nd XI. Lost by 108 runs.
Scarborough College 138. Ampleforth 31.

THE UNDER 16 COLTS

SPRIT and determination had to be the theme for this year's side, for, due to the torrential rain at the beginning of the season, the side was sorely in need of practice. The captain, W. Reichwald, made sure that this spirit and determination was in no way lacking, and the rest of the side backed him up to the hilt.

The match period was entered with only a couple of games behind the side and some useful practice in the gym. However, the side was a good one on paper—strong in most departments. Reichwald, himself, M. Grieve and Moore were all very good batsmen, while Callaghan was in a class on his own as an opening bowler—his 24 wickets in five matches bear testimony to this!

The first game versus Ashville College was abandoned through rain and the second match against Barnard Castle, though played, was reduced to a farce owing to the conditions. The only highlight of the game was a promising 37 from Moore.

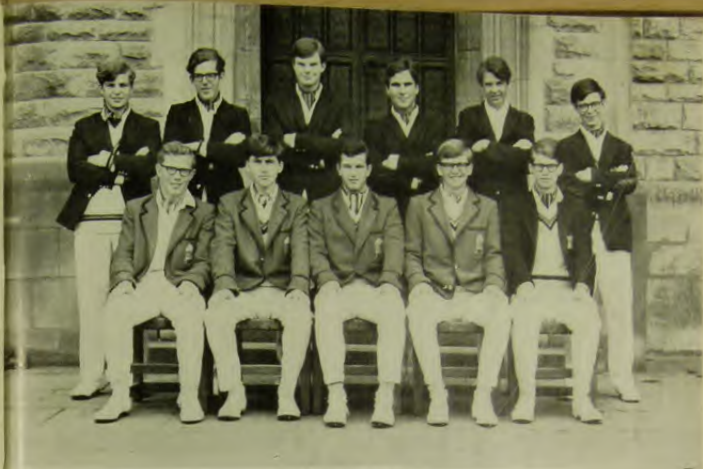
The next game against Durham yielded the only win. Reichwald with 38 not out, Moore with 21, and Callaghan with 20 were largely responsible for the Ampleforth total of 117. Then Callaghan, bowling with great pace and accuracy, took 5 wickets for only 13 runs and Durham were all out for 47.

The match against St Peter's at Ampleforth was drawn though in Ampleforth's favour, thanks to Callaghan who, in a fine second spell, took 6 for 36.

The climax of the season was the match against Sedbergh. The School's morale was high at lunch with the score at 63 for 1, thanks to a fine innings by the experienced M. Grieve. But after lunch the XI collapsed and were all out for 132. At tea Sedbergh were in the same position as Ampleforth had been at lunch but in Sugden and Smyth Sedbergh had the matchwinners. When these two were out Ampleforth got back into the match but it was too late and the School went down by 4 wickets.

The last game was against Newcastle R.G.S. at Newcastle. Reichwald lost the toss and his side were called on to bat. M. Grieve with a fine century, Reichwald with a stubborn 50 and Moore, made the Newcastle captain rue his decision by taking the score to 197 for 3. Newcastle could not answer this total but managed to last out time for a draw, making 84 for 9 wickets. Again Callaghan had a field day, taking 6 for 43.

Colours were awarded to D. A. Callaghan and W. A. Moore.



CRICKET—1ST XI

From Left to Right.
Standing: J. Tuftnell, R. Satterthwaite, J. Liddell, H. Colville, P. Stillard, C. Grieve.
Sitting: P. Spencer, M. Grabowski, A. C. Walsh (Captain), M. Whirzsed, P. Shepherd.



ATHLETICS TEAM

From Left to Right.
Standing: J. Cahill, R. Ruck-Keene, F. Friel, W. MacDonald, M. Robinson, T. Mroczkowski, P. Conrath, A. Coker, T. Howard.
Sitting: H. Rosevinge, M. F. McLvenna, R. J. Potez, M. J. Armstrong, R. J. Murphy (Captain), H. C. Poole, A. G. West, A. F. Benson, M. Pahlabod.

TWO POEMS ON MUTABILITY

life is simpler towards evening
shadows longer quieter
and more complete
things are calm

we no longer throttle speech
from mystery
but having lived through long years
respect silence

we no longer audit God's accounts
with the same agony
but knowing him more deeply know that he
is good for loving

now vision comes
only in lightning
leaving us blinder than before
but more aware
that change remains our permanent despair

pulled by a current out of our control
we live in a growing past
the myth of happiness stains our empty glass
time corks the joy of every swift delight
but moments test the passing wine
and find in it a tang of the eternal

everything never
happens again—
life is a heap
of moments—
change is real
so I will never
be the same
to know the joy
of being once more
this silent person
smiling into you

RALPH WRIGHT, O.S.B.

CRICKET

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RESULTS

- v. Barnard Castle. Match drawn.
Ampleforth 82 for 5. Barnard Castle 53 for 3.
- v. Durham. Won by 70 runs.
Ampleforth 117 for 9. Durham 47 (Callaghan 5 for 13).
- v. St Peter's. Match drawn.
Ampleforth 158 for 6. St Peter's 129 for 8 (Callaghan 6 for 36).
- v. Sedbergh. Lost by 4 wickets.
Ampleforth 132. Sedbergh 133 for 6 (Callaghan 6 for 43).
- v. Newcastle Royal Grammar School. Match drawn.
Ampleforth 197 for 3 (M. Grieve 100 not out, W. Reichwald 50). Newcastle R.G.S. 89 for 9 (Callaghan 6 for 20).

THE UNDER 15 COLTS

DEPLORABLE weather in May led to the cancellation of three matches and on 10th June when the team played St Peter's at York neither side had played more than a few hours' cricket since the beginning of the season. Had all the players of this age-group been available to play in the set, the cricket would have been of a very high standard and the team a very strong one. As it was, no less than twelve boys who were under 15 played regularly for the Under 16 set; and of those twelve, five were regular members of the Under 16 XI.

After an understandably shaky start the Under 15 team played good cricket and showed that there will be plenty of talent available for the Colts' set next summer. M. J. Pearce captained the side very well. He not only played two very good innings himself—against St Peter's and Durham—but his arrival at the crease invariably speeded up the whole tempo of the batting: batsmen who had been content to amble between the stumps suddenly found that they had to run for dear life, if they were not to find themselves run out. He was ably supported by C. Dixon, S. Garsten-Zuntz, J. Rapp and C. Lorigan.

M. Henderson, M. Forsythe, N. Gaynor, F. Flynn and S. Garsten Zuntz all bowled well, and there was a noticeable improvement in length and direction as the season progressed. Many difficult catches were held and not many "sitters" dropped, but the ground-fielding was rather below standard.

RESULTS

- v. St Peter's. Match drawn.
Ampleforth 111. St Peter's 92 for 6 wickets.
- v. Durham. Won by 28 runs.
Ampleforth 104. Durham 76.
- v. St Michael's College. Lost by 8 wickets.
Ampleforth 100. St Michael's 101 for 2 wickets.
- v. Scarborough College. Won by 9 wickets.
Scarborough 59. Ampleforth 60 for 1 wicket.

THE HOUSE MATCHES

The House matches, except for the final, were this year on a 35 over basis and the preliminary round saw the meeting of the two giants in the competition, St Bede's and St Edward's. The match would have graced the final as St Bede's, who batted first, scored 139 for 7 with R. Satterthwaite making a fine 83 not out. St Edward's were, of course, largely dependent on the School 1st XI Captain, Walsh, but when he was caught misjudging a full toss, St Edward's had little hope. One or two wickets went down until the surprise of the competition, in the person of Nevill, appeared. More fancied as a bowler and only a tail end batsman in the 2nd XI, he proceeded to demonstrate a reasonable off-drive amidst other strokes of more rustic variety, but it was he who gradually steered St Edward's towards their target. His partners came and went and when he at last fell trying to hit the remaining runs in the last over, St Edward's were only a few runs short while Nevill himself had made a very good 47. Congratulations must go to both houses for a most exciting game.

In the other preliminary round match, St Thomas's easily defeated St Dunstan's who had no answer to West's pace. The holder of the School Javelin record took 7 wickets for 11 runs!

In the first round proper St Aidan's were no match for St Oswald's and were all out for 15, Forbes-Winslow and Grzybowski doing the damage. St Bede's were involved in another great struggle, this time against St Hugh's, for whom Spencer made 61 out of their total of 149. St Bede's, for whom Satterthwaite and Shepherd made 74 not out and 57 respectively, only just got home by 3 wickets in the penultimate over.

The St John's match against St Thomas's also produced some excitement. St Thomas's, batting first, had no difficulty with Grabowski, whose direction was again awry, and first Wright and then W. Reichwald made over 40 while West added a few lusty blows to make 16. St Thomas's at the end of the 35th over had made 155. With Carter ill and needing a runner, St John's never looked like scoring the runs and were all out for a rather slow 59. St Thomas's owed much to the accurate bowling of W. Reichwald and West, who took 6 wickets and 4 wickets respectively.

St Wilfrid's on the other hand, thought to stand no chance against St Cathbert's for whom Colville made a splendid 130 not out, made a game of it; McIlverna, advancing two yards down the wicket to every ball, made 61 and caused much embarrassment to Liddell and Colville, but Liddell had the last word and the St Wilfrid's resistance crumbled.

The semi-final then found St Bede's against St Cuthbert's and St Oswald's against St Thomas's. At this stage in the season—too late, alas, to help the School XI—R. Satterthwaite was full of runs and a lovely century saw St Bede's to a total of 176 for 2, after a slow start. But even his effort was not enough as, after initial failure, St Cuthbert's, in the person of Colville, who raced to his second century of the competition, made the necessary runs with two overs to spare; Colville carried his bat for 139.

In the other semi-final St Thomas's were woefully slow at the beginning but were alive to the quick single and Wright, W. Reichwald, and a surprisingly confident and mature Fane-Hervey all made runs in their total of 117. Forbes-Winslow and Grzybowski bowled quite well for St Oswald's even if Forbes-Winslow's number of wickets was marred by the number of no balls he bowled. St Oswald's in their innings could only hope that Whitehead would be in form. He was, but could not row the boat alone and when he was out for 47, St Oswald's could only struggle to 99 before the overs ran out.

Congratulations must go to both finalists: St Thomas's because, with no member of the 1st XI in their side, they performed as a team in every match and were admirably directed by a keen Wright, and St Cuthbert's because they were in the stronger half of the draw, and beat the favoured St Bede's in the semi-final.

The final was not exciting in terms of scores as Colville, with his third hundred of the competition, took St Cuthbert's to the comparatively massive total of 196 all out. He himself made 122 and his average makes interesting reading: 139 not out, 115 not out, 122: 376 for once out! R. Satterthwaite of St Bede's was not far behind with an average of over 200, and one can only mourn the fact that these figures have not so far been produced in School matches.

But to revert to the final! St Thomas's, given only 24 hours, were not a wit put out and within ten minutes had 30 on the board. But the risks they had to take caused their downfall and when the cream of their batting had gone, they decided to settle for a draw. The two Fane-Herveys offered stiff resistance for nearly an hour and during this time the St Cuthbert's bowling looked very innocuous. With fifteen minutes to go, a draw seemed inevitable but Colville, doing a useful act as a bowler, achieved the breakthrough, and the last St Thomas's wicket went down on the last ball of the match. Colville's wickets made him the man of the match, and indeed the man of the competition.

In the Junior House matches, there were some exciting games, but none as exciting as the final in which St Hugh's reached the relatively poor total of 46. St Thomas's, in reply, were at one time 8 for 7 and with their last pair at the wicket needed 10 runs. Amidst great jubilation, they made the necessary runs and therefore won the cup. Congratulations to both teams for a fine match.

ATHLETICS

The Summer Term was the most successful that the School has ever known. We beat six of the seven schools competed against, reversed last year's defeat by the Old Boys and lost to a strong York University side. Coupled with the two matches won in the Easter Term, this made for an outstanding season which is in no small part due to the keenness and enthusiasm of all members of the Athletic Club, who trained regularly in the most appalling weather and thus gave invaluable help to those who subsequently made the team. It is a measure of the progress made by so many that in the final and most thrilling match at Ratcliffe no less than 14 personal bests were achieved by the Ampleforth team. Three new records were established during the term with pride of place going to West whose 180 ft in the Javelin should be difficult to better. Benson improved the Discus to 132 ft 8 in and the Sprint Relay team of Coker, Pahlabod, McIlvenna and Mroczkowski recorded 45 secs to win the match at Ratcliffe.

The Athletics Captain, Murphy, is to be congratulated on the way in which he managed the team and its training. His personal success was considerable and was based on hard work and a great competitive spirit. He conquered a mid-season loss of form to run a fine race at Ratcliffe in a personal best time of 2 min 02 sec for the 880 yards. In this event he was ably supported by Rosenvinge. The sprint performances look more encouraging than they have done for some time. Pahlabod had a most encouraging first season and when he can develop a fast start he will be close to the School record time. Both he and Coker will be available next year. McIlvenna showed a real improvement over 440 yards and was only beaten once in a school match. This was at Ratcliffe where he came within a tenth of a second of the record, coming second in 51.9 secs. This makes him the second fastest quarter miler the School has had. Conrath ran some good races in this event and next year should have a good season in both 880 and 440. Poole again dominated the Mile and his hard work was rewarded with a personal best of 4 min 34.3 secs. He was well supported by Friel. The real weakness of the team was in the Hurdles where we lacked experience and speed. Potez was pressed into this event where he performed creditably, seconded by MacDonald and Rimmer. In his main event, the High Jump, Potez was much closer to his form of two years ago and improved his personal best to 5 ft 7 in. Despite an injury in the early part of the season, Cahill maintained the form he had shown in the Easter Term and improved his personal best to 5 ft 4 in. Next season his all round ability as jumper and sprinter should be most useful. In the Long Jump, Coker was initially uncertain but he cleared 20 ft at Ratcliffe and should be very successful next season.

A great deal of our success was achieved in the Field Events in which some of the more experienced members competed. In the Weight Armstrong had an outstanding season with a personal best of 43 ft 4 in; he lost twice by a few inches. One of his defeats was by West who achieved a personal best of 42 ft 6 in. West also competed in the Javelin for which he is the record holder and after some difficulty in mastering the technique he managed to push up his personal best in the Discus to 125 ft. Ruck-Keene showed great promise in the Javelin but he injured his arm and lost his form. Nevertheless, next season he should be a useful competitor. Benson worked extremely hard to acquire the technique of the Discus and fully merited his School record. In the Triple Jump Robinson and Potez brought off some vital successes without ever achieving the distances of which they were capable.

Next season's prospects are good. Many of the track athletes will be available and there should be ample support from those who did not make the team this time. It will be difficult to replace Armstrong, West and Benson in the Field but our greater all round strength on the track will offset this to a certain extent. With a view to the future, a small group of Juniors trained throughout the summer for the first time and a non-official match was kindly staged for them by Pocklington. It is hoped that further fixtures can be arranged next season to provide them with the competition

so essential if they are to improve. Howard did well to be selected for the Senior team in the Long Jump and his example could be followed by others next year.

Throughout the term Mr Paish, A.A.A. National Coach, visited the School and spent many hours coaching the Field Events and Jumps. His unfailing interest in the School and its Athletic fortunes is much appreciated and we look forward to future visits from him. The Athletics Club would like to record its thanks to all those who gave of their time to assist in the organisation of the matches and who gave the athletes every encouragement and support.

Murphy awarded colours to: West, Potez, McIlvenna, Rosenvinge, Pahlabod and Benson.

The following represented the School: R. Murphy, H. Poole, A. West, R. Potez, M. McIlvenna, M. Pahlabod, H. Rosenvinge, A. Benson, A. Coker, P. Conrath, F. Friel, R. Ruck-Keene, M. Robinson, J. Cahill, T. Mroczkowski, W. MacDonald, T. Howard, R. Rimmer, A. Walsh, C. Madden.

RESULTS

Leeds G.S. 106. Ampleforth 131. Won.
Queen Elizabeth G.S., Wakefield 100. Ampleforth 94. Uppingham 92. Lost.
Pocklington 42. Ampleforth 71. Won.
Stonyhurst 47. Ampleforth 76. Won.
Workshop 60. Ampleforth 77. Won.
Old Amplefordians 44. Ampleforth 69. Won.
University of York 67. Ampleforth 47. Lost.
Ratcliffe 65. Ampleforth 73. Won.

TENNIS

This has been an unexpectedly good season. Before the season began our chances of success in any school matches seemed slight; ten of last year's leading 12 players had left and talent appeared rather thin on the ground. The only players with any match experience were Vaughan, Chapman and Walker. None of these had played in the first six, but they provided what turned out to be a first rate nucleus for the first team. They were joined by Roy and Carroll, two outstanding players who had first team. They were joined by Roy and Carroll, two outstanding players who had previously played cricket during the Summer Term. There was a great deal of competition for the remaining place which was finally won by Lillis. This team played together throughout the season; in fact they only played six matches because of the extremely bad weather in May which caused the cancellation of several of our best fixtures. They lost during term time only to a very strong York University side and won the remaining four matches. The first match of the season was rained off with the score at three all. Much of the credit for the term-time success is due to the able captaincy of Vaughan. He insisted upon a rigorous training schedule and brought about a tremendous competitive spirit within the tennis group. Everyone had to play for his place in the teams, even the youngest players could hope for a first team place. In fact the youngest player in the group did play for the first six and two boys under 16 played for the second six and each won his place on merit. Some of the spirit which had been built up during the season evaporated between the end of term and our appearance in the Youll Cup at Wimbledon and our efforts there were rather dismal.

The first pair were Vaughan and Chapman. As a pair they were never brilliant but were extremely shrewd and competent players and rarely lost a match. Roy and Carroll were a stronger than usual second pair; they played with more panache and when luck was with them could rival the best of the opposition. When their flair deserted them, as occasionally it did, they could lose to anyone, and did. Their best tennis was played against Newcastle R.G.S.; having lost in the second round to the opposing third pair, they seemed to have little chance against a good first pair. However, they combined magnificently to win 6-3; 6-1. In this match we recorded our first-ever win against Newcastle. The third pair proved their worth in several matches, first-ever win against Newcastle. The third pair showed their worth in several matches, but never more so than in the match against Stonyhurst. Walker and Lillis played

with great concentration and determination to force a draw with their first pair, a result which gained a narrow victory for us when the outcome seemed certain to be a draw.

The second six were undefeated and two of their fixtures were against first sixes. The team was well captained by Elwes, never better in my opinion, and he was joined in the first pair by D. J. West; they lost only one rubber in the season. Stone and Hardcastle went one better and won every match in which they played. Mathias, Cuppage, A. Horsley and P. Horsley all played in two matches. This team was the only unbeaten team in the School during the Summer Term.

At Wimbledon we were represented in the Youll Cup by Vaughan and Chapman, and Roy and Lillis. In the first round match against U.C.S. the first pair lost 4-6; 2-6, and the second pair lost 8-6; 2-6; 2-6. In the Clark Cup, for those knocked out in the first round, we lost 6-8; 8-10 at first pair level and the other pair lost 4-6; 1-6 against Mill Hill. In the Thomas Bowl, for under 16 players, the second pair, Murray and Murphy, lost 6-0; 6-0 in the first round and the first pair, Lovegrove and Dixon, beat Lancing before losing to Stowe.

RESULTS

1st VI

- 6th May v. Roundhay 3-3. Abandoned.
24th May v. Bootham. 5-4. Won.
10th June v. York University. 3-6. Lost.
14th June v. Stonyhurst. 5-4. Won.
17th June v. Sedbergh. 7 $\frac{1}{2}$ -1 $\frac{1}{2}$. Won.
21st June v. Newcastle R.G.S. 7-2. Won.

2nd VI

- 6th May v. Roundhay. 6-1. Won.
24th May v. Bootham. 7 $\frac{1}{2}$ -1. Won.
10th June v. St Peter's 1st VI. 7-2. Won.
24th June v. Scarborough College 1st VI. 6 $\frac{1}{2}$ -2 $\frac{1}{2}$. Won.

1st VI

- Youll Cup at Wimbledon:
24th July v. U.C.S. 2-0. Lost.
Clark Cup at Wimbledon:
25th July v. Mill Hill. 2-0. Lost.

UNDER 16 PAIRS

- Thomas Bowl at Wimbledon:
1st pair: v. Lancing I. 6-4; 7-5. Won.
v. Stowe I. 4-6; 1-6. Lost.
2nd pair: v. K.C.S. I. 0-6; 0-6. Lost.

TOURNAMENTS

- 1st Year Tournament: Berner beat Newsam, 6-2; 6-1.
- Under 16 Singles: Lillis beat Horsley, 6-4; 6-4.
- Under 16 Doubles: Stone and Horsley beat Lillis and Murray, 6-0; 6-3.
- Open Doubles: Vaughan and Chapman beat Roy and Carroll, 6-2; 6-2.
- Open Singles: Chapman beat Lillis, 6-1; 5-7; 6-3.

HOUSE COMPETITION (KNOCKOUT)

- Semi-final Round:
St Thomas' beat St Oswald's.
St Wilfrid's beat St Dunstan's.
Final Round:
St Thomas' beat St Wilfrid's.

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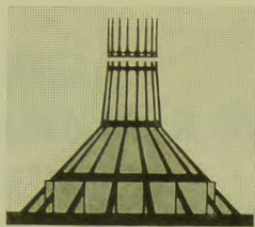
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GOLF

GOLF in the School has made rapid strides this term. Perhaps the most significant thing has been the work done on the Golf Course by Br Leo, Br Gregory and by a very able and willing band of boys who are turning Gilling into a course of which the School may justly be proud. Secondly, there is a deep sense of gratitude to the Professional, Mr S. Kirk, who not only came over to coach the golfers every Friday—his own free day—but also brought over a team from his club, Easingwold, to play the boys on the last Saturday of term. Thirdly, two fixtures against other schools were in fact started though both were almost washed off the course by the tides of May.

C. Petit was the monitor in charge of the course and the non-playing Captain of Golf. M. C. Gilbey and S. Baillieu were undoubtedly the most consistent players in the School and the latter won the Vardon Trophy. J. Wetherell, W. Mineyko, S. Heywood and D. Ahern also improved during the term, and with one or two other good juniors showing an interest, it is hoped that the School will soon have a good team. Although the team lost the three matches it played, they gave a good account of themselves and should do well next year.

SWIMMING

THE year began with a promising and fairly good attendance. There seemed to be an overwhelming majority of juniors. Many at first seemed to have little idea of what competitive swimming entailed, but with time and practice they soon saw for themselves what perseverance can do.

The loss of a first string crawler was at first a problem, but with much hard work C. McCann managed to obtain a place as second string, and M. Ryan moved to first string. We were fortunate to have last year's Back Crawl and Breast Stroke first strings, M. Anthony and D. Tilleard, who gave a good lead to the rest of the team. P. Curzon, with his Butterfly stroke managed to get a first and a third in strong school matches. But as a whole we had rather an unsuccessful season, for which we can partly blame the weather as it was impossible to use the outdoor bath until the middle of June.

D.M.T.

SWIMMING COMPETITION 1967

SUMMARY OF RESULTS

				<i>Standards</i>	
				1967	1966
Senior	Freestyle	M. McIlvenna	W	66.4	20 19
	Back Crawl	D. M. Tilleard	E	82.4	16 9
	Breast 100	M. G. Anthony	O	81.2	22 11
	Breast 220	M. G. Anthony	O	3 m 31.0	14 (4)
Junior	Freestyle	P. Donovan	O	72.5	28 22
	Back Crawl	D. Simpson	A	81.4	13 17
	Breast 100	J. Knowles	A	88.2	22 17
	Breast 220	D. Simpson	A	3 m 44.6	17 (2)

Individual Diving : D. Haigh.

Best All-rounder : D. M. Tilleard, 243.0 (Fr 69.0, Bk 82.4, Br 91.6).

Relays

Back-Breast	St Edward's	3 m 30.5
1-2-4-1	St Dunstan's	3 m 10.3
3 x 100	St Oswald's	3 m 40.3
Medley 4 x 1	St Oswald's	87.2
6 x 2	St Oswald's	4 m 37.1
18 x 1	St Oswald's	6 m 28.2

House Competition St Oswald's (341)

Temperature range : 64-69°F.

MATCHES

Relays (at Leeds G.S.), 12th.
Newcastle (away), lost 24-49 (Juniors 30-40½).
Pocklington (away), lost 25-44 (Juniors 26-30).
Sedbergh (home), lost 53-66.
Bootham (home), lost 28-57 (Juniors 24-50).

If further comment is needed, it is to note that the sun (unaided) raised the temperature on one occasion to 71°F, the highest since the bath was heated in 1961, and that the number of standards gained in the competition increased considerably over 1966 in conditions which were much the same. This suggests an improvement. It is also worth pointing out that although we lost all our matches, this is because others are better rather than that we are worse than before: for example, in one of the Public School Relays, our times were the same as last year, whereas the average for all the schools was 3 seconds less in 60.

It is also worthy of record that the 220 Breast Stroke (Senior and Junior) this year became a full scoring event, and was well supported, about 20 entering for each. And by request, unofficial Mile and Half-Mile races were held: only two finished the Mile—in rather disagreeable conditions—but 10 completed a Half-Mile. The best times were 31 m 18.0 and 15 m 10.0 (M. J. Fattorini). There was also an additional relay, a 4 x 1 Medley, in which five houses broke the "best time" set up last year. It seemed sensible to have the standard match relay included in our own competition.

THE BEAGLES

THE Puppy Show on 6th May was highly successful with lots of friends and supporters present. A fine day made it a very happy occasion. The entry was above average, both in numbers and quality, and the following placings were made by the judges, Mr P. Burrows and Mr R. Craggill, Masters of the Bolebroke and Dummer Beagles respectively. Of the dogs, Anchor (walked by Mr Teasdale) was first, Ambush (Mr Teasdale) second, and Rutland (the Master) third. The bitch class was won by Rustic (J. Wadham), Ringlet (Mrs Halton) second, and Autumn (Mr Leake) third. Racket and Rosebud (Mrs Heneage) won the couples from Remedy and Ringlet (Mrs Halton).

After the Master had thanked the judges and others for their help and hospitality and Mrs Blenkinsopp had presented the prizes, the judges spoke and there was a parade of the pack, followed by tea for all.

At the Hound Shows this year we were unable to show any doghounds but the bitches taken were very good and their obvious quality was clear to all. At the Great Yorkshire Show Rustic won the Unentered class and went on to be placed Reserve Champion of the Show. Ringlet was third, and with Remedy won the Couples class, Antic and Rustic coming third. Eleven packs showed and classes were well filled.

Peterborough was, as always, a much bigger affair of 21 packs, and entries of 30 and more in a class. It was fortunate that there was such an experienced judge

as Captain Wallace, who wasted no time in making his decisions. Ringlet won the Unentered class and, with Remedy, the Couples. Hester was second of the Entered bitches and Hazel fourth. These two were fourth in the Couples, and with Rosebud and Racket, were third in the Two Couples. It is always pleasing to have hounds in the ring that really look good and are full of quality. It was certainly so this year.

THE ROVERS

DISPITE the exam stranglehold that characterises the Summer Term, the Rovers were not idle. Visits to Alne Hall, Claypenney and Welburn Hall continued the same as ever. There were visits to and from Hatfield Borstal culminating in the Camp at the end of term which, though marred by Davenport's fall and injury, was enjoyed by all.

The Cheshire Homes Day now seems a permanent annual fixture. For the second time the Rovers organised and entertained 160 visitors from Cheshire Homes and elsewhere, with the help of the rest of the VI Form. Forty staff from the Homes accompanied the visitors. The Theatre was full to capacity for a performance of the "Marriage of Figaro" by the Junior House. The Band then paraded on the Bounds and tea was had by all on the lawns outside St Oswald's. Furthermore, the Rixmix pilgrimage to commemorate St Aelred's Octocentenary was put in the hands of the Rover Committee.

It is these kinds of activities that give evidence of the vitality of the Rovers. It would be easy for the Rovers to slide happily along in a rut, yet new ideas and new developments are proof that no rut exists. With this in mind there are two fields in which this development could continue. During the Easter holidays a party stayed in the Parish of Poplar in the East End of London for a week, where they lodged with families. Under Fr Richard Champion's guidance the whole week was of immense value and it is hoped that we contributed something to the life of the Parish. At the end of term R. Satterthwaite joined the Welburn Hall children on their camp. It is such activities, and ones such as the Rover visit to Leyland the previous term, and the Borstal Camp, that should be encouraged.

R.F.S.

SHOOTING

THE pattern of the shooting in the Ashburton Meeting was in keeping with the shooting during the term. Scores in our local inter-school matches had shown continuous improvement and at Bisley the team went on to produce its highest score of the season. Nevertheless, the positional result and score were poor, the eight finishing 59th amongst 93 schools. Yet if it be borne in mind that the average age of the team was under 17, leading to an inevitable lack of experience, then the result was far from discouraging. At the conclusion of the meeting one wisecracker remarked "there is always next year". Little did he realise the truth of his comment. The Ashburton team of 1967 could well become a strong combination next year.

BISLEY 1967

Marling Cup: 218/360. Placed 17th.
Snapshooting Trophy: 230/400. Placed 17th.
Ashburton Shield: 485/560. Placed 59th.
Cadet Pair Shield: 123/140. Placed 15th.

Team: S. H. Watling (Capt.), J. A. Callaghan, C. E. Clive, E. J. Greenlees, D. J. Lintin, C. M. Shaw, J. P. Slater, R. R. Stringer; Cadet Pair: J. H. Leeming and R. J. Watling; Ninth Man: T. M. Fitzalan-Howard.

SCHOOL MATCHES

Northern Public Schools at Altcar:

County of Lancaster Cup: 450/560. Placed 8th.

Cadet Pair Trophy: 102/140. Placed 8th.

Reserve Pair: 124/140. Placed 1st.

Fletcher Bowl (Marling): 207/360. Placed 2nd.

Nottingham High School, Pocklington, St Peter's, Welbeck:

Ashburton Shoot: 482/560. Placed 2nd.

Cadet Pair: 123/140. Placed 1st.

Sedbergh School:

Ashburton Shoot: Sedbergh 487; Ampleforth 473.

Cadet Pair: Ampleforth 119; Sedbergh 111.

Ninth Man: Ampleforth 59; Sedbergh 53.

SCHOOL AWARDS

Scout Cup (Highest score at Bisley): J. H. Leeming, 64/70.

Under Sixteen (Highest score at Bisley): J. H. Leeming, 64/70.

Anderson Cup (School competition): J. H. Leeming, 51/55.

Inter-House Cup: St Cuthbert's, 176/220.

Johnson-Ferguson Cup (Recruit '22): F. N. Gilbey, 69/75.

OLD AMPLEFORDIAN RIFLE CLUB

The Old Amplefordian R.C., founded in 1935, once again entered for the Public Schools' Veterans' Trophy in the National Rifle Association Meeting at Bisley on 20th July.

The team, organised by Keith Pugh, consisted of Sir Charles Wolsley, M. P. George, K. O. Pugh, C. J. Langley and A. M. White. Sixty-four schools competed and a score of 230 out of 250—the winning score was 244—placed the team 20th.

It is hoped that next year it will be possible to enter a "B" team and even a "C" team. The support of all Old Boys, whether they shoot or not, will be of the greatest assistance.

It must also be recorded that Keith Pugh was chosen to represent England in the National match against Scotland, Ireland and Wales. England won. In addition, Keith won his way into the final of the "Queen's" Prize.

Charles Wolsley shot for the T.A. against the Regular Services and was in the winning team.

"PUBLIC SCHOOLS" FIREFLY CHAMPIONSHIPS, 1967

This year's Championships were held at Itchenor and 26 schools took part. The Ampleforth team of J. M. Burnford and A. M. Gormley was placed 3rd with a total of 104 pts., behind Haileybury and Sevenoaks who tied for 1st place with 111 pts.

MOUNTAINEERING

EXPEDITION TO GLEN AFFRIC

In the evening of 5th April, Michael Robinson, Michael Burnford, Michael Morrison, Peter Curzon and Richard Thorniley-Walker met Mr Gilbert in a "bothy" as described on the map as a cow shed.

The bothy is situated in one of the most beautiful and remote of the Scottish Glens, about 45 miles from Inverness and it made an ideal base for mountaineering. The mountains around Glen Affric are higher than any in England or Wales, the highest being Mam Soul at almost 4,000 ft. We intended to climb this peak which is the highest north of the Great Glen. However, the weather conditions became too bad to continue after reaching Squirr na Lapaich (3,773 ft), which is connected to Mam Soul by a ridge 2½ miles long.

Two other major peaks were climbed, but during the five days we were there the weather gradually deteriorated. On the last day we decided to walk the 15 miles to the Falls of Glomach and back. These are the highest waterfalls in the British Isles and with the snow rapidly melting they would have been a wonderful sight.

We walked for four hours without seeing anybody and were still not within sight of the end of the Glen, even though we had started 15 miles up the Glen from the nearest village. It took an hour to cross a stream in spate, and because we would not have made the falls by nightfall, we had to turn back.

For all except Mr Gilbert it was the first time up such mountains but I am sure that it won't be the last as we all had our appetites whetted for such an exhilarating hobby. We all felt very new to the sport when it was realised that Mr Gilbert had conquered a few more peaks, bringing his total to more than 200 over 3,000 ft in Scotland and putting him threequarters of the way towards "doing the Munros", which means climbing all the mountains over 3,000 ft in Scotland. Munro was the first to do this, and few have been able to emulate him. Good luck to Mr Gilbert!

THE LYKE WAKE WALK

The first members of Ampleforth to attempt the 40-mile Lyke Wake Walk set out from Ravenscar at 5.30 a.m. on a cold, cloudy May morning. Everyone was very cheerful, except perhaps Mr Gilbert who, having done it twice before, knew what was in store. The other members of the party were Fr Edward, Harold Rosenvinge, Peter Curzon, Anthony Walsh and Richard Thorniley-Walker.

After a month of record rainfall the condition of the paths and tracks was appalling. Curzon's feet started blistering after the first mile and how he managed to travel 30 miles across untracked moorland, along paths turned into peat bogs, often covered with inches of water, I shall never know.

The first stage of this journey is from Ravenscar on the coast westwards across the Whitby-Scarborough road and then down to the valley through which flows the origins of the River Derwent. From here one follows a little valley called "Bloody Beck" up on to Fylingdales Moor. Here at the water-shed on the top one comes to Lilla's Cross and looks down on the three vast white domes of the Early Warning Station.

Lilla's Cross, overlooking the Station, is the oldest Christian memorial in the North. It was erected in 625 in honour of Lilla, a general of the first Christian king of Northumbria, whose saving of his King's life has been commemorated in this way.

After crossing the Pickering-Whitby road the walk eventually drops down into beautiful and secluded Wheeldale. On the other side of the dale are the remarkable remains of the Roman road, the stones of which are preserved in excellent condition.

From here the walk climbs up Wheeldale Moor. This untracked expanse with its high heather quickly removes any remaining energy, but we soon reached the half way point at Hamer House, which is now a pile of rubble.

On Blakey Ridge, between Rosedale and Farndale, the walk passes Fat Betty, the white base of an old moorland cross. Nearby is Ralph's Cross in which there is a niche where the traveller used to leave a few coins for any passing beggar on that bleak and lonely moor. How ironic that now at Ralph's Cross is richness itself with its gas bore! From here the path dips down into the source of the River Esk which flows out at Whitby, and then climbs up to the track of an old railway which was used to bring iron ore from the mines of Rosedale. Although the lines have long since disappeared it is strange to see, on the highest part of the Yorkshire Moors, a gate standing on its own with a "level" crossing. We left this track and arrived at the summit of the walk at Bolton Head (1,489 ft), whence we dropped to the threequarter distance mark on the Stokesley-Helsmsley road.

The final stages are very different from the earlier part of the walk. The path climbed, dropped and climbed again over the four great hills right on the edge of the Tees plain. At this point the view is really spectacular. The mouth of the Tees is visible with the great iron and steel mills along its bank. The I.C.I. works at Billingham and its younger brother at Wilton stick up out of the buildings and factories which populate Tees-side. Beyond, to the north, much of County Durham can be seen and away to the west, as the walk crosses Sangdale and turns to reach Osmotherley, the Pennines become increasingly clear.

Memories of the end are hazy. The red sun had just slipped behind the Pennines, giving the masts and cones of the television relay station a strangely weird quality, as we reached Osmotherley where we made a quick stop at the Queen Katherine Hotel to sign the book before taking a hot bath and doing full justice to a marvellous meal prepared by Mrs Thorniley-Walker.

In retrospect, trying to keep awake after over 16 hours' walking was almost the most difficult part of the venture but our fatigue was more than matched by a sense of well-being and achievement. Indeed, there is nothing to compare with this particular method of seeing the beauty of the moors; it is an experience which I will never forget.

I suggest that a Lyke Wake Walk should become an annual event at Ampleforth and I challenge anybody to beat our time.

R. THORNILEY-WALKER.

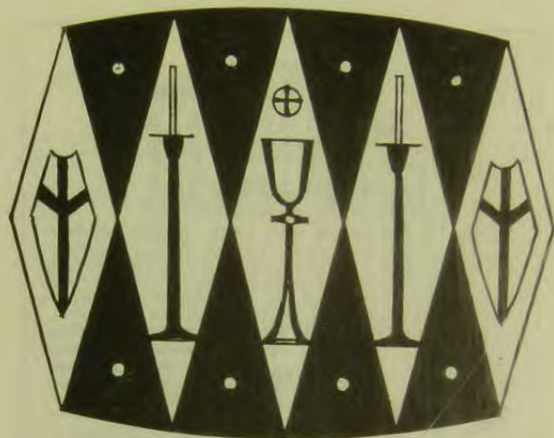
THE SEA SCOUTS

TROOP memories of the term include sheep rescues during a rain-ridden (but very competent) Duke of Edinburgh hike in the Pennines, clambering up a 20-foot chimney in Dow Cave, the varied adventures of initiative tests, capsized (practice?) by Watt and crew in the Ouse at Naburn, Mass in the ruins of Mount Grace Priory and tramping over the moors to Rievaulx. One also remembers swirling along the Rye in spate in canoes or at least, like Solly, holding on to them. The canoes in question were made in the troop room from a fibre-glass mould, by Watt, Hatfield and Harrison; they received a real testing when Mackay and Ryan were gushed down an alarming weir, by accident, and came up shaken but intact.

At the lake the usual programme continued. The landing stage is being re-built to a modified plan, and the area by the boat house is being cleared and drained as a possible site for our camps. J. Harris won the sailing competition.

Our thanks go to the P.L.'s, N. Armour, I. Broxup, A. Coghlan, P. DuBoulay, K. Fane-Hervey, C. McCann, J. Watt, and to the Assistant Troop Leader, G. Hatfield, who all helped to make this a very successful year; also to N. Boulton, the Troop Leader, whose year of office culminated in his receiving the Queen's Scout award; and to the legion of benefactors who gave so generously of energy, time and substance. J. Watt was elected T.L. for next term.

The Isle of Wight Camp was a great success and the fine weather enabled us to benefit fully from its varied facilities.



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COMBINED CADET FORCE

ON 26th June Lieutenant-General Sir Geoffrey Musson, K.C.B., C.B.E., D.S.O., General Officer Commanding-in-Chief, Northern Command, spent the day with the Contingent. He was received by a Guard of Honour under command of Capt R. C. Gilman and after lunch attended a ceremonial parade commanded by the winner of the Nulli Secundus Cup (U.O. R. J. Potez, Royal Naval Section). On completion, he saw a variety of training. At the lakes, the Royal Naval Section launched, manned and transported a company of the Army Section in assault landing craft to raid a position on the far side of the lake, blow up the objective and escape at speed. This was a realistic, well-executed operation.

The glider was duly launched by the Royal Air Force Section. There was very little assistance from the wind but a maximum effort by those pulling on the elastic rope enabled them to get it off the ground. The General was very interested to see members of the R.A.F. Section controlling imaginary aircraft by plotting on charts a system of reporting position by land line. This appeared to be a very worthwhile exercise, combining flight procedure and ground control.

The Army Section, in a timed competition with a team from the other two sections, won an arduous canter with a heavy log over the assault course and down the aerial slide. The R.E.M.E. Section, under the able leadership of C.S.M. J. Greenfield and Sgt R. J. Peto, showed the General that derelict Land Rovers, given by the Army as training aids, can be made to go and to serve a useful purpose within the confines of the School.

In his speech General Musson gave high praise to what he had seen and emphasised the high quality of leadership required to lead the present day forces. He was of the opinion that such qualities existed in the Contingent.

We are grateful to General Musson for coming and for the interest he showed in all the activities, and for presenting the following prizes:

- Nulli Secundus* (Best Cadet).—U.O. R. J. Potez.
- Fusilier Cup* (Best N.C.O., Army Section).—U.O. R. M. Festing.
- Eder Cup* (Best R.A.F. Cadet).—W.O. J. Grzybowski.
- Anderson Cup* (Min. Range '303).—Cdt J. H. Leeming.
- Stourton Cup* (Top Score, Bisley, 1966).—Cdt T. Fitzalan-Howard.
- Under 16, Bisley, 1966*.—Cdt T. Fitzalan-Howard.
- Stewart Cup* (Best of 10 Shoots, including Country Life).—L.S. T. Hildgarth.
- Johnson Ferguson* ('22, 1st Year Recruits).—Cdt F. N. Gilbey.
- Inter-House '303* (Min. Range).—St Guthbert's.
- Pitel Cup* ('22 Classification).—St Oswald's.
- Hardy Cup* ('22 Inter-House).—St Wilfrid's.

By kind permission of the Commanding Officer, Lieutenant D. N. C. O'Marchois, the Drums and Pipes of the 1st Battalion The Royal Irish Fusiliers played for the School during the waviest of our May days and in the evening entertained a full theatre to a most enjoyable concert.

Their visit was much appreciated as also was the gift of a Silver Cup to be known as the "Fusilier Cup", to be awarded to the best N.C.O. of the Army Section. The first winner of this cup is Under-Officer R. M. Festing. We are most grateful to Brigadier W. B. Armour, who came with a board of Officers to judge candidates competing for the Nulli Secundus Cup.

We were fortunate to welcome a company from the 1st Bn The Green Howards, part of the strategic Reserve stationed in Colchester. They took the day off to show the Contingent all the latest equipment and later took part in an exercise with the

Tactics Course over Lion Wood Hill. We are grateful to The Brigade Colonel, Col J. Scott, for suggesting this visit and to Major Kingston and his company for such an interesting afternoon.

ARMY SECTION

The early part of the summer was devoted to a continuation of the training courses from the previous two terms. This was interspersed with the visits of the Pipes and Drums of the 1st Bn Royal Irish Fusiliers and a demonstration by A Coy, 1st Bn Green Howards, who showed the organisation, equipment and weapons of a modern infantry company. The Army Proficiency candidates had a few parades to prepare themselves for the examination held at Strensall on 9th June. It is pleasant to report that of 84 candidates presented, 73 passed and of the 11 failures, 6 failed only in one subject. These results are much better than have been achieved for many years.

For the Inspection Nos. 2 and 3 Coys were on the ceremonial parade; No. 1 Coy joined the R.N. Section for a combined operation at the lakes. They were transported across the bottom lake (Gulf of Aqaba) in assault boats and carried out an attack on an Egyptian gun emplacement. Having blown up the gun they carried out a withdrawal in the face of Egyptian counter-attacks and re-embarked under cover of smoke. It was a realistic exercise carried out with immense vigour. Other training seen by General Musson was the R.E.M.E. Section under C.S.M. Greenfield, who, with C.S.M. Watling, has run the Section with almost no professional assistance throughout the year. The Inter-Section Assault Course was won by the Army Section team under Sgt Curzon and gave a magnificent display of stamina, strength and skill. The Section provided half the Guard of Honour and this, together with the companies on the ceremonial parade, gave a very creditable display of drill.

ARMY SECTION CAMP IN GERMANY

FOURTY-TWO cadets under Fr Peter, Fr George and Fr Simon spent a week in July attached to the 2nd Bn Scots Guards at Sennelager. The journey (bus to Hull, ship to Rotterdam, bus to Sennelager) was uneventful and took just over 24 hours. With memories of the rain and mud of last year we were cheered to find the sun blazing and the tented camp easily accessible from the main road.

Lt-Col John Swinton welcomed the cadets and throughout the visit he took a great interest in their training, recreation and other activities. He certainly made sure that everything possible would be done to ensure success. All members of the battalion readily co-operated in providing anything we required. After the initial shock of being under canvas during a violent electric storm on the first night, and the uncomfortable knowledge that wild boars were wandering around the camp in the dark, most cadets quickly learnt how to look after themselves in the field. We were very lucky in having Captain Jonathan Morris (St Dunstan's 1960) and Sgt Davies in charge of us. They insisted on the highest standards and it is thanks to them that the cadets were able to turn themselves out smartly and carry themselves like guardsmen by the end of the visit: these achievements did not come all at once or without difficulty but the change in the course of the week was remarkable.

The training programme which had been prepared for us aimed at allowing the cadets to fire as many modern weapons as possible. One complete day was spent on the Electric Range learning about and firing the S.L.R. and G.P.M.G. This was followed by a night firing exercise with one of the companies. A demonstration by the Anti-Tank Platoon (B.A.O.R. champions) of the Wombat was followed by a number of cadets firing the sub-calibre round at derelict tanks. The Carl Gustav anti-tank weapon, 81 mm mortar, 36 grenade, and 5 in Browning M.M.G. on Ferret scout cars were also fired. Other items included the Grenade Golf Course, the '22 in Landscape Range, drill under R.S.M. Marchant, and—probably the most popular item of all—a morning driving the 432 A.P.C. Sgt Davies was a great believer in avoiding idleness

and he saw to it that when only a few could be occupied in firing at one time the rest were well exercised playing volley ball or soft ball.

At the weekend two sight-seeing expeditions were made by bus: one to Hamelin and the other to the Moehne Dam. This provided a break from military occupations and allowed the cadets to see something of Germany. At the end of our stay Col A. I. D. Scots Guards, paid the battalion a visit. We were flattered that he was able to find time to see some of our activities. So the week came to an end. It was certainly one of the best camps the Army Section has ever attended. In spite of the excellent training programme which had been arranged, the chief value was in the contact the cadets had with the guardsmen. It was a revelation to the cadets to see the efficiency and discipline of the guardsmen combined with their warm-hearted friendliness. All have pleasant memories of a hard but happy camp and wish to express their gratitude to Col Swinton, Captain Morris and Sgt Davies, and the many others who looked after us.

ROYAL NAVY SECTION

THE term's work was largely devoted to preparation for the Annual Inspection.

The training at the lakes took the form of a combined exercise with the Army Section. An assault craft was launched by means of a swinging derrick and manned over a boom by the Naval crew. Four assault craft were then propelled across the lake by Naval crew with the Army Section embarked to capture a gun position on the opposite shore. P.O. J. H. de Trafford organised the Naval side extremely well.

We were pleased that the Ceremonial Parade for the Inspection was taken by U.O. R. J. Potez of the Naval Section who had been awarded the Nulli Secundus as the outstanding N.C.O. of the Contingent. We congratulate him and also U.O. J. R. Strange who, in addition to doing a great deal of work in his spare time to ensure the smartness of the Naval Section on parade, handled the Section very well on the day. Potez takes the best wishes of all the Section with him to the Britannia Royal Naval College where he starts his career in the Royal Navy.

In the summer holidays the Annual Training takes place and this year we are going to sea with the Dartmouth Training Squadron and sending our normal party to the Naval College at Dartmouth. Reports of this training will be in the next issue of the JOURNAL. It is noteworthy but hardly surprising that the cadets who do make the effort to take full advantage of the excellent training provided by the Royal Navy are those who do best in the Section.

We had our usual full share of generous help from our parent at Linton-on-Ouse. The work of the Section would be considerably handicapped without the assistance of the modern professionals from Linton. We are grateful to them.

ROYAL AIR FORCE SECTION

THE Section got off to a good start this term with the announcement of the results of the Air Proficiency examinations taken last term. Twenty-four candidates passed the Air Proficiency and 10 passed the Advanced Air Proficiency, one pass with distinction and two passes with credit being obtained in the latter examination.

During the term an excellent Signals Section was trained by Flt-Lt Willinson, R.A.F., culminating in a very professional display of flight control procedure in the R.A.F. pavilion on Inspection Day. Eight members of the Section prepared for the Annual Inspection by tackling the Assault Course under the watchful eye of Capt A. Gilman. Three members of the Section were transferred to the Army Signals for the duration of the term.

The glider had a new runway this term, and the result was an improvement in the quality and number of slides. W.O. Grzybowski, who also won the Eden Cup in the "Nulli Secundus" competition, led an efficient team. On the day of the Annual Inspection the Contingent Commander could not resist a short hop in the glider to demonstrate his old skills.

A party of 15 cadets will be spending a week at camp at R.A.F., Cranwell, from the 22nd to the 28th of July.

R.J.M.

CERTIFICATE EXAMINATIONS

In the Army Proficiency Certificate Examination held on 9th June at Queen Elizabeth Barracks, Strensall, the following were successful:

Aylwin P. G., Balme R. D., Berry J. C., Bourke J. F., Butler-Bowden H. A., Campden, Conan P. B., Conrath N. D., Dawson J. C., Devas T. C., Dufort A., Dunn T. A., Fane-Hervey K. C., Fane-Hervey S. F., Fattorini M., Fitzalan-Howard T. M., Fraser A., Gilbey T. N., Gordon-Watson A. M., Greive M. A. A., Hanson A. F., Harrison C. M., Henderson M. A., Honan R. P., Howard T. E., Hughes R. J., Hutchinson M. I., Jefferson S. G., Judd M. A., Kennedy A. N., Lillis C. E., Lucey A. D., MacAdorey M. A., MacEwen J., Marsden D. G., Mathews R. F., Milne R. K., Mitchell Cotts H. A., Monteith D. G., Monteith R. C., Muir P. J., Murray C., Ogilvie D. C., Oppé J. S., O'Reilly C. J., Pearce M. J., Potez D. A., Raven C. J., Reilly M. P., Roberts M. A., Roche N. S., Russell P. J., Ryan S. W., Rymaszewski M. W., Seilern-Aspang J., Sherley-Dale J., Simmonds M. M., Smith A. M., Solly D. S., Solly P. C., Sparrow E. G., Studer M. E., Trevor C. C., Turnbull T. G., Wadham J. J., Wagstaff A. M., Wakefield S. B., Watkins F. D., Webb S. H., Williams P. J., Windle A. R., Watts N. M., Cullen J. M.

The following were successful in the Signals Classification Examination held in March 1967:

Armour N. H., Conyn M. A., Cumberbatch T. J., Fuller N. J., Guly H. R., O'Neill M. A., Peet J. M., Russell S. M., Shaw A. C., Villeneuve C. H.

The following were successful in the Advanced R.N. Proficiency Test:

Burnford J. M., Dessain P. M., de Trafford J. H., Hatfield J. H., Knapton M. W., Mounsey J. H., Whitehead M. R., Young J. A.

The following were successful in the R.N. Proficiency Test:

Baker R. E., Broxup I. R., Coggon D. N., Coker A. D., Couldrey N. J., Davey P. M., Del Tufo S. V., Fraser A. J., George D. P., Hamilton J. L., Houghton B. G., Harries A. D., Hughes D. J., Judd N. W., Lloyd Williams A. B., Magill C. M., MacHale J. P., Meyrick A., Morrissey P., Norton D. S., McSwiney B. A., Rambaut A. H., Sheppard R. F., Shuldham S. J., Watt J. W., Worsley C. M., Wojciechowski A. H.

In the examinations held in March 1967 the following were successful in the Air Proficiency Tests:

Advanced Proficiency

Distinction: Clarke P. D.

Credit: Hetherington H. O., Powell E. H.

Pass: Davey P. R., du Boulay P. M., Laury J. S., Leeming A. R., Minjo R. O., Robertson L. A., Young C. B.

Air Proficiency Test

Credit: Nunn P. P.

Pass: Ambrose M. J., Baillieu S., Barry H., Burr ridge J., Crutchley C. M., Dees D. B., Eastwood N. F., Bibbs A. S., Gibbs B. S., Gormley A. M., Kerr W., Leeming J. H., Lovegrove D., McCreanor M. H., Murphy D. F., Peake C. G., Traquair D. H., Thomasson P. A., Shaw C. M., Walker A. J., Williams F., Donovan P. C.

PROMOTIONS

ARMY SECTION

To be *Under-Officer*: Rosenvinge H. P., Fairhurst C. S.

To be *C.S.M.*: Greenfield J. A., Watling S. H.

To be *Sgt*: Grieve C. F., Markus A. F., Blackledge J. E., Blake M. C., Carroll C. P., Fuller N. J., Haigh D. A., Peto R. J., Bates J. C., Fane-Gladwyn J. W., Price S. A., Gilbey M. C., Loftus C. J., MacDonald W. R., O'Connor C. E.

To be *Cpl*: Loftus C. J., Peto R. J., Sienkowski I. K., Shaw A. G., Fane-Gladwyn J. W., Barton J. H., Barton R. E., Bernasconi R. L., Campden, Viscount, Guly H. R., Johnston C. M., Peet J. M., Ramsay P., Russell S. M., Canyngghame-Robertson D. G., Gordon-Watson A. M., Hallinan M. F.

To be *L/Cpl*: Channer C. H., Clark G., Coghlan A., Cuyngghame-Robertson A. J., Eddison J. F., Freeman J. M., Griffiths-Jones M. M., Heaton-Armstrong A. E., Kelly P. B., Peet J. M., Penno C. P., Reid A. S., Tempest A. C., Ahern D. M., Boardman N. P., Christie J. P., Herbert J. E., McCann C. C., Sommer C. E., Weaver D. L., Butler-Bowden H. A., Cullen J. M., Fane-Hervey K., Fattorini M. J., Gordon-Watson A. M., MacAdorey M., Mitchell-Cotts H. W., Oppé J. S., Raven C. J., Russell P. J., Fraser Hon A. R. M., Gilbey T. N., Ogilvie D. C., Studer M. E. W.

ROYAL NAVY SECTION

To be *P.O.*: de Trafford J. H., Whitehead M. R., Young J. A.

To be *L/S*: Dessain P. M., Dawson C. C., Mounsey J. H.

ROYAL AIR FORCE SECTION

To be *Flt-Sgt*: Conrath P. B., Ford Jones A. E., Wakeley P. D.

To be *Sgt*: Carter P. J.

To be *Cpl*: Elwes J. J., Hammond C. P., Le Fanu M. E.

To be *J/Cpl*: Ballieu S., Burridge J., Crutchley C. M., Eastwood N. F., Gibbs B. S., Gormley A. M., Kerr W. R., McCreanor M. H., Murphy D. F., Peake C. G., Traquair D. H., Thomasson P. A., Walker A. J.

THE JUNIOR HOUSE

THE officials of the House remained the same as in the previous terms with the exception of the appointment of D. C. Judd and R. P. C. Hooke as Captain and Vice-Captain of Cricket. Fr Geoffrey also returned to his accustomed post after a term away in hospital.

THE weather had a great deal to do with activities of the term. The extraordinarily wet May (8.3 ins—almost a record for any month in any year since 1900 at Ampleforth) prevented cricket being played for several weeks and held back the swimming until well after the Exhibition. The Athletic Sports took place in this period when other activities were curtailed. The Red team won the overall competition by managing to beat the leaders, the Blues, in an exciting final relay. There were some notable performances in the individual events with P. B. Daguid winning both the 100 and 440 yards races, and R. J. Ryan the finalist in the 880 yards. Nine members of the House entered the High Jump competition near the end of term. The winning jump was made by T. G. McAuley at 4 ft 2 ins which he afterwards immediately increased to 4 ft 4 ins. R. J. Ryan was the runner-up, failing at 4 ft 2 ins after a good series of jumps. The training this year was conducted by R. J. Potez, the Upper School high jumper, and he is to be congratulated on maintaining a high standard in this event.

THE weather not only curtailed sporting activities but it also seriously interfered with a display by the combined band of the 1st Battalion Royal Irish Fusiliers. The Junior House had, perforce, to play host to the sixty bandsmen who sheltered from the storms before the Pipes and Drums finally managed to make their way to the School theatre for a short concert. The afternoon provided much interest to the House who mingled freely with the bandsmen—and their instruments.

THE weather began to improve about the first week in June. By the time Gormire

day came round (13th June) the sun was blazing down and few could remember such a beautiful day for this annual picnic, held in the same place as last year, off the road leading to the Gliding Club at Sutton Bank. In the week preceding the Exhibition the Junior House play was performed for the visiting patients of the Cheshire Homes. This performance was much appreciated by the visitors and provided a useful run-through for the cast before the Exhibition performance in front of the parents.

THE *Junior House Gazette* made its customary appearance at the Exhibition. The editors (M. P. T. Hubbard and J. E. Spence) collected a variety of readable short stories which made up a very presentable edition.

DURING the Exhibition there was a display of handwriting, carpentry and art in the Cinema Room. An account of two of these crafts is appended below.

ART

THE art prize received by M. Sherley-Dale was well-deserved; likewise the second prize awarded to M. Haughton. Both of them show an interest in colour and a confident ability to handle paint. They look to the type of subjects favoured by the Impressionist painters. Apart from these two, there are, out of a comparatively large class of twenty, a number of promising students who may achieve a greater, more sustained impact next year. D. A. McCraith and M. Ritchie are both promising and J. K. Glaister is a competent and adventurous draughtsman. P. L. King and J. Mounsey also showed some good work in the Exhibition.

CARPENTRY

THE carpentry exhibition this year was remarkable for the wide variety in design. No two objects were alike and almost all were of pleasing appearance. A pair of very solid and well-made steps by R. Fitzalan-Howard were outstanding and the same boy had also made a well-

finished and slender telephone table. There were several bookcases, of which D. C. Judd's was perhaps the best, and a number of oak benches among which R. D. Dalglish's was the best finished. The most ingenious item was a four-legged table lamp by G. R. Gretton. Some things were not perfectly rectangular, as for example the box with many partitions made by E. W. S. Stourton, but to complete anything as complex as this is an achievement in itself. The standard of finish of several items left a little to be desired, but the display as a whole reflected great credit upon all those who had laboured for many hours to complete their pieces of furniture and upon Fr Charles, Br Edgar and Br John who had so ably helped them. Nor was this all, for there was an extra display of many items in various stages of construction which was interesting in itself and showed what good things would be appearing in the future, especially a splendid octagonal table by E. J. Young.

FIGARO AND SUSANNA

An opera with music taken from W. A. Mozart's "Marriage of Figaro"

FOR the second year running the Junior House Prize Giving has been enlivened by an operatic production. The prospect of "Figaro and Susanna" may well have caused apprehensive shudders amongst the purists; but, unless they were the most dedicated Mozartians (in which case they probably found they had a "previous engagement"), their fears must have been unrealised.

FROM the moment the conductor took his place on the rostrum and the orchestra swept into the overture we felt the genuine sense of theatrical expectancy. And when the curtain went up, this was not disappointed. Figaro (R. D. Dalglish) and Susanna (C. J. W. Ryan) were disclosed in a delightful setting (cleverly adapted from, or superimposed upon, the "Twelfth Night" set), singing their delight in each other's company. The Count—dignified, in love with Susanna, and determined to get her by hook (unsuccessful) or by crook (nearly successful)—was ably presented by J. A. Potez. Doctor Bartolo, the unscrupulous lawyer, was sung by J. E. Spence whose slightly puppet-like

performance greatly enhanced the fairy-tale atmosphere of the story. Marcellina, the once wicked but now repentant gypsy, was sung by J. M. Pickin, who made up for a slight inadequacy of volume by a good speaking voice that was clear and full of variety. The choruses of Villagers, Servants, and Soldiers provided splendid bursts of sound and colour and movement. Indeed, the choreography deserves particular praise: for a cast of over forty to move so surely and so effectively on the restricted stage available for them must have been the result of much hard work on the part of the producers and the cast. The dressing, too, of so large a cast, so charmingly effective, had clearly involved the producers in hours of thought and labour.

One of the highlights among several memorable moments was Figaro's aria, "My sweetheart has driven me to madness", adapted from one of Susanna's in "The Marriage of Figaro". It was curiously moving, to hear this lovely aria sung by a treble voice. The finale of this short and altogether delightful entertainment was a triumph of operatic organisation, combining well-controlled and clearly enunciated singing with beautiful colour and delightful movement.

MANY congratulations to the producers, to Rosemary Haughton, who designed the costumes, to Carol Anwyll who made them, to the orchestra, and of course to the whole cast who so obviously enjoyed what they were doing. Let us hope that this is only the second of many Junior House productions on the Ampleforth stage of an equally high standard. There was a very clear indication from the audience of the popularity of this short, but totally pleasant, aspect of Exhibition.

A.H.

CAST

Figaro, barber to Count Almaviva R. D. Dalglish
 Susanna, a maid of Count Almaviva C. J. W. Ryan
 Count Almaviva J. A. Potez
 Doctor Bartolo, a lawyer J. E. Spence
 Marcellina, a gypsy J. M. Pickin
 Villagers S. M. Clayton, R. W. Coghlan,
 W. M. Doherty, H. J. F-Howard,
 J. C. Gosling, G. R. Gretton,
 M. E. Lister, F. G. Lukas,
 R. J. Nelson, A. M. Ryan

Maids	T. A. Campbell, T. O. Dowling, C. C. Franklin, A. P. Houghton, M. T. Haughton, P. G. Scropo, F. Sellern, J. P. Townsend, P. G. Westmacott
Footmen	J. D. Birtwistle, T. A. Glister, N. B. Herdon, R. P. Hooke, R. F. Magill, T. D. Morris, A. M. Reid, R. J. Richmond, M. E. Walker
Soldiers	A. N. Bird, P. B. Duguid, J. A. Durkin, J. P. Guiver, R. J. Kelly, J. D. Pratt, M. H. Ryan
Stage Manager	P. O. Craven
Electricians	R. A. F-Howard, A. J. Leonard, T. G. McAuley

THERE were four successes in the scholarship examinations this year. G. R. Grettton received a major award and N. R. Cape, M. P. T. Hubbard and P. G. Westmacott were awarded minor scholarships. These awards are a very considerable achievement for the candidates concerned, since they have been won in the face of very intense competition from the best pupils of other preparatory schools. To all of them we offer our sincere congratulations.

The following received prizes for academic work in the current year.

PRIZES

LOWER IV

Latin	N. R. Cape
Greek	N. R. Cape
French	N. R. Cape
English	R. D. Dalglish
History	M. H. Ryan
Geography	T. C. Bidie
Mathematics	P. G. Westmacott
Science	J. M. Pickin

UPPER IIIA

Latin	A. J. Leonard
French	F. G. S. Lukas
English	P. B. Duguid
History	A. N. G. Bird
Geography	A. N. G. Bird
Mathematics	P. B. Duguid

UPPER IIIB AND IIIC

Latin	N. B. Herdon
Greek	N. B. Herdon
French	N. B. Herdon
English	(No award)
History	N. B. Herdon
Geography	S. Brooks
Mathematics	N. B. Herdon

LOWER III

Form Prizes	1. W. M. Doherty
	2. M. S. Gallwey

RELIGIOUS INSTRUCTION

	1. N. R. Cape
	2. A. F. Lering
	3. N. O. Fresson

SPECIAL PRIZES

Music	
Piano	G. R. Grettton
Prizes for Junior House Orchestra	T. O. Dowling N. O. Fresson J. Guiver M. D. Guiver M. T. C. Haughton J. M. Pickin F. Seilern-Aspang
Art	1. M. Sherley-Dale 2. M. T. C. Haughton
Handwriting	A. M. Ryan

In the final week of term the Junior House String Orchestra gave a very fine concert. Probably never before have a Junior House ensemble played with such precision and tone over such a wide range of music. To all those concerned with this magnificent programme, and especially to Mr Mortimer and Mr Dore, we offer our thanks and congratulations.

PROGRAMME

1. Overture	Purcell
2. (a) Minuet	Handel
(b) March	Handel
3. Pieces for two Cellos	Sebastian Lee
	N. O. Fresson, J. Guiver
4. (a) Allegretto	Handel
(b) Stately Dance	C. M. Bellman
5. Pieces for two Violins	Sevcik
	J. M. Pickin, M. D. Guiver
6. Chanson Triste	Tchaikovsky
7. Larghetto from Concerto Grosso	Handel
	No. 12
	Violins
J. M. Pickin, M. D. Guiver, T. O. Dowling, M. T. C. Haughton, F. Seilern-Aspang	
	Cellos
N. O. Fresson, J. Guiver	
	Accompanist
Mr Dore	
	Conductor
Mr Mortimer	

We offer our congratulations to D. A. McCraith, M. E. Lister, C. J. Stringer and A. P. J. Haughton who received the sacrament of Confirmation from His Lordship the Bishop of Middlesbrough on Saturday, 15th July.

The annual House Punch was held in the evening of the last Sunday of term. The Head Monitor, M. H. Ryan, made a very notable speech: rarely has this particular occasion been graced by such a well-prepared and well-delivered account of the year's events and achievements. Fr Patrick gave the prizes at the end of the evening.

PRIZES

St Audries Cup	M. H. Ryan
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ATHLETICS

Cross Country	M. P. T. Hubbard
Point-to-Point	R. A. Fitzalan-Howard
Boxing	J. A. A. Potex
Gosling Cup (Shooting)	R. A. Fitzalan-Howard
100 Yards	P. B. Duguid
440 Yards	P. B. Duguid
880 Yards	R. J. Ryan
High Jump	T. G. McAuley

SWIMMING

Hall Cup	N. B. Herdon
Breast Stroke	R. J. Ryan
Back Stroke	R. F. Hornyold-Strickland
Diving	M. T. Ritchie
Biggest Splash	A. M. J. S. Reid

CRICKET

Batting	Not awarded
Bowling (2 prizes)	T. C. Bidie T. E. Lintin
Fielding	C. H. Ainscough
Improvement	P. B. Duguid

CARPENTRY

	R. A. Fitzalan-Howard
	R. D. Dalglish
	R. D. C. Vaughan
	N. J. Leeming

CRICKET

This season's cricket suffered from a very late start. The wet May virtually prevented any serious practice and the first match (against Barnard Castle School) was played with only two days' cricket as a preparation for it. This lack of practice was in part responsible for the very poor performances in the early games. As the weather improved and games became possible so did the standard of play. Nevertheless, in spite of an obviously improved performance by the end of the cricket week in July, the quality of the play, particularly the batting, was not as high as it has been in recent years. No really high scores were achieved and it is significant that no award was made at the end of term for this aspect of the game. On the other hand, as can be seen from the record, there were some notable bowling performances, particularly from Bidie, Ainscough, Lintin and Liddell. The fielding was, in general, good throughout the term.

The most successful match, apart from the always enjoyable encounter with the Parents XI, was the return game against Aysgarth when the team achieved a very good score against a good bowling side. Against Bramcote, who were only played on one occasion because of bad weather earlier in the term, there was a most exciting finish when, in the final over of the game, the team had to capture two wickets and our visitors had to make only three runs. The game ended in a draw.

This year's Old Boys' side were without one or two of their strongest batsmen and this partly accounted for their very low score.

The following were awarded their cap for cricket: M. H. Ryan, T. C. Bidie, R. P. C. Hooke, T. E. Lintin, C. H. Ainscough, M. C. Liddell.

Apart from the Captain, D. C. Jidd, and the above capped players, eleven others represented the House in the cricket team: N. R. Cape, R. J. A. Richmond, R. A. Fitzalan-Howard, S. L. Newton, P. B. Duguid, R. D. C. Vaughan, A. J. Leonard, J. C. Mounsey, J. A. A. Potex, S. C. G. Murphy, J. K. Glister.

RESULTS

v. BARNARD CASTLE SCHOOL	Away. Lost.
1.H. 20.	
Barnard Castle	38 for 6.

- v. PARENTS. Home. Won.
Parents 106 for 9 (Vaughan 3 for 7).
J.H. 107 for 6 (Judd 49, Duguid 20).
- vi. HOWSHAM HALL. Away. Won.
J.H. "A" XI 117 (Ainscough 41,
Leonard 26).
Howsham 61 (Ainscough 5 for 17).
- vii. POCKLINGTON SCHOOL. Away. Lost.
J.H. 22.
Pocklington 92 for 6.
- viii. BARNARD CASTLE SCHOOL. Home. Won.
Barnard Castle 99 (Lintin 4 for 17).
J.H. 100 for 9.
- ix. AYSGARTH. Away. Won.
Aysgarth 50 (J. K. Glaister 3 for 7).
J.H. 93.
- x. ST OLAVE'S SCHOOL. Away. Lost.
J.H. 66.
St Olave's 67 for 6 (Lintin 3 for 6).
- xi. POCKLINGTON SCHOOL. Home. Lost.
J.H. 65 (Ainscough 27).
Pocklington 66 for 4.
- xii. AYSGARTH. Home. Won.
J.H. 140 for 6 (Hooke 31, Murphy 29,
Ainscough 26).
Aysgarth 39 (Lintin 3 for 4, Bidie
3 for 10).
- xiii. LEEDS GRAMMAR SCHOOL. Home. Lost.
J.H. 65 (Hooke 26).
Leeds 67 for 4.
- xiv. BRAMCOTE. Home. Draw.
J.H. 108 for 9 (M. H. Ryan 23, Hooke
21).
Bramcote 108 for 8.
- xv. OLD BOYS. Home. Won.
J.H. 100 (Murphy 23).
Old Boys 57 (Ainscough 4 for 8, Lintin
3 for 7).

SCOUTS

"Sir, may we have another one tomorrow night?" The thirst for more expressed in this question is typical of the attitude of the scouts to their activities in the past year. It was, in fact, asked at dawn one

day during the summer camp after a two-and-a-half hour night game had exhausted the scouts, but only exhilarated the scouts by calling on their resourcefulness and ability for team-work in unusual circumstances.

Forty-six scouts attended the camp, which was held near Duns in Berwickshire at the kind invitation of Lt-Col and Mrs F. Kerr, to whom we are very grateful. Camp activities included swimming, canoeing and pioneering besides cooking and the other basic elements of camp life. There were also outings to Holy Island and to Edinburgh.

Scouting during the Summer Term included one-night camps for each patrol and an informal inspection of our activities by the Headquarters Commissioner for Schools, Mr S. Borritt, who also presented the Advanced Scout Standard Badge to our Senior Patrol Leader, D. Judd. Another highlight of the term was the Mass at Rievaulx to celebrate the 9th centenary of St Aelred's death; the whole troop attended.

Scouts are awarded badges; their purpose is to encourage and reward various activities, not merely to adorn the shirt-sleeves. The following figures should therefore reflect what has been going on.

For general proficiency:

D. Judd, M. Ryan, N. Cape, M. Hubbard, M. Sherley-Dale and P. King were awarded the Scout Cord and Advanced Scout Standard.

A. Bird, P. Westmacott, M. Ritchie, T. Morris, G. Gretton and G. Sandeman were awarded the Advanced Scout Standard.

Fifty-four scouts were awarded the Scout Standard.

For proficiency in particular subjects, more than 150 various badges were awarded. (There were 75 scouts in the troop.)

The inter-patrol competition for general proficiency throughout the year was won by Otters, led by M. Sherley-Dale. The competition for the highest standard of camping was won by Hawks, led by N. Cape.

The Senior Patrol Leader, D. Judd, was a credit to his office. All the Patrol Leaders and their Assistants are to be congratulated on leading successful patrols.

THE PREPARATORY SCHOOL

THE Officials for the term were:

Head Captain: S. D. Mahony.

Captain of Cricket: A. P. Marsden.

Captains: M. B. Spencer, J. P. M. Craig, R. A. G. Smith, C. M. Durkin, J. J. Hornyold-Strickland, P. T. Viner.

Secretaries: D. V. O'Brien, A. H. Foll, R. J. P. C. French.

Sacristans: T. N. Clarke, M. C. Hay, P. B. Ryan, J. A. Stourton.

Ante-Room: J. M. T. O'Connor, W. G. Marsden.

Bookmen: P. J. Sommer, J. R. Lochrane, M. P. Rigby, T. G. Hooke.

Art Room: S. E. Wright, J. P. Pickin, M. A. Campbell, J. B. Madden.

Librarian: A. J. A. Tate.

Woodwork: N. A. Spence, A. P. Graham.

Office Men: J. F. Spencer, T. B. Symes.

Dispensary: P. H. K. May.

HAPPILY Father William was with us again for the beginning of term. We hope he has seen the last of his many tribulations.

THE term got off to an uncertain start. Our old enemy "streptococcus" reared its head and many boys returned to School late. Further complications arose through an outbreak of measles, but the epidemic was dealt with competently and expeditiously by Matron and her staff, and thereafter the School enjoyed a healthy term.

As the rain continued to fall during May, the meteorologists tried to console us by speaking of all the records that were being broken. Their promise of sunshine for June and July was, however, fulfilled and the lasting memory is of warm, sunny days.

UNFORTUNATELY, the holidays for Ascension and Corpus Christi, which came early in the term, were spoiled by rain. Not so the outing to Sleightholmedale on the feast of SS Peter and Paul which was blessed by perfect weather and enjoyed by one and all. Once again we must record our thanks to Mrs Gordon Foster for allowing us to come on her land. At the same time we must thank Matron, Miss Sharman, all the cooks and the domestic staff who work so hard to make these occasions so enjoyable. When one adds up all the outings for the School, for the Captains, for the Officials—all the special teas for cricket matches, special singers, Speech Day—one is truly amazed how they continue to provide festive fare with unflagging enthusiasm.

On the 15th July, in the Abbey Church, His Lordship Bishop McClean, our new Bishop of Middlesbrough, confirmed the following boys:

M. Ainscough, S. J. Ainscough, F. Anderson, H. J. C. M. Bailey, R. M. Bishop, A. M. P. S. Ciechanowski, L. M. J. Ciechanowski, C. M. Conrath, J. M. P. Craig, A. J. Craig, T. F. Fawcett, E. W. Fitzalan-Howard, N. S. Forster, N. D. Freeman Wallace, J. V. R. Gosling, A. P. Graham, C. A. Graves, C. G. E. Heath, A. M. Kelly, D. W. Kelly, R. T. J. Keivil, P. H. Duly, C. J. C. Lupton, C. E. Lees-Millars, M. D. Leonard, S. N. Lintin, I. S. Millar, C. B. Moore, N. McDonnell, J. E. L. New, R. E. J. O'Connor, N. T. Peers, R. J. G. Raynar, G. C. Rooney, A. P. Sandeman.

SPEECH DAY CONCERT

We were served with a mixed grill on the last day of the Summer Term: choral verse, solo instruments, orchestra, choir and union songs. The veins of gold are there, certainly, but will all that latent

endure to the end? If so, we shall be saved—or at least the other side of the valley will. May Gilling long enjoy its increasingly musical prosperity.

The orchestra was noticeably improved. M. Spencer, 'cello, was very firm, with good tone and intonation: the recorders and pizzicato strings were rhythmically alive, and it was only in the more *sostenuto* passages that the ear began to long for a more developed tone. But as string instruments are so unrewarding to begin on, we must congratulate both the players and Mr Gruenfeld for teaching them not just to play, but to play music.

The choir was blurred, but this was partly no doubt the fault of those men from north of the brook who came, and sang, and did not quite see every nuance of Mr Lorigan's direction. But in the unison songs the choir showed warmth of tone, flexibility of tempo and sense of rhythm which would have done justice to a much more experienced choir. The dynamics were flexible—unusual in this sort of choir—and altogether this was the highlight of the concert. (The Bennett was the best.) If one is to make any criticism, it would be of the words. But of what choir would this not be true? Efforts were clearly made, and should not be overlooked, but it was a bit hard to hear what was being said.

M. Spencer and W. Marsden played the piano with considerable fluency of technique and great sense of security. One was not (as often) anxiously wondering if all would be well, but listening to the music: and that is the best compliment we could pay them. The same should be said of M. Heath on the recorder, perhaps adding a word of praise for his breath control and tone—leading to good pitching.

Gilling music is clearly healthy: we look forward to more. So is the traditional choral verse, arranged by Mr Brown, though perhaps on this occasion it was perhaps even above its usual standard and vigour.

BASSUS PROFUNDUS.

PROGRAMME

1. Orchestra	
National Anthem	
Andante	<i>Couperin</i>
The Happy Tinker	<i>J. Brown</i>
Minuet	<i>G. Handel</i>

2. Piano		
Minuet	W. G. Marsden	<i>Haydn</i>
3. Choir		
Part Songs		
Linden Lea	R. Vaughan Williams	
He that shall Endure	Mendelssohn	
Waltzing Matilda	<i>arr. Thomas Wood</i>	
4. Recorder		
Cradle Song	Brahms	
Minuet	Purcell	
	C. Heath	
5. Harmonic Verse 1A		
The Pebble that has no Toes		
	<i>Edward Lear</i>	
6. Piano		
Sonatina	M. Spencer	<i>Mozart</i>
7. Choir		
Majestic Night	A. Scarlatti	
Brother James's Air		
	<i>arr. Gordon Jacob</i>	
A suite of Songs	R. Rodney Bennett	
(i) The Insect World		
(ii) The Fly		
(iii) Glow Worms		
(iv) Clock-a-Clay		

ORCHESTRA

1st Violins:	W. G. Marsden, M. T. L. Heath, A. J. Craig
'Cello:	M. Spencer
Recorders:	R. J. G. Raynar, C. Heath, K. E. O'Connor

PRIZE WINNERS

THIRD FORM B

R.K.	J. R. Lochrane
Latin	J. R. Lochrane
Mathematics	J. P. Pickin
English	C. A. Sandeman
French	
("Carter" Prize)	A. P. Graham
Geography	M. P. Rigby
History	M. P. Rigby
Carpentry	J. J. Hornyold-Strickland

THIRD FORM A

R.K.	S. D. Mahony
Latin	J. P. M. Craig
Mathematics	J. P. M. Craig
English	S. D. Mahony
French	M. G. Hay
Geography	J. M. T. O'Connor
History	D. V. O'Brien
Carpentry	P. J. Sommer

SPECIAL PRIZES

ART

3rd Form	S. E. Wright
2nd Form	J. V. R. Gosling
1st Form	M. G. R. May

MUSIC

3rd Form	M. B. Spencer
2nd Form	J. V. R. Gosling
1st Form	E. Hooke

HANDWRITING

3rd Form	P. J. Sommer
2nd Form	J. V. R. Gosling
1st Form	D. A. J. McKechnie
Prep. Form	J. M. D. Murray

PHYSICAL TRAINING

3rd Form	C. A. Sandeman
2nd Form	M. I. Franklin
1st Form	C. H. W. Soden-Bird

THE P.T. CUP Spartans

THE ATHLETICS CUP J. J. Hornyold-Strickland

SECOND FORM B

R.K.	R. J. G. Raynar
Latin	A. P. Sandeman
Mathematics	M. Ainscough
English	J. V. R. Gosling
French	M. Ainscough
Geography	A. P. Sandeman
History	J. P. Orrell
Carpentry	R. J. G. Raynar

SECOND FORM A

R.K.	L. M. J. Ciechanowski
Latin	N. J. McDonnell
Mathematics	M. D. Leonard
English	A. J. Craig
French	A. M. Ciechanowski
Geography	A. J. Craig
History	C. A. Graves
Carpentry	C. M. Conrath

PREP FORM

R.K.	M. H. Morgan
Form Prize I	M. H. Morgan
Form Prize II	B. Hooke

FIRST FORM B

R.K.	R. A. Duncan
Form Prize I	D. H. R. Lochrane
Form Prize II	R. A. Duncan

FIRST FORM A

R.K.	M. Thompson
Form Prize I	M. J. P. Moir
Form Prize II	F. Brooks

CRICKET

1st XI	
Best All-rounder	A. P. Marsden
Best Batsman	S. E. Wright
Highest Score	M. A. Campbell
2nd Set	D. V. O'Brien
3rd Set	N. S. Forster
4th Set	C. H. W. Soden-Bird
5th Set	S. N. Ainscough

SWIMMING

Crawl Cup	A. H. Full
Dividing	J. P. Pickin

BOXING

Senior Cup	J. M. T. O'Connor
Best Loser	M. B. Spencer
Junior Cup	C. A. Graves
Best Loser	L. M. J. Ciechanowski

SHOOTING

Cup	S. E. Wright
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SCIENCE

Form IIIA	S. D. Mahony
Form IIIB	M. P. Rigby

ART

The "science of picture making" is not a phrase our technological age would be ready to concede—at least not to the picture makers of the Third and Second Forms at Gilling. Yet there are similarly coloured powder substances in large and seemingly unbreakable equivalents of test tubes, and acres of white paper. By some alchemy the effects are ready for presentation at the end of the Summer Term—works that recapture our world seen through a child's vision. In Form III there are a number of spirited students: J. O'Connor, Wright, Mahony, Ryan and Clarke whose works seem promising. In Form II (out of 40 pupils) Gosling and Rayner both show a precocious accuracy of careful drawing and colouring that is an encouraging sign amongst the more numerous works that bear no recognisable resemblance to anything in the known world (unless the sub-conscious is more than darkly hinted at). However, if painting for pleasure is today encouraged then none should complain if the results and the tasks are enjoyable and the beholder can choose what he likes. The Art Prize in Form III was awarded to S. Wright, and in Form II to J. Gosling; both of them are to be congratulated on their hard work.

First Form

One wall in the Art Room displays the best efforts of the junior forms (IA, IB and Preparatory). As these are shortly to come down here is a description for those who were not able to come on Speech Day. There is a row of bold, colourful designs at the top by M. Tate, Boulton, Maclaren, Velarde, M. May, D. Griffiths, B. Hooke, Murray, M. Griffiths, Millen, Duckworth, Moir and Ainscough. Then follow about fifty paintings on every and any subject. Among the best of these are those by: M. May, Ritchie, E. Dowling, Moir, Bunting, S. Peers, Bond, Nuttall, Brooks and Duncan. There are also some amusing impressions of "father at a football match", and some good car-racing pictures finish the show. The best of these were done by: McKechnie, Glaister, Vaughan, Thompson, Donnellon, Lochrane, Pierce and FitzPatrick.

L.P. and W.M.

THE Preparatory Form have painted merrily all the term. Name patterns and stained glass windows have been very skilfully painted and "fleets of ships" have been the main attraction. M. May, Ritchie, E. Dowling and Beck have been the mainstay of Prep. Form.

For Handcraft this term the emphasis has been mainly on Geometrical Solids interspersed with clay models which are always popular.

W.M.

BEES

Owing to the warm winter and the wet spring, it proved unexpectedly difficult to obtain a colony of bees for our Observation Hive this term, but finally Fr Benedict and Mr Davies came to our rescue, and for the last few weeks of term the Ante Room was a centre of interest during the breaks. Most boys can now tell the difference between a Worker Bee and a Drone, and the Queen was easily distinguished by the red felt with which she had been marked. Just before the end of term, Queen cells appeared, and two boys actually witnessed the departure of the Queen at the head of her swarm—not a long journey as she had had one of her wings clipped. However, the Observation Hive has been an undoubted success this year, and our thanks are due both to the College, and to the indefatigable Mr Leng who actually handles the bees for us whenever the need arises, by day or by night.

FILMS

ALTHOUGH the summer is not usually regarded as a film-going season, a number of general interest films have been shown on wet afternoons and Sunday evenings, as well as a programme of Geographical films. The most popular were an extract from a full length Walt Disney film, on Bees, and a film about the Natural History of Selborne which is an excellent introduction to the famous book. The operators took the opportunity to train up two Second Form boys, C. Conrath and A. Ciechanowski, so that this year's high standard of projecting will be carried on next year.

SWIMMING

Fa Piers is most grateful to Fr Justin for all the help he gave him in organising the swimming at Gilling during the Summer Term. On an average throughout the term the swimming pool was in use for two hours every day.

There were no non-swimmers in the Third Form at the beginning of the term, but there were nine in the Second Form of whom six learnt to swim by the end of the term. They were: S. J. Ainscough, G. C. Rooney, A. M. Kelly, D. W. Kelly, M. D. Leonard, J. J. Nicholson. The other three boys have made good progress in that they have lost their fear of the water but they are still unable to swim unaided a whole length of the swimming pool.

The Swimming Competition was held on 27th June, and we were most grateful to Fr Stephen Wright for coming over from the monastery to judge the swimming and diving. The Crawl Cup was won by A. H. Foll who should do well in competitive swimming when he goes to the Upper School. A. J. A. Tate was second; he is not a very fast swimmer but he has an excellent style. A very powerful swimmer, C. M. Durkin, was third. A Second Form boy, N. S. Forster, came fourth. Eight boys had been previously selected from the Third Form to compete in the Diving Competition which was easily won by J. P. Pickin. The other swimming style events were won by J. M. O'Connor doing the breast stroke, J. P. Pickin again for the back crawl and A. H. Foll again in the dolphin event. The programme ended with the Freestyle Relay which was heartily cheered by spectators and competitors; the event was just won by the Romans whose leader, C. M. Durkin, had a head-on collision with the heaviest boy in the School, C. J. Foll.

The Swimming Championships were held on the last Sunday of term. Swimmers were selected to compete in these championships by means of a single time trial. Unfortunately three excellent swimmers, A. H. Foll, N. S. Forster and C. A. Sandeman were unable to compete. In the First Form B. Hooke won the crawl in a very close race, and M. J. Pierce the breast stroke. In the Second Form C. B. Moore won the crawl, breast stroke and back crawl, and J. V. R. Gosling the dolphin and medley, which does not in-

clude the dolphin stroke for the Second Form. In the Third Form C. M. Durkin won the crawl and the medley, J. P. Pickin the breast stroke, J. M. O'Connor the back crawl, and P. H. K. May the dolphin.

Swimming colours were awarded to the undermentioned boys who were able to swim three different strokes reasonably fast and technically correctly over four lengths of the swimming pool: A. H. Foll, C. A. Sandeman, P. H. K. May, C. M. Durkin, J. M. O'Connor, J. P. Pickin, R. A. Craig, T. B. Symes, A. J. A. Tate.

CRICKET

MAY was a month of easiness and monsoons. However, two away matches were played, against Glenbow and Bram-cote. Both were lost, but there were promising signs that with more experience the team would develop well. The captain, A. P. Marsden, took six wickets against Glenbow, the fielding was improving steadily, but our batting had twice been dismissed for less than 30 runs.

The turning point came in the next match, playing at home against St Martin's. Wright batted throughout the innings, being 66 not out when the tenth wicket fell, and later took four wickets without a single run being scored off his bowling. From that moment our batting immediately became more confident, and in the match with St Olave's managed to put together 39 runs against some very good bowling, O'Connor and Hooke being the most successful. The match could have gone either way, but in the end St Olave's beat us with two wickets to spare.

Against the Gryphons the School scored 117 runs, and when the Gryphons' opening pair sallied forth to reply to that total M. B. Spencer promptly clean bowled his father with the very first ball. However, as further wickets were falling the score was creeping up steadily. One hundred and seventeen was reached, but then a great diving catch was taken by A. H. Foll behind the wicket, and the match was tied.

How much the team had improved became apparent in the return match with Glenbow who had beaten us at the beginning of the season. Campbell and Spencer mastered their bowling in a second wicket stand of a century. We declared at 141 for three wickets, Campbell

having made 67 not out. Glenhow scored rapidly in reply, but their last wicket fell at 80.

In the return match with St Olave's Campbell, Pickin and A. H. Foll were the only batsmen who had much success against their accurate bowling, and their batsmen had soon made the 37 runs needed to win.

The away match against Malsis Hall turned out to be about the closest of the season. Malsis declared at 105 for nine. Heavy rain during the tea interval left us with about 70 minutes' batting time and a slow out-field. From the very first ball a win-or-lose attitude took possession of our batsmen. Campbell, A. Marsden, Ainscough, Wright, Hooke and O'Connor all kept the score moving briskly, and at times it looked as if we might succeed. But that was not to be, and at close of play we still needed 27 runs with three wickets in hand.

The final match of the season was against St Martin's. We declared at 92 for seven, but though Marsden, Wright and Hooke took several early wickets we were foiled by their later batsmen, and close of play found us still desperately trying to take the tenth wicket.

This year's team was well-balanced: A. P. Marsden and Wright were the best of several good bowlers; the excellent fielding of Hooke, Marsden and Foll spread through the rest of the team; but in the end the greatest strength was in the batting. For much of this we are indebted to the new "Bowlomatic" machine in the gym. Thanks to this, many players were able to receive personal coaching, and time and again shots that had been grooved in the gym were reproduced in matches.

Colours were awarded to A. P. Marsden, S. E. Wright, M. A. Campbell, A. H. Foll, T. G. Hooke, J. M. O'Connor, M. B. Spencer, J. P. Pickin and M. Ainscough. The following also played regularly for the First XI: J. J. Hornyold-Strickland, C. Lees-Millais, S. N. Lintin and W. G. Marsden.

There were two Junior matches: a win against Glenhow and a loss against Malsis Hall. The following played: C. M. Durkin, N. T. Peers, S. N. Ainscough, H. J. Bailey, M. J. Brennan, B. R. J. Corkery, R. D. Freeman Wallace, C. A. Graves, C. G. Heath, M. J. Moir, D. V. O'Brien, M. J. Pierce, A. P. Sandeman, T. B. Symes and A. J. A. Tate.

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