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EDITORIAL:
A NEW DARK AGE?

The society or culture which has lost its spiritual roots is a dying culture, however prosperous it may appear externally. Consequently, the problem of social survival is not only a political or economic one; it is above all things religious, since it is in religion that the ultimate spiritual roots both of society and the individual are to be found.

Christopher Dawson, Enquiries vi.

Is the Church beginning to live through a new Dark Age; and, if so, what will be the place of the monasteries in the recovery from it? Let us be clear about the former Dark Age, when the superbly energetic hordes of barbarians swept across the civilised Mediterranean empire to batter at the gates of the cities of the West, reaching the gates of Hippo as St Augustine completed his City of God and died in 430. Europe became a desert of pagan culture as the winter of the Franks and Goths and Vandals closed in, bringing in its wake a collapse of communication in trade, in knowledge and in peoples. Sealed off from the Barbary coast and the caravans of the Sahara, from the riches of Byzantium material and spiritual, from the silks of Trebizond and spices of the Far East, Europe became a brooding self-subsistent economy, a rigid social structure surmounted by a military hierarchy consuming but unable to add to the heritage of a civilised and largely Christianised past. What lifted Europe out of this gloom were the castles that brought safety and secular organisation; and the monasteries (spiritual castles) that brought new life for the spirit, liturgical and cultural life, and humane care for the less fortunate. Later they provided clerks and bishops to administer society, and the men of letters to restore the traditions of literature. Only when that task grew beyond their reach, when the monastic cloister was overtaken by the academic, did they cease to be a restorative influence in society.

History never quite repeats itself. A new Dark Age will be of a different character, and its solution also. The monasteries will surely never be called to play so central a part in the recovery from it; but they will as surely have some part to play. The signs are there already that the Church is to face another winter and of course the magnitude of the problem will be enormously greater, for the world in terms of people in it and co-ordinate wholeness is far larger. For one thing, Africa and the Americas, almost half of the world today, were terra incognita then. Today, in a world expanding in population at an unprecedented rate, the
main problem arises not from the destruction of the Church from without or within, but from its own incapacity to keep up with the missionary demand put upon it if it is to go out and baptise all men. The Church, under God's grace, is made by men externalising their own inner faith and transmitting it to others who come to accept and then to join some sort of objectivised ecclesial structure, which then has its fruition in sanctifying further the present generation and drawing in the future to itself: it is a continuous process of going out and bringing in so as to lift up—of externalising and internalising. That process needs grace and human energy enough to envelop society; and what if the grace and human energy grow weaker as society expands progressively faster? That is the beginning of the crisis.

Society, as we know, is expanding alarmingly in this century. It took until the seventeenth century for the world's population to reach five hundred million, and yet during the 1960s alone a further five hundred million have been added to the people of the world. Ever since 1650 the rate of growth has been accelerating, until in some regions—for example, in Latin America—it is now 3% per annum, which will double the population in the remaining years of this century in that region, with a continued acceleration of growth beyond that. It is estimated that the population of Asia at the end of the century will be more than that of the whole world at the end of the eighteenth century. Already the average monthly population increase in the subcontinent of India is a million. Thailand's population increase in the 1960s was equal to its population increase in the preceding half century, which gives some sense to the word "acceleration". The Philippines have a present growth rate which is calculated to double its population in the next twenty years. With this growth rate the Catholic Church, even though it comprises a sixth of the people of the world at 553 millions strong, cannot keep up. During the twenty-year period 1949-69 the number of Catholics in Africa (for example) increased from 11 millions to 33 millions, and in Asia from 6 millions to 14 millions: yet on both continents this increase kept the proportion of Catholics virtually unchanged, because of the sharp rise in population over the period. Faced with a massive task of evangelisation, the Church has made a massive response and by it has just held her own. In Latin America that has not been so.

While the demands are steadily increasing, the response from within the Church, in terms of priests and missioners able to go out to preach and sanctify, is alarmingly decreasing. It is true that during the period 1949-69 the number of priests, brothers, sisters and missionaries in Africa and Asia has doubled, that local priests in Africa have increased from 1,080 to 3,600 and in Asia from 3,450 to 9,800, and that in missionary seminaries ordinands have increased in the last decade from 400 to 600 per annum: all this is most encouraging. But against it must be put some very harsh figures from the non-missionary areas of the Church. There the priesthood has suffered from a collapse of vocations in the ranks of the clergy, many of them leaving the priesthood and fewer coming to it. The Central Statistics Bureau in Rome has published figures for the whole Church during the period 1964-71: during that time 13,450 priests left the ministry (relatively more, it should be said, from the religious Orders than from the secular clergy). Now in Europe alone almost a quarter of the parishes and most pastoral centres have no resident priest at all, and the number of world-wide ordinands is not keeping the priesthood up to strength—by a ratio of almost exactly three ordinands to four deaths or departures, based on the 1969 figures (the last available). If we look at the recent figures, which come from France (from the annual Bishops' Conference at Lourdes last October), we are told that in the decade 1963-72 students in French seminaries have dropped by almost 50%, ordinands have dropped by almost 60%, and the number of deaths exceeding ordinands have risen considerably. In 1965 there were 41,000 diocesan priests in France; by 1975 it is expected that there will be only a little more than 31,000.

The effect on the missions, where the task is greatest, seems so far to be the least alarming until we remind ourselves that the core of the Church's missionary effort has long been from those priests drawn into the Third World out of Europe. Recruitment in Holland and Belgium is now less than 10% of what it was some years ago. There are now in the developing countries 2,800 Irish priests and a further 4,000 of Irish descent, but that missionary response has recently shrunk to half what it was. The effect on the parishes of the non-missionary countries will certainly be that masses and other services become overcrowded, and the sacraments—ven the anointing of the seriously sick in hospital—harder to come by; preaching will become less common and less carefully done, so that those who habitually rely on the pulpit for the fostering or furtherance of their faith may slide back into ignorance and then superstition unless they are willing to take to lay sermons and spiritual reading; house visiting and other particular personal contact between clergy and laity will become inevitably curtailed however hard the clergy work at it; and a sense of alienation, even so much as anti-clericalism, may tend to grow up, which in turn will come to prejudice further vocations to the religious life. It is, unfortunately, a vicious circle, though there are those who interpret the same signs more favourably; and to add to it, more and more...
priests will surely show the symptoms of overwork, which do not attract vocations to the life. In the Orders, the traditional apostolic tasks of teaching the humanities and the faith will be cut back, perhaps severely so as schools and theological centres perforce are semi-secularised; lectures, courses, retreats, holy days and conferences will dwindle in number and in number of directing personnel; hospitals, schools and seminaries will cease to be manned, and particular missionary ventures at home and abroad will be adversely affected, the missionary monasteries no longer being kept replete from the parent monasteries (for example). In fine, the laity, whose families of late have not been refreshing the ranks of the secular and regular clergy — virtually all of them celibate and so called from outside their own ranks — with their sons and daughters, can expect only to find themselves ever shorter of the ministrations of the clergy on whom they have properly come to rely so much, especially in the field of education. What will it become in future, a more predominantly lay Church, run in ever greater measure by lay men and women? Or will the vocational crisis bring forth its own reaction, a flowering of new vocations in a newer form?

At the root of this drying up of vocations lie two phenomena, a change of sociological nature in the Church as a whole (not that the inner nature of the Church will ever change, founded as it is by Christ); and a change of moral attitudes in the world. The Church of the first half of the century was one which attracted such descriptive adjectives as "monolithic", "closed", "rigid as a rock". It rested on a spirituality which stressed asceticism, sanctified suffering and expected unswerving obedience. It was seen to be hierarchically structured, led by a Shepherd, relying on long-standing law codified finally in the little codex juris canonici provided by Cardinal Gasparri in 1915. Its liturgy was orientated to a loving submission to the Creator by men who were once content with the public teaching of the faith and are now more concerned with their private interpretation in conscience, which they regard as the working of responsible love: the "sheep" and "shepherd" parable is no longer so attractive. With the stress on personal responsibility in one's spiritual life has come a stress on spontaneity, on self-fulfilment and spiritualising activity of all men under grace. "Le Milieu Divin" proved the tract for the 1960s, as "The Hymn of the Universe" is proving the tract for the 1970s. Two passages which epitomise this doctrine are these: "Without any doubt there is something which links material energy and spiritual energy together and makes them a continuity. In the last resort there must somehow be but one single energy active in the world. And the first idea that suggests itself to us is that the soul must be a centre of transformation at which, through all the channels of nature, corporeal energies come together in order to attain inwardness and be sublimated in beauty and in truth."

"What paralyses life is lack of faith and lack of courage. The difficulties lie not in solving problems but in expressing them correctly; and we can now see that it is biologically undeniable that unless we harness passion to the service of spirit there can be no progress . . . The day will come when, after mastering the ether, the winds, the tides, gravity, we shall master the energies of love, for God. And then, for the second time in the history of the world, man will have made fire his servant." From an unpublished writing, "The Evolution of Chastity", quoted in "On Love" (Collins 1972); transl. René Hague.

By participation rather than reservation — and this is especially evident in the tone of the conciliar decree Gaudium et Spes which offers joy and hope, recognising man's dignity and his aspirations in today's world. In a sense the Church is no longer elitist, for it accepts the values of other religions, the richness of ecumenical pluralism, the need for cultural diversity in teaching and worship, and the full compass of the brotherhood of man. Its liturgy has become flexible, more expressively relevant to the mundane needs of present men, more charged with contemporary symbolism and altogether more personal (personal towards God and interpersonal among people). There is a new responsibility among the laity, who were once content with the public teaching of the faith and are now more concerned with their private interpretation in conscience, which they regard as the working of responsible love: the "sheep" and "shepherd" parable is no longer so attractive. With the stress on personal responsibility in one's spiritual life has come a stress on spontaneity, on self-fulfilment and spiritualising activity of all men under grace. "Le Milieu Divin" proved the tract for the 1960s, as "The Hymn of the Universe" is proving the tract for the 1970s. Two passages which epitomise this doctrine are these: "Without any doubt there is something which links material energy and spiritual energy together and makes them a continuity. In the last resort there must somehow be but one single energy active in the world. And the first idea that suggests itself to us is that the soul must be a centre of transformation at which, through all the channels of nature, corporeal energies come together in order to attain inwardness and be sublimated in beauty and in truth."

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8 Penult 13 from "Hymn of the Universe" (Collins 1965): 87,


10 Ecks, art. cit.
In the modern world there has been a profound change of moral standards, which have left their mark on the Church and on the religious calling. What may be seen as a moral collapse has been brought about by the changes of lifestyle in the communities of the affluent societies. Where values were once set by family behaviour and class mores, by the traditions of the past and inner convictions of the person, they are now too often set by a society which has grown less traditional and more competitive, more receptive to "other" orientation rather than objective values set by the medium or the firm or the group one lives among. This shift comes at a time when the imperial ethic of service of the underprivileged has been overtaken, and when the stability of the old middle-class professions, which brought their own distinctive way of life, is no longer so prevalent. The overall effect is that a plurality of values has arisen where there are too few recognised norms of moral behaviour set by transcendental criteria (God's laws) or social agreement (national custom). Now all values may compete in a free market, the dominant for the moment imposing the pattern for the moment: for values are being brought down to the level of fashion. Perhaps this is most the case with the human body, where the dignity of male and female and respect for the life functions have both been prejudiced. Vastly increased knowledge in the biological and medical fields have brought familiarity and contempt. Nakedness in public, birth control, abortion, sterilisation are subjects of our time; and limitation of families has caused new and surely impoverished forms of family life.

In the missionary world, the Church has come to realise that its Christian missionary activity has been a divisive influence, denominations vying on a national basis—as English Protestants and French Catholics in East Africa—for the allegiance of the indigenous population; and this even happening within denominations but between missionary Orders or national missionary groups. Christianity, in its proselytising methods, has often appealed more to reason and less to custom than was prudent, desacralising old faiths instead of building on them and baptising them; and in so doing it has opened the way to disillusionment and rationalism, not to faith at all—it has created a contained self-reliance which undermines proper contributive community dependence. By its refusal to countenance either Marxist materialism or to foster the old customs and arts and religious myths of developing societies, it has been a force inhibiting social progress, breaking down but not sufficiently replacing old habit with new hope. So, faced by such factors, groups of developing societies break free from the thrill of western man’s religion, eclectically selecting what they judge most suitable from all religions, old or new. The signs of it are there already in the “exploding” Church of Africa. One of the curious responses of western man has been to begin to be interested in the ancient religions of the East, not with a missionary eye, but in themselves as though they carried a value no less than that of the one revealed religion, Christianity.

These are the symptoms of what the Church is to become, in the world as it is. What is it to become, a world of anarchic religions, where no authority beyond conscience and private interpretation is recognised? A world of Catholics thinly spread, propagated and kept alive very much by lay participation and local leadership? A world where the denominational lines between Catholic and Protestant, even between Christian and other ancient religions and modern religious expressions, are smudged by tolerance and indifference? A world of humanist values and confessional permissiveness? A world thickened in its belief in the transcendental dimension, the imperative God beyond? A world absorbed more with the concerns of present human personality than the call to a life of perfection sub specie aeternitatis? How may the Orders, and particularly the monasteries, make their contribution in face of all this?

Two lines of response seem especially needed. One is for certain centres to retain the old perfections while adapting sufficiently, but no more than sufficiently, to new needs. The Church, or at least some part of it, should be slow to adopt new ways and chary of losing what is good from the past, testing innovations rigorously in the safe confines of the known and the trusted. Monasteries should perhaps become more overtly centres of orthodoxy, of peace, of traditional continuity, of social and religious stability. They should not reduce but increase their energies in responding to the needs of the time, being open to new learning and new experiment; but within the context of tried understanding, and, of course, close obedience to the...
hierarchy of the Church who are entrusted with the Apostolic duty of handing on (tradere). Here there is evident room for generous pluralism of expression; and indeed the deeper the stability of monastic communities within the Christian tradition, the more open they can afford to become to the varying kinds of crucible-transformations of spiritual attitudes. As the role of a monk develops in a Catholic ethos of increasing sophistication (at the psychological-intellectual level, at least, if not the spiritual) so monasteries should be expected to develop more divergently, both as to one another and sometimes within themselves, reflecting in microcosm the convolutions of the worldwide Church, but with some special safety from their inbuilt mutual checks upon their orthodoxy.

The other response concerns community making, group fostering, ecclesial assembly building—the business of gathering small Christian Churches together. There are already coalescing (it is one of the emerging fruits from the symptoms we have seen) what the French call Communautes de base, which reorder the individual and collective life of their members in all domains, feeling for a new kind of collective faith, a new coherence less secure and “more in touch with reality”. There is something of a search for Shangri-la in these communities, which hope to revolutionise society by creating a model religious society in microcosm, asking from each according to his means, giving to each according to his needs. These communities face the same tensions that monasteries do, the pull of the apostolate and of contemplation, the ways of the extrovert and of the introspctive, and so forth. Monasteries do not, of course, experience that “total democracy” which descends to “sociogamy”—untrammelled sharing, marital as much as material; and because of that, they have something to teach about ceremony, symbolic gesture, liturgical prayer and the celebration of the community function, the eucharistic action before God. And they have much to teach of discipline, of individuality and privacy before God. And they have the other response concerns community making, group fostering, ecclesial assembly building—the business of gathering small Christian Churches together. There are already coalescing (it is one of the emerging fruits from the symptoms we have seen) what the French call Communautes de base, which reorder the individual and collective life of their members in all domains, feeling for a new kind of collective faith, a new coherence less secure and “more in touch with reality”. There is something of a search for Shangri-la in these communities, which hope to revolutionise society by creating a model religious society in microcosm, asking from each according to his means, giving to each according to his needs. These communities face the same tensions that monasteries do, the pull of the apostolate and of contemplation, the ways of the extrovert and of the introspctive, and so forth. Monasteries do not, of course, experience that “total democracy” which descends to “sociogamy”—untrammelled sharing, marital as much as material; and because of that, they have something to teach about ceremony, symbolic gesture, liturgical prayer and the celebration of the community function, the eucharistic action before God. And they have much to teach of discipline, of individuality and privacy before God. And they have the

There has been a change of Secretary. During the last financially difficult five years, when printing costs have risen steeply, Fr Leo Chalmers has met increasing costs in considerable measure by increasing sales and advertising. His work has allowed the Journal to continue at its present level.

It has never been entirely clear to any generation after St Benedict's time just what is fit work for a monk, and where the limits should be drawn. The Regula Magistri suggests that, where garden work is fit for a monk, field work is fit only for hired labour; and that it is nother to write than to plant vines. The Regula Benedicti suggests that they are truly monks if they are driven to labour as ordinary men at harvest time, with the inference that this is not normal, for it takes the monk from his hours of liturgy and lectio divina. Should a monk, then, study at depth, knowing that today at least he will find himself drawn out of his cloister certainly for short periods regularly to consult others and to pursue documents? Should he give himself formally to teaching, so that the world comes to his cloister and transforms it? Should he write, so that he finds himself drawn into a circle of secular scholars and conferees? Pope St Gregory, in his Prologue to "Dialogues II" told of St Benedict's experience: "He was sent to the schools of Rome. But when he saw many of the scholars pursuing the deadly path of vice . . . . he despised his studies, abandoned his home and his father's wealth, and desiring to please God alone sought for the habit of holy religion. Thus did he leave the world, being knowingly unmixed and wisely unlearned." But in our generation can we afford to be scienter nesciens or to be sapienter indoctus? Has learning not so invaded the cloister that the ancient desire for intellectual insulation is beyond present possibility or indeed present intention? At the winter meeting of the Ecclesiastical History Society in January, Dr Christopher Holdsworth examined the white monk movement away from field labour towards the labours of the intellect.

In the memoir attached to the end of his "Ecclesiastical History" Bede remarked of his life as a monk "I . . . . devoted myself entirely to the study of the scriptures. And while I have observed the regular discipline and sung the choir offices daily in church, my chief delight has always been in study, teaching and writing". The sentiment is entirely opposed to St Bernard's dictum that "a monk's duty is not to teach, but to lament", and yet both men inhabited a world to which the monastic involvement in learning was vital. In Bernard's lifetime, it is true, scholarship and enquiry were moving away from the monasteries, but even in the mid-twelfth century monastic scholars made important contributions to the store of western learning, and they could claim with Bede that "I have worked both for my own benefit and that of my brethren". It is not without its significance that the decrees of the third Lateran Council look to the resumption of teaching in monastic as well as in secular schools where it had lapsed. By 1215, however, all had changed. The fourth Lateran Council made the education of monastic schools: they had no significant contributions to make to the programmes of Innocent III, and were irrelevant to the intellectual developments of the time. Already, by the
Educational Development in the Later Medieval Church

After praying often to God for Divine guidance, and after numerous deliberations with the cardinals and other wise men I decided, following the example of the ancient Fathers, to summon a general council which shall exterminate vice, foster virtues, redress wrongs, reform morals, stamp out heresies, fortify the faith, put an end to discord, establish peace, overthrow oppression, protect liberty, gain to the Holy Land Christian princes and peoples, and make wise laws for the higher and lower clergy.

There could scarcely be a better indication of the problems and temper of the age of Innocent III than this extract from the letter of summons to the Lateran Council of 1215. The thirteenth century was marked by great activity in reform and organisation, and, as the most recent historian of the later medieval Church in England has stressed, it is against the background of thirteenth-century initiative and aspiration that the achievements and failures of the fourteenth and fifteenth centuries must be judged.

The decrees of the fourth Lateran Council are miscellaneous in character, ranging from the opening profession of faith, and the condemnation of Joachim of Flore, to the regulation of the number of horses that might be included in an archdeacon’s retinue. Not the least important amongst them are those concerned with the education of the clergy. Decree XI laid down that every larger church should possess a master for the free instruction of the clergy in grammar, and every metropolitan church a lecturer in theology. Decree XXVII emphasised the responsibility of the bishop for the education and learning of candidates for ordination, and by so doing to compromise the essential principles of the life which they professed.

Important though this development was, however, it must remain in these constitutions goes far to confirm this general judgment in this particular respect. Just how much problems of clerical education and training were deep-seated, and not to be resolved by any particular act of reforming legislation. It required in the thirteenth century, as in any other, continuous visitation and painstaking supervision if standards were simply to be maintained, let alone raised. Yet if the problem was the same there was one important respect in which the thirteenth century differed from those which preceded it, and offered greater hope of success. The rise of the universities created a new organ in the Church, and it was one “to which ecclesiastical reformers looked for the transformation of the Church”.

At the time of crusades and the thirteenth century, the monasteries were submerged in that sancta rusticitas which the Evesham monk and Oxford scholar, Robert Joseph, writing two centuries later, abhorred, and far removed from the docet iusticia of the university which he loved. It was not an isolation which was lightly accepted, and as Dom Ursmer Berlière pointed out, the later Middle Ages produced a new type of monk, the moine universitaire in response to it. Important though this development was, however, it must remain in question whether it was either necessary or wise for monks to seek to share in the intellectual developments of the later Middle Ages, and by so doing to compromise the essential principles of the life which they professed.


4 Mansi, XXII, col 899. See Appendix A and B.

5 Mansi, XXII, col 1015. See Appendix C.

6 Mansi, XXII, col 1018. See Appendix D.

7 Attention has already been drawn to the connection between Lateran III and Lateran IV. See also the comments in Pantin, 110. An earlier example of papal concern for the instruction of the clergy can be found in the pontificate of Gregory the Great, see the comments of P. Lawdlin, "Rome in the Dark Ages" (London 1970), 103.

8 There is no evidence in all this to show that the Lateran Decree [XI] had any effect at all, Gibbs and Lang, 156. For the circulation of the Lateran decrees in England in the thirteenth century, and their republication by English bishops, see [M.] Gibbs and Lang, 105-130, 154-157, 162-164. See, however, the judgment of Knowles, David Knowles, [The Religious Orders in England], I (Cambridge 1946), 4.

9 See, for example, the references given by [M.] Gibbs and Lang, 162-164. It should be noted, however, that these range from the clerk fore totaliter illiteratus, who needed instruction in the basic morum honestas and litterarum scientia, to those clergy granted licences for lengthy periods of non-residence in order to proceed to higher studies at the universities.

10 Pantin, 105. "The outstanding features of the episcopate of this time were... the presence in it of experienced scholars, churchmen thoroughly grounded in theology and canon law, trained in the newly-risen secular schools where, if anywhere, the needs of the Church as a whole and the ideal of Innocent III would be understood and discussed", [M.] Gibbs and Lang, 176.

11 In the thirteenth century... there was a solid body (often a majority) of men formed in a single school, devoted to a single policy, and bound by common interests to each other and to Rome. To these university-trained professional secular clergy the thirteenth century saw the administration of their dioceses according to the norm of councils and decrees, and in close dependence on Rome, RO I (1948), 4.
sense of pastoral duty", granted 308 such licences during the seventeen and a half years for which he ruled the see of Salisbury (1297-1315). Godfrey Giffard, bishop of Worcester from 1268 to 1302, granted thirty-one licences during the first three years of his episcopate. Of these, seventeen give an indication of the subjects to be studied—one is to study the liberal arts, another "a lawful science", one "the holy scriptures and canons", one canon law and thirteen theology and canon law. This was not basic education, and these were not the men to raise the general level of clerical competence by their return from the schools to the ranks of the parochial clergy. These were able men destined, by and large, for careers in the academic centres and administration of the Church. Their place was in the ranks of those "sublime and lettered persons" to whom the twenty-ninth decree of the fourth Lateran Council referred. As a recent account of the English parochial clergy in the early sixteenth century has emphasised, though graduates may have comprised between a third and a sixth of the parochial clergy at that period "they rarely looked after their parishes in person . . . A university education . . . acted as an insurance against having to spend one's days in the humdrum, bucolic round of parochial life".

Yet it would be wrong to suggest that the educational developments of the later medieval centuries were entirely without effect on standards of observance, instruction and administration within the dioceses. The influence of the schools might be limited, the legislation and reforming activity of popes and bishops slow to come to fruition, but they were not entirely barren. Dr Pantin may comment "in the twelfth and early thirteenth century the cathedral schools were still a reality, but their subsequently declined, partly perhaps because of the rise of the universities", but this should not be taken to indicate an absolute eclipse. As he himself points out, "at some cathedrals at least scholastic activity appears or reappears in the early fourteenth century", and the fluctuation in the fortunes of these schools can be seen as an indication of a change in educational values rather than of decline. Where, initially, curricular standards and local academic practices had seemed outdated, and had led clerical scholars to look and to study elsewhere, subsequent developments ensured the staff and the expertise for the resurrection of the cathedral schools. John Grandisson, bishop of Exeter (1327-1369) makes the fourteenth-century position clear. In 1331 he wrote to the pope:

Owing to the slenderness and smallness of the income of the ministers of the said church of [Exeter], there is a very small number of canons in comparison with the other cathedral churches of England; wherefore persons notably literate and useful for the edification of souls and for the defence of the rights of the said church have been wont to be appointed by the bishop's predecessors by ordinary right; and now he has been unable to appoint and promote any theologian or anyone of his own family.

The trouble, apparently, was excessive papal provision, and Grandisson returns to this theme in a letter of 1349 to Edward III.

I have been so burdened and charged with provisors of the court of Rome, until this pestilence, that . . . I have been unable to advance any of my men . . . and now, dearest Lord, with your leave, as God wills that I live and am able to advance those to whom I have been for a long time past bound and obliged, and also Masters of Divinity, who can preach and lecture, to the honour of God, in the church of Exeter, of whom there is now great lack, for there is no one residing here; I have by God's grace firmly in purpose to deliver myself to fill up the said church, because any more provisors come . . .

It is plain that for Grandisson, who had himself studied at Paris, the problem was not lack of masters and theologians prepared to come to Exeter, but the difficulty of benefiting them in the face of royal and papal provision. Nor was Exeter unique in this respect: London, Lincoln, Salisbury, Wells all demonstrate the influence exercised by scholar-bishops in their dioceses, while even the curialist archbishop of Canterbury Walter Reynolds (1313-27) can be found displaying a practical interest in the schools of his see.

That this growth of education outside the universities affected more than the episcopal and cathedral schools, and was not without its effect on the rank and file of Christian society can be clearly seen in the proliferation of local grammar schools, a subject still best approached through the pioneering works of A. F. Leach. The very quarrels that

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28 Pantin, 112. For Simon of Ghent and his contemporaries see ibid., 118, 111-113.
29 Quoted Pantin, 116.
30 Ibid., 115.
32 Ibid., 111.
arose between different schools established in the same town are an indication of the vitality of the development, and demonstrate that, at least in that age, schoolmastering was a profitable occupation. The most significant example, however, of the diffusion of education amongst the lower clergy and the laity is to be found in the instructional and devotional literature of the later Middle Ages. The multiplication and elaboration in the fourteenth century of the manuals of instruction for parish priests, mainly in Latin, of which the "Oculus Sacerdotis" (c. 1320-1328) of William of Pagula may be taken as representative, and of the vernacular treatises on morals and religion like "Handling Sin" (1303), demonstrate the constant concern amongst educated men for the improvement of the parochial clergy, while the popularity of mystical literature like "The Cloud of Unknowing", amongst the devout laity is an indication not simply of lay literacy, but also presupposes a thorough grounding in dogmatic and moral instruction, through the pulpit and the confessional as well as through reading. Such a state of affairs would have been impossible with a completely disorganized and ignorant clergy and laity, and it represents the final outcome, on however limited a scale, of what Innocent III and the bishops had been working for.

It remains true, of course, that the availability of manuals and treatises does not necessarily mean that they were read, and it is impossible to say how many priests and laymen made use of them. It is important, nonetheless, that they were available, and, in at least one case, available at first hand. William of Pagula (died c. 1352) was a noted scholar, perhaps Doctor of Canon Law at Oxford, certainly one of the few outstanding canonists who wrote that later medieval England produced. He was also a working parish priest—vicar of Winkfield, near Windsor, in the diocese of Salisbury, from 1314, and penitentiary for the deanery of Reading in 1322—and, possibly, he was a protégé of Bishop Simon of Ghent. No doubt William of Pagula is an exception to the normal run of parochial clergy, but there may have been others like him, less eminent, but just as well trained. At all events, it is worth bearing him in mind when the later medieval Church has inevitably focused on the part played by the secular clergy, from pope to penitentiary, but this should not be taken to imply that regulars had nothing to contribute. Indeed, in the thirteenth and early fourteenth century the mendicants were probably the most dynamic influence both in the universities and the dioceses. The Dominican Order, as its Constitutions stress, was concerned from its foundation with "preaching and the salvation of souls"; every convent was a school and there could be no foundation without a doctor of theology. For the Dominicans "ignorance and intellectual error were the direct objects of attack", to be confronted with all the resources of a trained mind, and it how to cope with tiresome laymen who ask difficult questions about the liturgy of Holy Week.

The faults which afflict the medieval clergy are persistent; they continue to plague the reformation churches and are not easily or quickly eradicated by tridentine decrees, protestant academies or archdiocesan inquisition. Sixteenth-century bishops might be inclined to echo John Jewel's despair in the early 1560's—"alas, are we able to make learned men upon the sudden"—but they were in a significantly better position than men like Grosseteste. Their clergy might be unable to answer... to questions moved to them in the Latyn tongue of the principles of Religion, and able very meaneely to satisfy questions... in... English but this is a far cry from those priests whom Roger Bacon castigated—officium divinum de quo parum aut nihil intellectum sient bestia. The difference is the measure of the success, incomplete and hard-won though it might be, of those educational reforms and initiatives given new impetus and direction in the thirteenth century.

THE MENDICANT ORDERS AND EDUCATION

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comes as no surprise to find the early establishment of *studia generalia* at the universities as the culmination of the Dominican educational system—Paris in 1228, Oxford, Cologne, Montpellier and Bologna twenty years later. Where the Dominicans had led the Friars Minor soon followed. Three years after the arrival of the Dominicans the Franciscan mission arrived in England, and like its predecessor pushed on rapidly to London and Oxford. In spite of Francis's own renunciation of learning, the background and interest of the first English minister provincial, Agnello of Pisa, coupled with the rapid recruitment of university-trained masters, of whom Adam Marsh was the most eminent, soon gave an intellectual slant to the activities of the English Franciscans. This development was consolidated when, between 1227 and 1229, Robert Grosseteste, first Chancellor of the University of Oxford and *Magister Scholarum*, began to lecture in the friars' new school in St Ebbe's. Grosseteste's encouragement of study amongst the Minors is well known. Without it, he said, "it will certainly be with you as with religious of other orders who, as we see with such sadness, walk in the darkness of ignorance." Such was not to be the fate of the Franciscans. With the Dominicans they comprised, in Roger Bacon's words, the "two student orders". The opportunities for extended residence in order to study afforded them by their houses at the universities placed secular masters and scholars at a great disadvantage in relation to them. Until the proliferation of colleges in the fourteenth century provided seculars with comparable opportunities the friars dominated university teaching. At Oxford, for example, in the twenty years between 1282 and 1302, two-thirds of the theologians were religious, only one-third seculars. It required the new collegiate foundations, small though they might be, to redress this balance.

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Cambridge only became a *studium generale* in c. 1350.

The Minors landed at Dover on 10th September 1224; before 1st November they were in Oxford, and a week later had hired a house of their own in St Ebbe's. See RO I (1948), 130-133.

Bartholomew of Pisa remarks of Agnello "sollicitus fuit de studio", though this judgment is qualified, "postea doluit, quando videbat quod frater de studibus in vanis, necessarium praebet", see RO I (1948), 135, n. 3.

He entered the Order at Worcester between 1226 and 1232.

Quoted RO I (1948), 136.

See RO I (1948), 205, n. 1.

At Oxford, University, Balliol and Merton were thirteenth century foundations. To these were added Exeter (1314), Oriel (1324/5), Queen's (1341) and New College (1379). At Cambridge, only Peterhouse was founded in the thirteenth century. In the fourteenth century more foundations were made—King's Hall (c. 1316), Michaelhouse (1324), Clare (1335), Pembroke (1347), Gonville Hall (1349), Trinity Hall (1350) and Corpus Christi (1352). There were no further foundations at Cambridge until God's House in 1438.


H. E. Salter, *Medieval Oxford*, 265, C (1935), 97, estimates that in c. 1360 the six Oxford colleges only contained, in total, 40 MA'S, 25 BA's and ten undergraduates, but "the fourteenth-century colleges had an importance out of all proportion to their size", Pantin, 108.

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*The Minster, the West Front* by an unknown artist, circa 1840.
The Monks and the Universities

The participation of the friars in university life and scholarship is striking, and their studies were directly related to an omnipresent teaching and preaching activity. Yet it would be wrong to see the mendicants as the only regular clergy involved in the life of the schools; not all religious, as Grosseteste complained, "walked in the darkness of ignorance". This point is plainly made by the decrees of the Chapter of the English black monk abbots of the province of Canterbury in 1277. Following the fourth Lateran Council's decree (XII) that "in singulis regnis" the English black monk abbots had begun to co-operate in triennial Chapters in the administration and reform of their order. True, the new policy got off to a most uncertain start, and there were notable and persistent absences amongst the abbots, but by the reign of Edward I Chapters were capable of vigorous and sustained action. In 1277, under the presidency of Nicholas de Spina, Abbot of St Augustine's, Canterbury (1273-83), and John of Taunton, Abbot of Glastonbury (1274-90), the forty-five abbots present agreed a full set of constitutions for the reform of the monastic life—Statum monasticum ordinis ad suam excellentiam primitivam ... reducere ... impellamur. Amongst their aims was the pruning of the monastic timetable to permit study, and the establishment of a common house of studies at Oxford. Until its inauguration such houses as were able were to provide a public lecturer in theology. This, of course, was simply a reaffirmation of the tentative decree of the Chapter of 1247, that selected monks should be given a daily lecture on theology or canon law by a lecturer who might be either a religious or a secular. Neither in 1247 nor 1277, however, was spectacular success achieved. The wording of the decrees allowed houses to opt out, and without a house of studies at the university systematic study at a lower level lacked purpose. There was episcopal opposition to the changes, too, notably from the Franciscan Archbishop of Canterbury, Pecham, who may have seen the black monk initiatives as an attempt to trespass in mendicant pastures, and who certainly had a poor opinion of monks—"idlers, barracks-room lawyers, fools and dunces" Walter of Wenlock reports that he termed them. In the event it was not until 1283 that the first hesitant steps were taken to found Gloucester College. Its future was not assured until 1320/1; it was never to be a true college and never became a common house of studies for all English black monks, or even for those of the southern province. For discussion of the institution and development of these Chapters see RO I (1948), 9-27. The legislation of the Chapter of 1277 is dealt with on pp. 12-16, 20-27, particularly pp. 21-27. For the Chapter see W. A. Pantin, Chapters (of the English Black Monks 1215-1540), Camden Series, 3rd Series, vols. XLV, XLVIII, LIV (London, 1931-7). At the Chapter of 1222 one of the presidents failed to appear. At that of 1225 neither the presidents nor their deputies attended. Notably the Prior of Christ Church, Canterbury. For Gloucester College see the references in Pantin, Chapters; W. A. Pantin, "Gloucester College", Oxoniensia, XI-XII (Oxford 1945-7), 60-74; H. Aveling and W. A. Pantin, The Letter-Book of Robert Joseph, OHS, new series XXV (1967); RO I (1948), 26-7; RO II (1955), 14-19, 28 note; V. H. Galbraith, "New Documents about Gloucester College", in Snappe’s Formulary, ed. H. E. Salter, OHS LXXX (1934), 336-380.
While the northern province had never attempted to establish a common house at Oxford, the cathedral priory of Durham had begun to send monks there before the end of the thirteenth century, and with the death of Bishop Hatfield of Durham (1345-81) in 1381 his legacy made possible the completion of a project which had begun with the first purchase of land at Oxford in 1286, almost a century earlier. The third black monk house at Oxford was the creation of Christ Church, Canterbury, a house which played no part in the activities of the black monk Chapters. In 1331 it owned a hall at Oxford, and maintained three monks there, but it was not until twenty years later, on the initiative of Archbishop Islip, that Canterbury Hall was founded, and it took another twenty years for the monks to be left in peace, and in possession.

The difficulties experienced by the English black monks in establishing their houses of study is an indication of the weakness of the provincial Chapters. It took fifty years for the decree of 1277 to be given real effect; the union of the two provinces by the Constitutions of Benedict XII (1336) seems to have had no influence on the independent development of Durham College, and the establishment of Canterbury College is a demonstration of the ultimate success of the priors of Christ Church in denying the jurisdiction of even the most powerful of capitular presidents.

Such divisions, too, made it difficult to give full effect to the reforming constitutions of the Cistercian Pope Benedict XII, which had laid down regulations for the ordering and maintenance of the common house of studies; decreed that one monk in twenty from each community should attend an approved university to graduate in theology or canon law, though the legists were never to outnumber the theologians, and ordered all monasteries to have a master in grammar, logic and philosophy. Evidence is abundant that these decrees were never put into full effect.

Outside the greater monasteries there were few lecturers in primitivis scientiis; many houses defaulted on their quota of monk-scholars, as well as on their monetary contributions, and few houses could spare their ablest monks for the nine years it took to proceed to a doctorate in theology, even if they had already been excused the preliminary eight-year course in arts and philosophy.

University studies were time-consuming and disruptive of the normal pattern of the monastic life. For friars, it has been said, “conversion meant an intensification of the life of the schools”; there could be no such identification for true monks, and, in the twelfth century, the white monks had gone out of their way to emphasise the non-intellectual character of the regular life. It comes as something of a surprise, therefore, to find that it was the Cistercians who first established permanent monastic relations with the new intellectual centres.

At this point in Cistercian history, as at the beginning, an Englishman is prominent. Stephen of Lexington, who was converted to the Cistercian life while studying theology under Edmund of Abingdon at Oxford in 1221, had a meteoric rise in the Order. Abbot of Stanley in 1223, he was in charge, at the direction of the General Chapter, of the visitation and reformation of the Irish houses of the Order in 1227. Two years later he was Abbot of Savigny, and in 1243 he became Abbot of Clairvaux. His own background of study at Paris and Oxford, and his realisation of the necessity to encourage learning within the Order, made him the prime mover in the establishment of a house of studies at Paris. Such a project had been considered by one of his predecessors at Clairvaux, but there is no doubt that Stephen was responsible for its achievement. In 1243 the General Chapter “for the first time imposed on the Order a co-ordinated system of studies”. The capitular statutes instructed every abbot who was willing and able to establish a school (studium) in his house; decreed the institution of a studium theologiae in each province, and allowed abbots to send to these provincial studia those monks whom they thought most suitable. The General Chapter had approved the establishment of the house at Paris. Development was rapid, and by 1250, after a change of site, the new, enlarged college had received its first student monks, already by that date drawn from a number of houses. Though under the jurisdiction of Clairvaux, the Chardonnet was a house of studies for the whole Order.
and its constitution was regulated by a series of capitular decrees. This rapid development, comparable with that of the mendicants themselves, was not achieved without opposition. There must have been many who would have agreed with the Abbot of Villers, Arnulf of Louvain (1240-8), when he replied to a request from Stephen of Lexington for a contribution towards the support of the new house at Paris that he would give nothing, for "it hath not been the custom hitherto for monks to leave their clerical exercises, which most befit their profession, in order to give themselves over to the study of letters," and it seems likely that it was this opposition which engineered Stephen's controversial deposition in 1256, two years before his death.

Stephen's deposition, however, did nothing to check the developments he had inaugurated. He had influential friends at the papal curia, and powerful support for his policies. Further studia generalia were established at Montpellier (1262), Toulouse (1281/3) and Oxford (1282), all modelled on the Chardonnet, and in 1287 the General Chapter decreed that each house should support one in twenty of its monks at university. It is interesting to speculate on how rapidly Cistercian studies in England might have developed had Stephen of Lexington lived to be provided to the archbishopric of York in 1258. Even without him, however, things moved apace, and Cistercian vigour in the foundation of Rewley provided a strong contrast to black monk inactivity. The intention of the white monks had been to establish at Oxford a college modelled on that at Paris, but the patronage of Edmund, Earl of Cornwall, made of Rewley an abbey from the moment of its foundation in late 1281, and its inauguration as a house of studies for the Order probably occurred in 1282. Various houses built accommodation for their monk-students within its precincts, and in 1292 it was decreed that houses in the province of Canterbury should send one monk in twenty there. By 1315 its population would seem to have consisted largely of student monks, and the decree of Benedict XII in 1335 that all British abbeys should send their student quotas to Oxford for "primary education and theological study" seems to have made little difference to an already flourishing situation. To this, however, the events of the middle and later fourteenth century set a term. In this period the number of monks fell at one point to five; in 1381 the abbey and its associated buildings were in the king's hands, and when it was restored the student quarters were conferred on Rewley. The abbey had, in fact, ceased to be a house of studies. In this decline the Black Death, no doubt, played a decisive part, but there are indications that the process was more complex, and not to be explained simply in terms of a drastic reduction in the student population. In 1388, when the Cistercian scholars at Oxford petitioned the English Chapter, there was an appreciable number of white monks at the university, and in 1400 the Chapter agreed to levy contributions for new buildings. Of this enterprise nothing came, and it was not until Henry Chichele, Archbishop of Canterbury, took the initiative in 1437 that a new house of studies was instituted. By 1446 the college of St Bernard was in existence, and in that year it received its statutes.

Though the Cistercians had lacked a common house of studies at Oxford for some sixty years there is no doubt that they had continued to frequent the university, and the clearest indication of this, and of the level of study achieved, is to be found in the President Book of Fountains Abbey. This embodies a brief chronicle of the abbots which was composed during the abbacy of John Greenwell (1442-71), and of him it remarks

"In moribus autem et modo studendi et etiam in gratia libertatum scolaribus sibi sanctum Bernardum Parisii studentibus sint conformes", Canivez, III, p. 217.

His resistance was overcome, however, by the persuasion, it would seem, of king, magnates and abbots. He became Abbot of Waverley, and two

77 Fulgens sicut terra (12/7/1335) decreed (Cap 33) that houses of forty or more should send two monks to Paris, of thirty to forty, one to Paris to study theology, and to the regional house of studies or to Paris to study theology-canon law was forbidden. It should be noted that as early as 1228 Stephen of Lexington had ordered Irish abbots to send their postulants to Oxford, Paris or "other famous cities" to study, see Watt, 96-97 and Lawrence, 173. For Benedict XII and the Cistercians see J-B. Mahn, Le Pape Benoît XII et les Cisterciens (Paris 1944). Fulgens sicut stella is printed in Canivez, III, pp. 410-36; eleven out of forty-two clausules are concerned with the organisation of Cistercian studies.

78 See RO II (1955), 25.

79 Ibid., 26.


81 Printed in Memorials of the Abbey of St Mary of Fountains, I, ed. J. R. Walbrian, Surtees Society XII for 1862 (Durham 1863), 190-193. The work was clearly compiled before Greenwell's death. At the beginning of the entry the space left after the year (1442) for the day and month has been filled with the word "Maius" in a later hand, and at the end of the entry the word in brackets have been added. Fontanensi ecclesiæ [29] annis præfixed [lausibilibert].

82 "nolens a fratribus Fontanensiis vitam separate".
years later, on the death of abbot John Martin, succeeded to Fountains itself, ruling the house for almost thirty years. However much he might have preferred the life of a scholar, Greenwell's ability marked him out for promotion within his Order. He was soon employed on a wide range of business within the English provinces, and in 1448 the Abbot of Citeaux can be found delegating extensive powers to him, remarking that he has high hopes of the zeal of the Abbot of Fountains, "whose mature wisdom had been commended to me by so many people and on so many occasions". Amongst the matters delegated to him, and presumably closest to his heart, was the supervision of the Oxford house of studies. The issuing of statutes in 1446 had not guaranteed its future, and in 1448 Greenwell can be seen busied on matters which were to concern his successors for the rest of the century and beyond. Contributions were not being made; money collected was being misspent; houses were not fulfilling their quotas; discipline was lax and projected building was not being undertaken. The complaints echo through the letters to Citeaux. In 1479 the accounts of the Provisor of the house show that expenses had exceeded income by £6.6.1, in a total income of £67.3.4. Small wonder that in 1482 the Provost and scholars of the college should petition for help, and that the English abbots should seek to divert all their financial contributions for five years to the completion of the project, because of the scandal it was causing—

On this account the murmuring of the people breaks forth; on this account we are questioned without cease; on this account the whole order is held up to shame. "Behold," they say, "these men began to build sixty years ago, and they are not able to finish, or else, led astray by false desire, they do not wish to."

Robert Joseph of Evesham

Robert Joseph was born at, or near, Evesham in about 1500. His early education was at a grammar school, possibly the almory school at Evesham, and he entered the monastery at Evesham in about 1517. Probably from 1523 to early 1529 he was at Gloucester College, and then for about three years (1529-1532) he was in residence at Evesham, first as abbot's chaplain and then as instructor of the novices. It is to these three years that the "Letter Book" belongs. In 1532 he was able to get back to Oxford, becoming a Bachelor of Divinity in 1535 and appearing
as Prior of Gloucester College in 1537. It is not absolutely clear where he was in the last couple of years before the Dissolution, but it is probable that he had returned to Evesham in 1538. After the Dissolution there seems to have been the minimum change possible in his life. He appears as a secular priest attached to All Saints', Evesham, in 1542; was admitted as Prior of Gloucester College in 1537. It is not absolutely clear where he was in the last couple of years before the Dissolution, but it is probable that he had returned to Evesham in 1538.

The course of Joseph's life in religion is an admirable illustration of the way in which academic studies served both to modify the normal monastic curriculum, and to condition the attitude of the monk-scholar to it. Joseph spent about twenty-two years in religion before the Dissolution. Of these, as he himself tells us in his supplication for the degree of Bachelor of Divinity, nine years were spent in the study of logic, philosophy and theology, all of it probably at Oxford, and he was in residence at Gloucester College for another three years after that. He was, in fact, only at Evesham itself for his first five years, for the three years recorded in the "Letter Book", and for two unchronicled years before the Dissolution.

It is true, of course, that this comparison is distorted by the Dissolution, but it remains true that for the average monk-scholar the greater part of his early years would be spent in study away from his cloister, and the more important, the emphasis would be on study rather than the monastic observance. Included amongst the reforms proposed by the black monk Chapter of 1277 had been a curtailment of liturgical observance in order that time should be found for study, and that the intelligent and studious should not be expelled from the monastic life.

In Joseph, two and a half centuries later, this legislation is exemplified. Joseph was "a monk-scholar who was captivated by two things, Oxford and the study of humane letters". In two letters written in 1530 he complained of being confined at Evesham where "potus regnat sancta rusticita quarto post rustica rusticina", and declared that he would prefer Oxford to the richest office, "pinguissimum officium". Joseph was no monastic misfit, but there is no doubt about his predilection for study, and his distaste for the fragmented timetable of the monastic day, so unsuited to scholarly activity. In 1530 he wrote to his friend Thomas Tucke, a monk of Gloucester, "take care to get back to Oxford and leave behind the clausural ceremonies that distract your mind". In a letter of mid-1531 he complained to a correspondent that his letter-writing was curtailed by "the ceremonies of our religion", ceremonies which, as he made plain elsewhere, had to be punctiliously performed if the monks were not to make their usual complaint to the subprior that the Oxford men were undermining monastic discipline. Joseph's attitude, in fact, as his editor remarks, was "not unlike that of a don who regards teaching and administrative duties as regrettable though necessary interruptions in the work of research".

This, however, is not a parallel which should be pushed too far. There is no evidence for any "research" by Joseph, and though in the absence of evidence it is not impossible that his later theological studies led him on to weightier matters, the temper of his mind, his attitudes and interests make this unlikely. As a man of religion Joseph seems to be unconcerned with the major issues of his time. Middle of the road, conformist, conservative, even the Dissolution, so far as we can tell, seems to cause little disturbance in his life, and it is noteworthy that he seems to have made no attempt to join his friends Feckenham and Ethelstan in the Marian restoration of Westminster. In his studies it appears to have been much the same. He displays little interest in philosophy; shows no signs of being attracted to historical, biographical or antiquarian studies, like his older contemporary Kidderminster, and in general seems to have had little intellectual curiosity. "Drop Scotus and unfruitful disputes" he tells one correspondent. "Theology has made you spurn the humbler arts" another. His main aim, in fact, seems to have been to become "a humanist in the manner of Erasmus", to cultivate a correct, elegant latinity in himself, and to propagate it through the medium of the familiar letter in others. His friends are urged to devote a little time each day to writing, and to write to him at least once a week. To those who were reluctant to commit an uncertain style to paper he promised to be a kindly critic, and assured them that they would improve with the exercise. To a protégé at Oxford he wrote advising him to "steal from

See Aveling and Pantin, xv.

His will is dated 28th June 1569. For a full discussion of the chronology of his life, and of his position at Evesham, see Aveling and Pantin, xvi-xvii.

See Aveling and Pantin, xvi.

Chapters, i. p. 64-5, i. 3. Quod eodem per prolixitatem officii poter regular ampliati, quod aedificium generans devotionem extinguit potius quam ascendit studium quod introductus temperibus in nostram religioem strenue deprehendit, propter doctu rectitudinem et spectabilis ministrum, etiam in clausularum numquam reprehenderetur. Ita quod praeceptor virtutissimus, ut quosque suos ordinis tamen intercessione, ut per se auctores et docentes, etiam in his qui sunt in eodem numero, servarit civitates, et sacris ad caelestis honorem oblatas. De studio.

Ibid., No. 54, p. 76.

Ibid., No. 55, p. 33. See also No. 52.

100 Aveling and Pantin, xvi.

101 Ibid., No. 51, p. 67.

102 Ibid., No. 54, p. 76.

103 Ibid., No. 49, p. 146. See Nos. 11, 49, 61 for letters written in the dormitory after Matins, pp. 12-14, 61-64, 86-89.

104 Ibid., No. 49, p. 63. "Perpende nostre religionis ceremonios, quam sunt in limitato adaequato supplicijs, puncta clausuralium vnumuas, cujus omnia subsecuti suis propriae nostris non egent partes, quibus quoniam solitum illud cunctum ad aures subtus eum proprietem omnem quae religiosis nostris vincula persequi".

105 Aveling and Pantin, xii.

106 Ibid., No. 112, p. 166-168.

107 Ibid., No. 157, p. 253-254.

108 Ibid., xviiv.
University Monks

The emergence of the “moine universitaire” has been seen as the most significant development in later medieval monasticism, and the establishment of higher monastic studies by the black monks compared with the earlier achievements of Cluny and Citeaux. It is, however, doubtful whether the monastic involvement in the universities produced any significant or worthwhile results, or, even, whether there was any need for such involvement in a period when “both abbot and monastery had passed into the background of public life.” In the later Middle Ages, with few exceptions, monks were not pre-eminent in the councils of Church or State. As institutions, the monasteries had tended to become more and more assimilated to their social and economic environment; they attracted few able recruits, and, as Huby’s career demonstrates, the essentials of their best men were entirely absorbed in buttressing the crumbling fabric of their order. “Of the spiritual life of the older orders we know next to nothing in this period” and to the pastoral life of the Church they had nothing to contribute. Intellectually the monastic contribution is insignificant: it is possible to point to an Uthred of Boldon (1315/25-1397) or an Adam Easton (c. 1255-1397) in the fourteenth century, but they stand out by their rarity, and once the controversies of the century had died down the monk-scholar “becomes silent and remains unknown.” When Abbot Kidderminster of Winchcombe entitles his “young university,” and declares that “theology may be as fruitfully studied in the cloister as at the university,” he is describing a development which is irrelevant to the course of English intellectual life. That “deplorable infertility” to which the Prior of Norwich referred in refusing to allow Adam Easton to return to Gloucester College in the mid-fourteenth century, can be taken to characterise the whole of higher monastic studies in the later Middle Ages.

If it is difficult to justify the recourse of monks to the university in terms of academic and intellectual achievement, it is equally difficult to do so in terms of the requirements of the monastic life itself. Professor Knowles has said that “from the private monk’s point of view a university education had the drawback that it failed to train him for any kind of clerical work. Unless the university monk remained at Oxford to teach, he could do little with his learning.” He might have added that the presence of scholar-monks in the cloister could, as both Huby’s and Joseph’s letters show, be dangerously divisive. Joseph’s continual attempts to get back to Oxford, the frustration he felt at Evesham, are eloquent testimony to the difficulty of reconciling the academic and monastic lives, and to the unmonastic nature of the scholar. Indeed, when Joseph’s career is considered in detail it may be doubted whether in essentials he was a monk at all.

Whatever may be said about monastic studies in general, however, it cannot be denied that in certain particular respects there was a need for university-trained men in monastic communities. At the local level it was important that good order should be maintained, and a sound, basic theological training given. It was these needs which Stephen of Lexington had in mind when, in 1228, he decreed that Irish monks should be sent to Oxford or Paris, remarking “how can a man be a lover of the cloister or of books if he knows nothing but Irish?” and pressed in c. 1226 for good theological teaching to combat heresy within the Order, and to counter, the threat of inquisition by the Friars Preachers.

In each house, too, there was a need for some men trained in canon law to conduct the
business of their community in secular and ecclesiastical courts, and to serve on the abbot's council. As at fourteenth-century Durham some monks might be sent to Oxford to learn to preach, and potential obedientiaries and abbots might be sent to the university to obtain a better education than they could get locally.

When all is said and done, however, there was nothing in this situation which demanded a general monastic commitment to university studies. Set against actual monastic requirements, the comparison of Stephen of Lexington in forcing a common house of studies on his Order, the decrees of the English black monk Chapters, and the legislation of Benedict XII seem singularly inappropriate, and it is significant that such measures found no place in the legislation of Innocent III. Even where monasteries did require trained men there was seldom any necessity for them to be monks: abbots were advised, monastic administration conducted, by seculars, even by laymen; friars could and did preach in monastic churches; and Benedict XII had specifically allowed for masters in monastic schools to be either seculars or religious. In these circumstances it is not difficult to concur in the Abbot of Villers' protest to Stephen of Lexington, nor to agree with de Rance when he wrote to Mabillon in 1693 "on my side are St Benedict and the whole of antiquity, and what is called study has only been instituted when discipline has been lax". Laxity, however, is not the explanation for the appearance of the "moine universitaire".

In the thirteenth century the decrees of the English black monk Chapters make it plain that the monks were seeking to maintain their position in the Church and in society by emulating the friars, and two and a half centuries later the comparison was still being made by Huby when, in 1496, he drew attention to the deplorable state of the Cistercian College of St Bernard at Oxford.

In seeking to model themselves on the friars by creating educational systems culminating in studia generalia, and by proceeding to university degrees, the monks of the later Middle Ages missed the point of the educational developments within the Western Church. The monuments of these developments might be universities and colleges, their most striking products men dedicated to the life of scholarship and research, but the inspiration and justification for them was entirely practical. Bishop Grandisson put his finger on it when he referred to "persons notably literate and useful for the edification of souls and for the defence of the rights of the Church", and at a more local level William Lovel had the same object in mind when he stipulated that the two chaplains at his chantry at Oxford should be Bachelors of Theology, or at least Masters of Arts, so that they could "preach the word of God in relief of simple curates and edification of Christian souls". For the friars, learning was an aid to the improvement and development of pastoral technique; for monks there was no such connection. "Save for a small number of churches served by the canons and in particular by the Premonstratensians, the religious orders took no part in the cure of souls", and even at the charitable almonry schools it is probable that far more of the pupils became monks than the records suggest.

For the monk-scholar like Robert Joseph, attractive though he is as a person, there seems little justification. His passion for humane and polite letters had little relation to the regular life; the demands of the monastic timetable and the distractions of community life militated against study within the cloister, and he could only pursue his scholarly interests by residence at Oxford. Joseph contributed little to monastic life and required little of it, and in this he may be regarded as typical of the monk-scholar of his time. With him in mind it is impossible to feel any real sense of intellectual loss in the passing of English monasticism, deplorable though it was in other respects, and yet, paradoxically his years at Evesham demonstrate that even at this late date the English monastic order could make a unique contribution to the life of the English Church. Amongst Joseph's correspondents was a group of schoolmasters and country clergy, and with men like Richard Eslond, Edmund Fyld, the master of the grammar school at Evesham, and Robert Dornig, the vicar of Ombersley, he displays an easy familiarity and ready sympathy. That these contacts meant much to his correspondents is clear even from his own letters. Richard Eslond, for example, wrote to thank him for encouraging him to write, and said of Joseph's letters that they pleased him "as willow leaves please goats, as bees love clover, as a bear loves honey". To men like Dornig Joseph's friendship and letters meant contact with centres of learning remote from parochial responsibilities, and, perhaps more important, reassurance about the high nature of their calling. A vicar, he told Dornig, should shine with innocence "since he is called by Christ the salt of the earth, a city set on a hill". This respect for the priestly office is reiterated in his letters. To Feckenham he wrote in 1530 of "the great dignity of the priesthood, never so much vilified and trampled on as now". Two years later he was writing to his Cistercian friend Humphrey Chester about his brother Edward.

[References]
I take good care of Edward. I have good hopes that all will go as we wish. He will be a secular priest not bound by monastic vows. I do not doubt that he will be a mirror to the common people that he lives among. I do not know of a more tranquil life than that of these so-called secular priests, if they live chaste, holy and kindly lives.

In Joseph can be seen an unexpected consequence of monastic education. Such contact with and influence on local schoolmasters and parochial clergy is not, it is true, strictly monastic, but this cultivation of a love of letters, of a high regard for the priestly office, is important whatever the circumstances, and it assumes a particular significance in a parochial clergy is not, it is true, strictly monastic, but this cultivation of connections and influence. Though the extent of monastic influence on,

Joseph's "Letter Book", and the resultant insight into the mind and attitudes of an ordinary scholar-monk, is unique, but Joseph himself may be taken as representative rather than exceptional. In a county like Worcestershire where seven out of the twelve hundreds were in monastic hands, in an England where about thirty-seven per cent of

all rectories were appropriated to the religious on the eve of the Dissolution, Evesham is unlikely to have been wholly exceptional in its local connections and influence. Though the extent of monastic influence on, and involvement with, the English parochial clergy in general can only be a matter of speculation, it can at least be said that, whatever their faults, and perhaps because of them, the English monasteries were in a position to contribute to the life of the English Church at the point where it mattered most. Secular scholars might not reside in the cures to which they were presented; monk-scholars, once away from the university, were localised and could provide intellectual and spiritual stimulus throughout the land. The "Letter Book" of Robert Joseph makes it plain that in at least one instance such influence was exercised, and demonstrates that sound Christian principles underlay the scholar's learning. In a letter composed in early 1532 he wrote "if I find anything that accords with good morals I try to imitate it in my life; and things to the contrary I abhor." It is small wonder that he found it so easy to accommodate himself to the parochial life he had enrolled—"chaste, holy and kindly"—"and to be a mirror to the common people that he lived among".

APPENDICES (see footnotes 4-6)

A. Mansi, XXII, col 999. De magistris scholasticis.

B. Ibid., col 999, cap. eit.

C. Ibid., col 1015. De instructione ordinandorum.

D. Ibid., col 1015. De idoneitate instituendorum in ecclesiis.

E. Ibid., No. 163, pp. liv, 240-241.

F. Ibid., No. 141, pp. 213-4.


The closing years of the 1920s were seminal for English monastic studies. In Germany, Dom F. S. Schmitt was at work on his text studies for the *Omnia Opera Anselmi* which were to find completion forty years later. In Oxford, R. W. Southern was also beginning his work on Anselmiana, which was to issue in various important historical studies culminating in a late collaboration with Dom Schmitt. So it was that these two scholars, unknown to one another, began their work on the same study. By a curious coincidence two other scholars were doing the same thing at the same time: Dr R. N. Hadcock working with the Ordnance Survey, ultimately combined to produce joint books, Dom Schmitt and Professor Southern with their "Memorials of St Anselm" (1970), and Professor Knowles and Dr Hadcock with their "Medieval Religious Houses of England and Wales" (1953), now radically revised and augmented. Those were fair seeds sown.

A further seed sown in 1929 at Downside now blossoms in "The Heads of Religious Houses". When Dom David Knowles began to study as a monastic historian, leaving behind him his classical training, he adopted the practice, for his own interest and information, of noticing in the records any contemporary reference to an abbot or prior during the years between the Conquest and the Fourth Lateran Council of 1215-6, when the friars first came on the scene. The Conquest proved a false division and Fr Knowles found himself, in both his note-taking and in the great book he was beginning to plan, being driven back to the beginning of the Tenth Century Reform Movement at Glastonbury in 940 when Dunstan became abbot—for that has increasingly emerged as the fundamentum for the monastic tradition in England in the ensuing centuries. All the great black monk abbeys were Saxon founded—Abingdon, Bury, the two


In the early 1930s the young monk brought his well filled notebook to Zachary Brooke at Caius (whom he was destined to succeed in 1947 as Cambridge Professor of Medieval History), and found him "courteous and helpful", but with no special interest in the lists. Dr Brooke nevertheless began feeding him with notes concerning abbeys he had come across in his own reading; and so the compiler's list continued to grow. When Zachary Brooke died in October 1946 his son Christopher (now Professor C. N. L. Brooke), also a Cambridge medieval historian, took over the collaboration from his father. In the middle fifties both of the compilers assumed heavy professorial responsibilities (the first having been a lesser professor already since 1947), and their work on "The Heads of Religious Houses" was put to fitful rest. The advent of Vera London of the University of Liverpool in 1962, a mature student older than her supervisor (Professor Brooke), and a scholar of unusual talent for such work, brought new life, proper system and final shape to the plan; and the sifting of those documentary areas still left unexplored was begun. What was initiated as an Anselm project, and was taken on as a Brooke enterprise, came to term as a Brooke-London work—"but the collaboration has been close throughout, and information has been thrown into the pool by all three when it came to hand". In a letter on the subject, Dom David writes: "That is a co-operative effort implying 42 (mine), 29 (Christopher's) and 9 (full time by Vera London) = 80 years' work on and off; and when you see the thirty pages of MSS and printed sources that have been combed I think you will appreciate the time spent".

These two endeavours, both in themselves and in the details that their pages contain, show how profoundly a historian's craft is contributive to a massive single mosaic. Men do select corners of history—movements, institutions or persons—and take possession of them for half a lifetime to become reigning experts; and a good example of this was Dr A. G. Little, who took possession of the English friars, writing *inter alia* their entries in the *Victoria County History* for Lincolnshire and Worcestershire in 1906, Oxfordshire in 1907, Dorset in 1908, Yorkshire in 1913 and Kent in 1926. But the really considerable historians are drawn to wider fields and ultimately to a number of necessary collaborations, often induced by the crossfeed of old wisdom, new expertise and fresh evidence. It is not surprising then to find that these author-compilers are as experienced in team work—pair-wise and triple-wise, a co-operative effort implying 70 years' work on and off; and when you see the thirty pages of MSS and printed sources that have been combed I think you will appreciate the time spent".
enterprises as they are in massive synthetic surveys on their own account. The nexus of the two teams is England’s doyen of the history of the religious Orders, who in the year that he brought out his greatest monument to the monks also brought out his initial catalogue of “The Religious Houses of Medieval England” (1940), a list of monks, regular canons and nuns.

Dom David Knowles’ collaborator in 1953, and now again in the 1971 revision of his 1940 catalogue, has been Richard Neville Hadcock, who is himself no mean collaborator. His teamwork with Dr David Easson (Scotland), Professor William Rees (Wales) and Rev Professor Aubrey Gwynn, S.J. (Ireland) resulted in his map coverage of the British Isles in three sheets—

Map of Monastic Britain: South, including Wales and Isle of Man. Ordnance Survey 1950, 2nd ed. 1953.


It further resulted in Dr Easson compiling “Medieval Religious Houses: Scotland” (1957); and Dr Hadcock and Fr Gwynn together compiling “Medieval Religious Houses: Ireland” (1970). There is a satisfying completeness about their work together, the fruits of admirable perseverance.


The tale of the construction of these two catalogues begins in effect in c. 1200 when the chronicler Gervase of Canterbury (it seems it was him, or one of his brethren) compiled his lists of professedly all the conventual establishments in the country. He was eventually taken up by other chroniclers and compilers, all of whom made a poor job of it; until on the eve of the Reformation the king’s antiquary, John Leland, began his own round of visitations to ascertain and record the truth before the guttering wicks were quenched. He was neither accurate nor complete by modern standards, but with the Valor Ecclesiasticus (the king’s receivers’ reports) as a check, it was a valuable beginning. Stow and Burton and Speed, then Dodsworth and Dugdale with their Monasticon Anglicanum (1655, 1661, 1673), and then bishop Tanner with his Notitia Monasticon (1695), all added to the edifice. Thereafter a few regional studies—one of which we should perhaps remark on, Burton’s Monasticon Eboracense (1758)—and a revision of the Monasticon during 1817-30 all that heralded our new age of specialist studies. The scholars who undertook them were regional historians, clerics with a flair for antiquities, gentlemen of leisureed student persuasion. They were to be replaced in the late nineteenth century by the more exhaustive professionals. Nevertheless, with the exception of Janauschek’s work on the Cistercians, no comprehensive synthesis was attempted. In this century the main stimulus has come from the Victoria County History enterprise. Of the forty counties to be covered, volumes which include sections on the religious houses have appeared for thirty-three of them, and these have replaced the articles, though not the documents, of the Monasticon. Abbot F. A. (later Cardinal) Gasquet prepared a list of English houses in 1904, and though it was neither accurate nor complete and though it was drawn almost entirely from Dugdale’s Monasticon, it stood till 1940 when the beginnings of the work under review appeared.

We may best perceive the growth of the project over the years by the table that follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Catalogues of houses of monks, canons, friars, aliens and nuns.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1940</td>
<td>Knowles</td>
</tr>
<tr>
<td>1953</td>
<td>Knowles &amp; Hadcock</td>
</tr>
<tr>
<td>1971</td>
<td>Knowles &amp; Hadcock</td>
</tr>
<tr>
<td>1972</td>
<td>Knowles</td>
</tr>
</tbody>
</table>

Knowles Catalogue of houses of monks, 943-1539 5 maps

Knowles Catalogue of houses of all 943-1539 6 maps & Hadcock above, plus the military orders, colleges, hospitals.

Knowles Catalogue of houses of all 940-1540 6 maps & Hadcock above (those of the Carmelites and Austin friars being radically revised in the light of recent research), plus religious houses existing at periods before 1966. Throughout the names of the founders have been added, where ascertainable.

Knowles Catalogues of heads of houses 1066-1216 no maps & Brooke of the monks, canons and London nuns.

Clear as it is how much went into MRH (ii) and how it may be useful, HRH does not so easily yield its inward quality. In the first place it is extraordinarily exhaustive (and in that, a gift to us all): 8 pages of “manuscripts referred to” are listed, and 29 pages of “printed books and articles cited.” This is not the end of it, for one of the editors systematically combed every accessible cartulary listed in the catalogue of Dr Godfrey Davis of the British Museum, “Medieval Cartularies of Great Britain” (1938); and


John Leland (1500-52), chaplain and librarian to Henry VIII, asked that the books from the monastic libraries after the Dissolution should be preserved in the king’s library, to bring “great profit to students and honour to this nation.” It was not so: they were for the most part scattered.

L. Janauschek, O.C.R., “Originum Cisterciensium . . . Tomus Iii.” (1877), a list of white monk houses and dates of foundation, taking account of all printed material available.

where no name was discovered, a cartulary was not listed and no trace of the labour appears—so more manuscripts were searched than have given cause for listing. Likewise the writings of previous scholars have been combed, though of course the assertions of secondary literature have properly been traced as often as possible to root in primary sources. Of all those pioneers that these masters have synthesised, perhaps the one who should be singled out to speak for the rest is Sir Charles Clay, whose unremitting work on the Yorkshire houses since 1940 in the Yorkshire Archaeological Journal and elsewhere was redoubled by his providing draft lists of almost all the other houses he had not already dealt with in print, and by his checking his own former work. In the second place HRH will stand now as a permanent tool for dating all sorts of other people in the period 940-1216, acting as a cross-check, for instance, upon monks involved with other houses or in the Norman and French houses connected with Britain.

Each volume contains the revisions and corrections that the scholarship of the intervening years has made necessary, as greater exactitude is achieved by study and further discovery. "Every year sees the publication of new matter which may give precision to the history of this house or the other", writes Professor Knowles; "these lists are, therefore, capable of improvement to an indefinite degree. Already the previous edition has elicited from scholars and others interested in the matter a very large number of corrections and additions. It is hoped that this book in its turn, which offers a still wider target for criticism, will attract many suggestions and contributions of value." So it is that the work begun in 1929 has flowered in the early 1970s.

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The essential data of the whole great panorama of medieval monasticism in the British Isles is here in the 800 pages of two books. It began on the Celtic fringes of Cornwall, Wales, Ireland and Scotland; and if we were to select a single monastery to bear the burden of that early history, it would be Glastonbury in the west country. Legend gives it its beginning in 63 as founded by Joseph of Arimathea, legend further bringing to it the names of King Lucius, St Patrick, St Benignus and the king of the Arthurian romance.11 It is said to have been visited by St David and St Dyfrig in the sixth century, men prominent among the monastic and school founders of the west country. When St Augustine brought his Roman monks to Canterbury in 597, the Welsh and Cornish bishops remained aloof, and Glastonbury declined from lack of contact with the new Roman monasticism. Sunk to the level of "clash" for canons, it was refounded by King Ine of Wessex in c. 705. It came to full prominence in 940 when St Dunstan became abbot there, introducing the Regula Benedicti, making it the cornerstone of his reform movement under the patronage of the

11 Cf. William of Malmesbury, De Antiquitate Glastonicensis Ecclesiae (c. 1135).
Munkwearmouth (674), Muchelney (693), Much Wenlock (680), Pershore (689), Peterborough (655), Repton, Ripon, Rochester (604), Sherborne (672), South Malling (686), Thorney (675), Whitby (657), Winchester (648) and Worcester (680) all began long and varied traditions in the seventh century, which, though broken by Danes and others, had the resilience to revive and reach the Tudor period in flourishing form. Perhaps of these the most interesting and not least representative was Ely in East Anglia, whose ground was first hallowed by the presence of nuns, and whose span of history reaches thirteen centuries this year.

Anna, King of the East Angles (d. 654) had four daughters, one of whom became bonus ness abbess of Ely as a queen, another of whom followed her as a queen too, another becoming a nun in the monastery, and the fourth becoming abbess of Faremoutier in Gaul. Queen Etheldreda became Bede's "virgin mother of many virgins vowed to God," who thereafter continued on the Isle of Ely till the Danes obliterated their house in 870. Refounded exactly a century later by Bishop Ethelwold of Winchester as a monastery for monks, it came to attract men like Archbishop Wulfstan of York, and Edward the Confessor who was educated in its cloisters. It was involved in Hereward the Wake's rebellion of 1071 and was made to pay dearly by the Normans, who took over the abbacy and began building a large church there. The central figure was Simon, brother of Bishop Wakelin of Winchester, who came from being prior of Winchester to rule the lesser vacant abbey in 1082. Of the monastic cathedral chapters established by the Normans—Durham, Norwich, Bath, Coventry and Rochester—Ely after 1108 was far the most successful. The most remarkable of its early priors was Richard, brother of William de Longchamp (Bishop of Ely and Chancellor of England), who in 1197 was removed to be abbot of the great St Mary's Abbey, York, till he died in 1237. Of its later priors, three became bishops of Ely and Salmon became both Bishop of Norwich and Chancellor of England. Ely grew famous for its church, after Peterborough the best of the Norman style with its smooth Romanesque-Gothic transitional design. When the cathedral tower eventually collapsed, as was the wont of Norman towers, in 1223, a monk trained as a goldsmith replaced it with the present exquisite octagonal structure of breathtaking lightness, unique in Gothic architecture, rib vaulted and supporting a wooden lantern; at the same time replacing the destroyed west bays of the choir with others of the richest decorated style. Meanwhile another monk built the free standing Lady chapel, more advanced in grace and design than any late Gothic at home or abroad.

Ely, fourth in wealth, may serve also to represent the ten cathedral priories which were a characteristic of English but not continental monasticism. Of these priories, the richest, with annual incomes of around £3,000, were Canterbury, Durham and Winchester. The next well endowed was Ely with an annual income of £2,000, which was matched by those of three secular cathedrals, Lincoln, York and Wells (which came to incorporate monastic Bath). Eleven Benedictine churches became secular cathedrals after the Dissolution: Canterbury, Chester, Durham, Ely, Gloucester, Norwich, Peterborough, Rochester, Westminster (till 1550), Winchester and Worcester. And likewise three Augustinian churches: Bristol, Carlisle, Osney/Oxford. The cathedral priors, be it noted, were less secure in their office than the abbots, whose rule in the twelfth century averaged a dozen years each—bishops at the same time averaging half as long again. Priories were more liable to revolt or to episcopal acts of power, so that resignations and depositions were less rare. And moreover, priors were ready to hand when abbey was in search of a superior—Winchester in particular losing several priors this way. It was because the solemn abbatial blessing came to give an abbot a status hardly less than that of a bishop, quite wrongly.

The Fourth Century Monastic Reform of St Dunstan, Ethelwold and Oswald looked in considerable measure to Abingdon and Ramsey for its propagation; but none can deny that Winchester in the south was at the heart of that auspicious revival of English monasticism. The Old Minster there dated back to 643, becoming a separate see in 662 when Wini became its first bishop. The monastery seems to have withstood the depredations of the Danes during 860-79 and in 964 welcomed the reforms of Ethelwold, who brought in new monks from Abingdon, at the same time reforming the New Minster (901) as a Benedictine house. The Old remained the cathedral priory, while in 1101 the New Minster community moved out to Hyde Abbey. Both flourished till the Dissolution, the cathedral priory being the third richest in the country with an income of £2,873. Winchester was, over the centuries, much more than the home of two black monk monasteries. It was the home of an abbey of nuns—Nunnaminster, founded by Alfred and his queen in 900, his last year alive: indeed his granddaughter died there as abbess. Ethelwold reformed it in 963 and it survived well till the riots of 1141 when it was burned down. Supported
by attached secular canons, it continued in some financial difficulties till after the Dissolution, when Elizabeth Shelley, the last abbess persisted with her vowed life within the dismantled enclosure till she died in 1547. The friars came in 1234, Dominicans followed by Franciscans, and later Carmelites (1238) and Austin friars (1300). Among the larger hospitals of England the Knights Hospitallers' St Cross, founded by Bishop Henry of Blois in the 1130s for about 200 poor men to be given free meals and a dozen full lodging, survived to the end, as did St John's hospital and St Mary's. The Eastern or Spital or Sisters' hospital, outside the cathedral priory enclosure, was accommodated to take Commons of Winchester, secular colleges, St Elizabeth's (1301-1536) with about twenty clerks, Holy Trinity (1317-1536), and the famous St Mary's College, ten fellows and 70 scholars, strong, founded by Bishop William of Wykeham to give preparatory education to those destined for New College, Oxford, where by 1576 he was maintaining some 60 scholars.

Winchester was one of many religious foundations. There were others of comparable merit, and it is significant to see where they were. One would expect them to be in capital cities, and indeed London had some 2522 and York 16; in the academic centres, and indeed Oxford had 19 and Cambridge 16; in the port cities, and indeed Bristol had 18 and Newcastle 13; and in the cathedral and large monastic towns, and indeed Carlisle had 8, Canterbury 16, Chester 11, Coventry 10, Gloucester 14, Hereford 15 and Worcester 11. In Canterbury, which does not fit into these categories, had 16. Of all these centres of English religious life, surely the most representatively typical must have been York in the north.

York, a cathedral city, could boast one of the greatest of the black monk abbey's within its embattlements, one of the foremost half dozen in the realm. For if we accept as a criterion the numbers and wealth of the houses at the Dissolution, only Canterbury and Gloucester were decidedly superior to St Mary's, York.23 It was an abbey not created by the Normans but rooted in the Saxon past, in that rich monastic seed bed, the Vale of Evesham; and it was a direct flowering of that late Saxon return to the north which produced also Whitby and the Durham tradition that proved so fertile.24 It gathered dependencies in Cumberland, Lincolnshire and Suffolk, some of which later provided St Mary's with their abbots.25 The abbey in turn provided the English episcopal bench with Thomas Spofforth, who was Henry V's ambassador to the Council of Constance (where during 1414-18 there were a hundred abbots present) and was from 1422 to 1448 Bishop of Hereford; William Wells, who attended the Council of Basel, becoming Bishop of Rochester from 1457 to 1444; and William Senhouse, who successively became Bishop of Carlisle and of Durham (1495-1527-1538). From this abbey the twelve founder monks of Skeldale, Foundations Abbey, went out in 1132—inspired by the first monks of Ripon—passing through their streets out to the Rye valley—to become the second Cistercian house in the north, a house whose third abbot became Archbishop of York. The walled city too could boast an alien priory in Holy Trinity,26 founded from the celebrated St Martin's, Marmoutier (the major monasterium of France) which had colonised the Conqueror's own monastery, Battle. When the alien priories were abolished at the beginning of the fifteenth century Holy Trinity shook free of its dependence and remained to the end, taking Tickford in Buckinghamshire as its dependency. When Archbishop Thomas Wolsey of York began a limited dissolution of small houses for his own purposes, one of those suppressed in 1528 was the St Mary's cell in Suffolk, a sign of more to come. In York there was a cell at Fishergate belonging to the Whithby community. There were also the nuns of Clementhorpe from 1190 to 1536, founded by the saintly Archbishop Thurstan (who died a Cistercian), to which were attached the Gilbertine canons of St Andrew's priory, Fishergate. All of this composed a considerable monastic presence both in numbers and in kind.

However, York was more widely represented still. When the friars came to England, the Dominicans in 1221 and the Franciscans in 1224, they divided up into four administrative Visitations/Custodies—London, York, Oxford, Cambridge. The Preachers had their house at York from 1227 to 1538, their last prior, John Pickering, being executed for his part in the Pilgrimage of Grace. The Friars Minor had their house under the lea of the Castle for the same length of time, the king and court sometimes using it as their base during the Scottish wars, Parliament meeting there. The Carmelitte friars also had a house in York, from 1253 to 1358, as did the Friars of the Sack (c. 1260-1300) and the Austin friars (1272-1538), whose four Limits or provincial districts were Oxford, Cambridge, Lincoln and York. So the friars, too, were widely represented at York. And the hospitals likewise: there were more than twenty hospitals in the city, some sponsored by the gilds, ministering to the poor, to travellers and to the sick (including invalids and lepers of both sexes). Of these hospitals we should single out one, St Peter's (c. 936-1135), re-established as St Leonard's28 (1135-1540), a mixed community under the Augustinian rule founded by King Athelstan and rejuvenated by Stephen of Blois. It became

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22 In Westminster 7, Southwark 5, Bermondsey, Kilburn and Stratford-at-Bow 2 each, and in the remaining village areas (Hackney, Hammersmith, Highgate, Holborn, etc.) one each.
23 Canterbury Cathedral = 58 monks, £2,349 annual income; Gloucester = 59 monks, £3,311; St Mary's, York = 51 monks, £1,650.
26 It is hoped that Derek Baker, whose Oxford B.Litt. thesis was on the subject (examined by Professor Knowles), will give an account of that epic foundation in the pages of Ch. “The Noble City of York”, 619-23, esp. n. 18.
perhaps England's greatest hospital with a staff of chaplains, choristers and sisters administering to over 200 poor sick, poor, prisoners and children. Its masters became bishops, and sometimes bishops became its masters. With all this in mind, it may be claimed for York that the aggregate of its religious houses was more representative of the religious Orders in existence in the Middle Ages than those of any other city. Only the canons remained insufficiently represented, there being no Augustinians or Premonstratensians in the environs, though the Gilbertine canons did have a presence there. Secular colleges were securely represented by the Minster school, Vicar's College (forbear of St Peter's Grammar School), St William's College (still in use), St Sepulchre and St Anthony's gild house. Such as the Carthusians and Grandmontines would never find their way to a populous area, though not too far from York were Mount Grace and Grosmont. York, then, might stand for all.

In "Medieval Religious Houses", Professor Knowles suggests that "every student of medieval history will have sought at one time or another an answer to the question: what was the total number of religious houses and of the religious themselves?" He and Dr Hadcock can answer the first with some accuracy, and do so in their Appendix II (p. 488-95): Tables showing the increase and decrease in the various Orders, and I have used these tables to construct the four graphs herewith, which show more strikingly than columns of figures the fluctuating relationships of the Orders down the late medieval years. They also show with some accuracy the effect of major events on the monasteries and houses; and where they do not, the estimated number of religious (in the same Tables) or the lists of superiors in HRH give some further evidence.

English monasticism's first flowering in the time of Bede was cut back to root by the depredations of the Danes and Norsemen. Lindisfarne in the Northumbrian north, for instance, founded ... the Dunstan-Ethelwold reform movement; and the data underpinning these two springs is set out in MRH (ii), Appendix I.

The Conquest brought new reforms, new buildings, new abbots from the Norman monasteries across the water. Glastonbury, for example, finds itself ruled not by Aelfstan, Brithwig or Ethelward, but by monks from Caen and Sées; and Ely by monks from Jumièges and Bec, Winchester by

29 M.R.H. (ii), 449-6.
30 It is worth noting that the initial appearance of the Regula Benedicti north of the Alps—by what evidence has survived to us—was at Ripon twenty-five miles from "Early English Manuscripts in Facsimile XV. The Rule of St Benedict" (1968).
31 Those tables differ considerably from their equivalent in M.R.H. (i) after the amendments of scholars. Professor J. C. Russell published his calculations in Traditio (1946), 177-212.
**Table 1: Abbeys and Priories of the Benedictine Monks**

| A. Abbeys and Cathedral Priories (10 Benedictine) |
| B. Ex-Abbeys and Large Priories |
| C. Other Benedictine Houses |
| D. Other Benedictine Houses |

**Table 2: Houses of the Augustinian and other Canons**

| A. Augustinian Abbeys and Priories |
| B. Premonstratensian Abbeys (with Dependencies and Alien Houses) |
| C. Gilbertine and Bridgettine Double/Single Houses |
| D. Augustinian Alien Priories |
| E. Conventual O.S.A. Hospitals (with Orders of Acon, Bethlehem, S. Lazarus) |
| F. Bonhommes, Trinitarians, Crotched Friars (aggregated) |
Table III: Houses of Mendicant Friars and Military Orders

A. Franciscans (Order of Friars Minor).
B. Dominicans (Order of Preachers).
C. Carmelites (White Friars).
D. Austin Friars (Order of Hermit Friars of St Augustine).
E. Knights Templars (suppressed after 1308).
F. Knights Hospitallers.

Table IV: Houses of Nuns and Canoresses

A. Benedictines and Order of Fontevrault.
B. Nuns of the Cluniac Order.
C. Augustinian, Premonstratensian and St John Canoresses.
D. Gilbertine Double Houses.
E. Dominican, Franciscan, Bridgettine Nuns.
Gléniate connexion. Henry I laid the foundation stone in 1121 for a monastery intended to hold a hundred monks. Hugh of Amiens, a monk of Cluny, prior of Limoges and then of Lewes (1115-1120-1123) was the founder abbot, until after seven years he was promoted to the Archbishops of Rouen (1130-64), being succeeded as abbot by another prior of Lewes. He was, then, a prelate of one kind or another for close on half a century. Only slightly less remarkable for prelatial longevity was the fourth abbot, Master Reginald, who had been prior on succeeding to the abbacy in 1154; he resigned in 1158 and became abbot of Walden abbey in Essex from 1165 till his death in 1204, half a century after he had been first blessed as an abbot. The sixth abbot, William the Templar (1165-72) went on to be Archbishop of Bordeaux for fourteen years; and the eighth, Hugh, coming from being prior of Lewes in 1186, went on to be grand abbot of Cluny for eight years in 1199, dying after a twenty year span of abbatial rule. So then, long years of rule and wide promotion.

The reign of Henry III belonged, so to say, to the friars. But that is not to say that the black monks, white monks or Augustinians, all of them more than 2000 strong, fell far behind; for indeed in the early fourteenth century they composed an aggregate of 9,350 monks and canons, whereas the friars were never so much as 5,500. For all that, the thirteenth was the friars' century. By 1260 the Dominicans had established 35 houses, and the Franciscans over 50, these holding almost 1,000 friars. By the time of the Black Death each had established over 50 houses. Their ranks included Haymo of Faversham, Adam Marsh, William of Occam, Roger Bacon, John Pecham, Robert Kilwardby and Duns Scotus, no mean roll call.

The fourteenth century saw the demise of the Knights Templar (suppressed by political jealousy), the rise of the secular colleges and the disaster of the 1348-9 Plague, the Great Pestilence, which by death swept away sometimes over half of whole communities. Many of them never fully recovered their vitality and were left limping through to the Dissolution. The whole national population had suffered, and with them the reservoir of future vocations. The figures given are very telling: the drop at the year 1350 among the black monk greater abbeys was from 2,600 to 1,000 monks, among the smaller houses from 500 to 245, among the Gléniate houses from 445 to 245, among the white monks from 2,000 to 890, among the Augustinians and their hospitals from 2,850 to 1,375, among the Dominicans 1,740 to 600, among the Franciscans 1,700 to 740, among the nuns 2,350 to 980, among the canons 980 to 500—an aggregate whole (when others also have been taken into account) of 18,000 dropping to 8,240. It was a bitter moment.

All the Orders suffered a retraction after 1350: it was partly a reflection of England's economic exhaustion after the long French wars. There were not 20 new foundations among all the religious Orders. The conversi or lay brothers of the Cistercians, Premonstratensians and Gilbertines dwindled and vanished as the monks, following the lead of some Cistercian houses from their outset, took to employing field labour—the beginnings of monastic capitalism. As farm wages rose, inhibiting lay brother vocations, the white monks came to find it more profitable to lease their lands than work them. The alien priories, so many of them French, came under displeasure, being seized or forced to 'denisation' (nationalisation) by the Act of 1414. The cells and the very small priories in the 1520s were closed to provide for new secular colleges. Nevertheless when Henry VIII came to cast his eye upon the monasteries, almost all of the 900 of them scattered down the length of England had continued to the end to harbour a living community, however attenuated in number. By some curious law the Orders in fact recovered their numbers in face of their decline in impetus, increasing during the years 1360-1422, attaining a new peak in the mid-fifteenth century, never so great as the maximum achieved around 1300, but certainly up to 75 per cent of it. Their recuperative power was astonishing in face of the challenges from other Orders and from the economic exigencies of the long years. We should remember that a celibate family needs to be added to always from outside its ranks, drawing from those who so approve of it that they will send their sons to a total commitment. The revival, then, says much for the health of the spirituality of the religious of England before the Tudor time. In the years 1534-49 all houses show a marked drop, and that because of the pressures pressing the Dissolution; for instance, the decree that all religious under the age of 24 or professed before they were 20 should be dismissed the cloister.

Below is a rounded abstract which gives some substance to these generalisations:

<table>
<thead>
<tr>
<th>Bi. monk</th>
<th>White monks</th>
<th>Canons</th>
<th>Mendicant Nuns</th>
<th>Friars</th>
<th>Canoneses</th>
</tr>
</thead>
<tbody>
<tr>
<td>c. 1066:</td>
<td>850</td>
<td>2,000</td>
<td>3,500</td>
<td>3,000</td>
<td></td>
</tr>
<tr>
<td>before 1216:</td>
<td>4,000</td>
<td>3,200</td>
<td>3,900</td>
<td>3,300</td>
<td></td>
</tr>
<tr>
<td>before 1348:</td>
<td>4,500</td>
<td>3,800</td>
<td>3,900</td>
<td>3,300</td>
<td></td>
</tr>
<tr>
<td>after 1350:</td>
<td>1,800</td>
<td>980</td>
<td>1,800</td>
<td>1,300</td>
<td></td>
</tr>
<tr>
<td>1422:</td>
<td>2,500</td>
<td>1,200</td>
<td>3,000</td>
<td>2,300</td>
<td></td>
</tr>
<tr>
<td>1534:</td>
<td>2,300</td>
<td>1,200</td>
<td>2,800</td>
<td>1,850</td>
<td></td>
</tr>
</tbody>
</table>

33 These aggregates are remarkable by modern standards. In England before the Black Death the total number of monks, black and white, was 10,950. By 1300 they had considerably decreased because of new social and economic mores. After the Plague in the mid-fourteenth century they became virtually extinct. H.R.H. (ii), 47n.

34 Lay brothers were numerous in the twelfth century, reaching their zenith in the mid-thirteenth. By 1300 they had considerably decreased because of new social and economic mores. After the Plague in the mid-fourteenth century they became virtually extinct. H.R.H. (ii), 47n.

35 Table H, M.R.H. (ii), 492, contains a misprint. For 1,596 read 2,596. H.R.H. Index contains mistakes; for instance, the four entries under York should read 113, 295-6, 294, 84 (not as printed).
The estimates for nuns do not include the 400 Gilbertine lay sisters, reduced to 100 by the Plague. The Knights Templar had about 135 members, the Knights Hospitaller about 200 plus 70 secular chaplains. It is hard to give any exact account of the members of the hospitals, there being about a thousand of many differing kinds during the period.

These are a magnificent pair of volumes, fit to put beside the four on the monastic and religious Orders, and assuredly indispensable (even at £19 the pair) to the serious student of the subject. They are the records of the fibres of a massive movement covering almost a millennium of detailed religious history (better documented than any other in the world for the time) profoundly affecting the whole way of life of the British people. These catalogues encapsulate that history.

We may fittingly end with some words drafted by Dom David Knowles to be a conclusion of his fourfold work, but never in the event used for it. They come at the end of a survey of the monastic buildings of England, and suggest that, for all the stolid rhythm of their life, few monks will live free of the masons' scaffold or be deprived of "watching the sailing clouds through gaps in the unfinished vaulting". While numbers fluctuated, buildings continued to be erected ceaselessly through the centuries, "tending ever towards a greater complexity of detail and a more advanced degree of material convenience and comfort".

"One who has spent hours and days among the records and the ruins of monastic houses, great and small, is aware at last of a sense of direct contact with the material life of the past. The rounded stairs and thresholds, the cracked hearths, the stone worn smooth by hand or bell-ropes, the socket of the towel's holdfast by the frater door, the maze of passages, the personal names given by a succession of Inhabitants to this or that part of the buildings—Traill at Bury, Le Spendiment at Durham, The Gallery at Ely, Bell Harry at Canterbury—all these recall a life that continued for five centuries or more, and which must have seemed to those who lived it as enduring and changeless as the natural life of the woods and fields. How many generations of monks or canons gazed upon the Tor at Glastonbury, or the hurrying Wharf at Bolton, or the unharvested waves at Whitley. How many, in the cool morning of life, when the beauty of the external world strikes so suddenly and deeply into the mind as a revelation and an anguish, must have paused in the cloister to regard the silence and glory of the December stars."

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**BARE RUINED CHOIRS REMADE**

by

Stuart Harrison

Yorkshire is full of fruitful ruins, there to be revivified by the draftsman’s craft. In the City, where the stone was plundered for another generation’s edifices, there is not much left and so plenty of room for interpretative ingenuity. In the smaller towns there is more, for the aura of respect for the living stones of dead tradition remained. In the valleys, unless the farmers have visited for wall making, there is still more. The author is a young draftsman born on recreating the living past. His illustrations of St Mary’s Abbey were drawn for "The Noble City of York", just published, and we thank the publisher for the use of his blocks.

My first visits to the ruined abbeys of Yorkshire kindled an interest in the subject which has grown with the passage of time. Then, as a child, I hadn’t the capability of visualising the structures when complete and it was not until I came to study architecture at school that I was able to clothe the buildings and see them complete for myself. Kirkstall Abbey was my first real attempt at reconstruction when I made a study and built a small model. This I followed with a larger scale model of Rievaulx which involved the reconstruction on paper of various parts of the Abbey. I was also made aware of the drawings made by A. E. Henderson’s 1930’s illustrations and by Alan Sorrel’s in more recent years. At first I accepted what was depicted without question, but very soon I realised that in many cases there may be several ways of reconstructing a feature of a building.

The actual drawing itself takes much less time than the research which precedes it. Every source of information about the subject under study must be checked; this is usually contained in the many monographs published by the County Archaeological Societies, the guide books of the Department of the Environment and the standard reference works on the subject generally. Engravings and paintings can sometimes prove useful in that they may show parts of a building which has since collapsed and disappeared. They must be viewed with suspicion, as the incidence of artistic licence is high. I also make a photographic record and obtain as many guide books as possible as they usually contain good photographs and an aerial view. Buildings of a similar date and style must be studied as well to enable comparisons to be made and the most likely reconstruction drawn.

The main subject of my studies have been the abbeys of Yorkshire, and here I offer three sets of drawings.

**St Mary’s Abbey, York**

My first drawing (plate I) shows the Abbey from the south-west with the great church to the north of the cloister and the other which are set the main
buildings of the monastery. This is the traditional Benedictine plan with the chapter house on the east cloister walk extending south from the south transept with the dormitory on the upper floor of the range. The vestibule of the chapter house was found to be in situ when the excavation took place and it can be seen in the Yorkshire Museum built over the site. On the south cloister walk which runs almost parallel to the church is the refectory and calefactory, whose great fireplace can also be seen in the Yorkshire Museum basement. Of the western range little is known and its purpose obscure; in a Cistercian House it would have formed the quarters of the lay brothers but the Benedictines at York did not enlist lay brothers so the building probably served as storage and gave entry to the cloister. Adjoining the refectory is the kitchen block and running south-west from the end of the dormitory range is a large series of buildings whose purpose is unknown but it is possible they formed the infirmary.

The buildings round the cloister were discovered when the Yorkshire Philosophical Society acquired the Abbey precinct in the 1820's and commenced to clear the site in order to build a museum. They immediately unearthed many hundreds of carved stones, fragments which had been of no use as building material upon the destruction of the church and had apparently been cast aside or used as rubble foundation fill for the walls of the Royal palace, which was constructed after the Dissolution, for Henry VIII. Many of the finest of these stones are to be found in the Yorkshire Museum and the rest are used in the rockeries of the Abbey gardens. At the time of their discovery nobody knew how to conduct an archaeological investigation of the type we would see today, so the data which the investigators recorded is not informative as to the dates and usage of the buildings. A plan was produced and several engravings of the "dig" in progress by Wellbeloved. Not all the precinct was investigated and many buildings must remain to be excavated and recorded to complete the Abbey plan. The plan of the original Norman church was discovered under the present church built in the 1270's.

This first church was started in the late 1080's when the monks, who had not been established at York for long, obtained the patronage of the King, William Rufus. The Abbey prospered and its possessions and wealth grew immensely, the great Abbey church and most of the buildings of the monastery must have been built in the late years of the eleventh and the start of the twelfth centuries. In the late twelfth century the vestible of the chapter house appears to have been built in a most elaborate style of the transitional period of architecture. The great church was reconstructed from 1270 under the abbacy of Simon de Warwick, the Norman building having become decayed and in an unsafe condition. The whole building was rebuilt in the most sumptuous manner; it took only seven years before

1 In 1828.
2 Rev C. Wellbeloved, in Vetusta Monumenta.
3 Dated plan by E. Riddall-Tate in the Archaeological Journal, 1934.
4 Ed. A. Stacpoole et al., "The Noble City of York" (1972), 618.
the choir was complete enough for a start to be made on the tower and a
total of 22 years to complete the whole building. The expense incurred
must have been enormous. The architect designed a church 350 feet long
on the style of the Angel choir of Lincoln with a choir longer than the
navy, stone vaulted throughout.5

The second drawing (plate II) shows the west front of the Abbey
based on the surviving structure together with comparisons made with
contemporary buildings, the east ends of Ripon, Lincoln, Guisborough,
Selby and the west front of Howden Minster. All these great churches
were in the process of building at the same time as St Mary’s. In the
window I have followed the design of Ripon more than that of the others.

The third reconstruction (plate III) shows the north side of the church
and the north aisle doorway. Much of the aisle wall is still standing and
forms the main part of the existing remains. I have reconstructed the
buttressing in part and the pinnacles atop them, the clerestory windows
being based upon the aisle windows still existing and the large transept
windows on the jamb, sill and part of the head of one which partially
survives. The tower and the spire which I show are conjectural but that
they existed is without question for it is recorded that the spire was struck
by lightning and collapsed.” It is not known if repairs were ever fully
completed, but it is reasonable to assume they were.

FOUNTAINS ABBEY

Founded 1132 by a group of dissatisfied monks from St Mary’s at York
the new abbey was accepted as a daughter house of Clairvaux and a
monk of that abbey came to supervise the erection of the buildings to the
Cistercian pattern and to instruct the monks in the ways of Cistercian rule.
Work on the church must have been under way by 1135, it was built in
the Burgundian style with local adaptations and was nearly complete by
1147 when a group of followers of William Fitzherbert, whose election to
the see of York had been contested by the Abbots of Fountains, Henry
Murdac, descended upon the abbey and fired the buildings. Much damage
must have been done to the structure of the claustral buildings for the
cellarium and the dormitory of the choir monks were extensively modified,
in the latter the core of the damaged building was retained and extended
with the insertion of new floors and windows. The cellarium was widened
by the demolition and rebuilding of its western wall and its subsequent
extension to the river on the south. In these early years the refectory was
built in the usual way parallel to the south wall of the cloister but so
little remains of it today that it is impossible to determine any feature of
the building. The church was speedily repaired and completed, built in
a very simple style it was one of the first churches to employ the pointed
arch in this country.7 Much of this church survives today in a very

The remains of the choir have recently been cleared and conserved.
8
2. In 1277, and still under reconstruction in 1410. Angelo Raine, “Medieval York: a
topographical survey based on original sources” (1955), 267-8.
7 Rezaux proceeded Fountains in the introduction of the pointed arch, in 1140-45.

complete state consisting of the nave and transepts. The short aisleless
presbytery of the first building was demolished in the early thirteenth
century and the church extended by a large presbytery of five aisled bays
and the great eastern transept known as the chapel of the nine altars.
This was not the only rebuilding or extensions the abbey undertook, from
its foundation to the end of its life some part of the building appears to
have been under reconstruction. The extent of the monastery was huge,
its western range now stands virtually complete, lacking only its roof, the
cellarium on its ground floor is renowned for its vaulted roof of 22
double bays. Turning westward from the south end of the western range
is the refectory and the lay brothers’ infirmary built over the river on a
series of tunnels, only the north wall of the infirmary is in good condition.
The original refectory aligned on the east-west axis of the south cloister
walk was completely rebuilt at the end of the twelfth century, the new
building being realigned on a north-south axis with the kitchen on the
west and the calefactory on the east. On the east of the eastern range,
occupied by the choir monks, extended their refectory building and
attached to this the abbots’ lodging.8 One of the most remarkable buildings
at Fountains was the great infirmary hall which stood over the river on
five long tunnels: today little remains save the tunnels of what was one of
the largest medieval halls in England. Built in the Early English style
it was 180 feet in length by nearly 80 wide and had an aisle running
round the whole building. On the east side was the kitchen and chapel
which served the infirmary.

My first drawing (plate IV) shows the whole of the main Abbey
buildings from the north-west, particularly prominent is the huge tower
built in the early sixteenth century at the instigation of Abbot Marmaduke
Huby after whom the tower is now named. The outer court of the
monastery looks vastly different from its appearance today: the large west
wall of the western range is partially hidden by the clutter of pentise roofs
against it and the large walls of the cellarer’s yards stand where today
there is an open expanse of grass. The form of these walls is known from
an engraving made when they and the tracery of the great west window
of the church were still complete8 and their plan is also known from
cavation.10

The small gabled roofs against the west range are indicated by the
lines they have left against the wall and the number of arches in the
Galilee porch are calculated from the few which survive. The cloister
arcades are copied from those of the Galilee. In the roof of the eastern
range were a series of lofts, the floor levels of which can be determined by
studying the entrances to them from the south transept, this was how I
deduced that there was only one row of dormer windows in the roof to light the loft. The guest houses in bottom right corner of the drawing are in a very good state of preservation. The height of the various pentice buildings and the garderobes are deduced from the corbel brackets which supported them and the stringcourses to which they abutted. Throughout the buildings there are the remains of many of these pentice roof corbels and the incised lines where the lead flashing attached.

My second drawing shows the exterior of the great refectory depicted shortly after its completion in the early thirteenth century. This is one of the most well preserved buildings and in another drawing to be used in a later issue I have restored the arcade which divided the room into two aisles, the pulpit, wall decoration and the tables. Only one of the column bases still survives and the responds of the arcade, of the pulpit there is the corbel which supported it and sufficient of the mouldings to project the superstructure. Stone bases of the table legs survive around the room. In later years the roof of the refectory was lowered and the new roof line cut across the rose windows making them useless so they were blocked up, all that remains of these are the very lowest parts, still with the blocking stones in position but this is sufficient to reconstruct their original size and that of the gables. The whole room was covered by a white plaster upon which was painted a stonework pattern in red, parts of which still survive. Plate VII shows the exterior of the refectory about the same date, the early thirteenth century. That the small pentice existed is certain as the abutment line of its roof is visible today, the purpose of the pentice was to give covered access to the wooden bridge spanning the river. Water ran under the end bay of the building in a specially built tunnel. At this time the roof would be covered with tiles.

Fountains is a remarkably complete building and as such has been the subject of many architectural and archaeological studies during the last hundred years. When making my drawings I made special use of the monograph by J. A. Reeve who produced scale drawings of almost every wall of the abbey. These have enabled me to reconstruct to scale various parts of the buildings before I made my drawings, thus ensuring the most accuracy. I have tried to depict not only what existed and has disappeared but also the existing structure accurately because it is so large and well preserved it is easy to miss points of detail.

Malton Priory and Ripon Cathedral

Malton Priory was built in the second half of the twelfth century. A Gilbertine house, it was for canons only and not of the double house (precentors and canons) type like the better known Yorkshire priory at Watten. The church was built in the transitional style, employing both round and pointed arches in the design. When the builders reached the west front...

11 J. A. Reeve, "A Monograph on the Abbey of St Mary at Fountains" (1892).
12 The official Department of the Environment reconstruction drawing by Alan Sorrel appears to miss several existing features.

PLATE I: VIEW OF THE ABBEY CHURCH AND MONASTERY BUILDINGS FROM THE SOUTH-WEST
This artist's impression gives an idea of what the buildings surrounding the cloister must have been like.
This is a good example of Decorated west fronts, judging from what little remains standing. It had a large window surmounted and flanked by smaller windows following a tracery pattern similar to the east window of Ripon Cathedral. The foliage in the stonework is of a late kind like that of the choir parapets at Selby, and the turrets are similar to those of Selby.
PLATE IV: GENERAL VIEW OF THE ABBEY FROM THE NORTH-WEST

It shows the 170-foot tower erected by Abbot Marmaduke Huby (1465-1526), put up by Cistercians. The Burgundian "Galllee" porch on the west end of the church is a feature characteristic of Cistercian churches. The chapter house, lying to the south of the church, the refectory being off the south ambulatory of the cloister. The famous cellarium, largest of its kind in existence, 100 feet long, runs southwards from the west end of the church to the lay brothers' infirmary, and has the lay brothers' dormitory in it. In the foreground are guest houses.
Ripon Cathedral is 40 feet shorter than the cellarium at Fountains Abbey. As it is today without the two west front spires, removed in 1664 after the spire of the central tower had collapsed, it shows up well its likeness to the west front of the Gilbertine priory at Malton. Both are thirteenth century, the Ripon Early English, built by Archbishop.
the pointed arch was the prevalent type, the transition had "flowered" to become Early English. The main bay design is remarkable in its similarity to that of the choir in Archbishop Roger of Port-le-Vieux's rebuilding at Ripon; particularly similar is the triforium stage. What remains today of the west front is shown in the photograph below the reconstruction drawing (plate VI). The north-west tower was damaged in a fire and probably dismantled as being in a dangerous state, shortly before the dissolution of the priory in 1539. The most likely date was when the present west window was inserted in 1510. All that remains of the tower is the base plinth, part of its south-west buttress and the jambs of one of its windows. These are, however, sufficient to show that it matched the surviving tower (see photo.). In the centre of the façade there existed the two lancet windows shown in my drawing: the evidence for them is very good. The jambs of the present window are partly those of these original lancets, their bases stopping at the stringcourse which extended across the front. Inside the church a passage was carried across the front at this window level from one tower to the other. The entrance remains in the existing tower, blocked up when the walk across the front was destroyed by the insertion of the present window. Further evidence is the inner jambs of the lancets which rise above the head of the present window. These can only be seen on the church roof where there is also visible the pitch of the original roof inset on the tower buttress and the few remains of the clerestory. From these it is possible to reconstruct this clerestory design with some certainty. The shaftings which survive show that the main span of the nave was never vaulted in stone. At the base of the belfry stage is a well pronounced stringcourse which appears to extend no further than the width of the tower, a closer study revealed that at one time it extended across to the lancets in the middle as shown in the drawing. Fragments of this stringcourse extension still remain.

Malton front was built as the original termination of design but Ripon was a rebuilding of an existing west front (plate V). It was purely an architectural tour de force involving the addition of the towers and façade to the church built by Archbishop Roger only fifty years earlier in the 1170's. Roger's church had an aisleless nave so the towers were not a truly integral part of the structure in the way that they were at Malton. The work at Ripon appears to have taken a long time and was started in 1220 by Archbishop Walter de Gray who was responsible for the reconstruction of the transepts at York Minster at the same time. In the early sixteenth century Roger's old and decaying nave was demolished and the present one with aisles constructed. The front had become in a state of decay by the nineteenth century and in 1862 a restoration by Sir Gilbert Scott was started. Scott, the great Gothic revivalist, found the three doorways in such a decayed state that he had to renew most of them. In 1379 the lancet windows were divided by the insertion of a mullion in each with a quatrefoil at the head of the windows. Scott

13 G. G. Pace, "St Mary's Priory Church, Old Malton" (1971).
14 C. Hallet, "The Cathedral Church of Ripon" (1901).
removed these on the grounds that they had become much decayed and they were never renewed. Since then his action has brought a steady stream of condemnation from the expert opinion of the day. Judging from the windows in the Cathedral which received similar dividing mullions and still survive, the quatrefoils would not have been very harmonious with the heads of the lancets and would probably have appeared rather clumsy. Several drawings exist which show the front before restoration and the disappearance of the mullions appears to be no great loss. Both these towers and the central one carried spires, that on the latter reputedly 150 feet in height from the tower parapets. In 1660 the spire on the central tower collapsed and crashed through the choir roof and those on the western towers were removed as a precautionary measure in 1664. In the drawing I show the front with the spires restored and prior to the insertion of the mullions in the windows. This drawing is scaled to that of Malton to show their comparative sizes and the overall feeling of similarity conveyed by them.

Malton was probably the most typical of this type of front of which there were nine in Yorkshire. Selby was probably one of the first to start building a front with twin towers but took so long in building that the style of architecture had changed greatly by the time that they reached clerestory level and proceeded no further. The unfinished front formed more of a screen, lacking its belfry stages and gave a horizontal instead of the intended vertical effect. Kirkham Priory was also building a pair of towers on to an existing church at the same time as Malton and the two designs must have been similar. Little remains of the front at Kirkham, the north-west tower has disappeared completely and the south-west remains only in a fragmentary form. The nave was aisleless like that of Ripon and there appears to have been an unusual arrangement in the centre of the façade, a series of what look like steps run between the two towers and the centre is set back from the towers at the sides. The main doorway appears to be in the basement of the south-west tower and the centre is too ruined to tell if there ever was a doorway there. At Scarborough the large parish church was built with a pair of towers again about the same time as Malton; only the basement storeys survive but an engraving of 1590 of the town shows the church as having towers with five storeys and spires, which would make the design look very similar to Ripon. The church was tied to the Cistercians for two hundred years from 1180 which makes it twin towers the more remarkable because the Cistercian Rule forbade the building of towers. The church was badly damaged in the civil war and lost its large choir at that time. Therefore it is most probable the towers were lost then also. Guisborough Priory constructed a pair of large western towers in the mid-thirteenth century: between them was a porch which took up the full width between the buttresses and was divided down the middle into double doors. This façade which was of comparable size to Ripon, was damaged in the fire of 1289 which destroyed most of the priory church and it is probable that the design was altered in the subsequent rebuilding. Little remains today save the base plinths of the towers. Bridlington Priory started to build a pair of towers but like Selby they never finished them: the towers are in fact, odd and were not built at the same time—that on the north is the older, having been begun in the thirteenth century. The central façade and the south-west tower are contemporary, in the perpendicular style. Both belfry stages are nineteenth century, by Sir Gilbert Scott.

The two remaining fronts, York and Beverley, are both well known. York was the result of a long period of building which started in 1291 at the transept and progressed to the west front. The feature which draws the eye is the large west window of flowing tracery and the panelled stonework. The buttressing steps back gradually as the towers increase in height, finally terminating in gabled pinnacles which, combined with the parapets and corbelled stringcourse below, gives the effect of a huge multi-legged table turned upside down. The south-west tower was completed in 1456 and the north-west in 1472—which shows how long construction took. Recently the foundations of the whole west end have been consolidated and reinforced. This entailed the excavation of the interior of the church, when the west end of the original Norman Minster was discovered. Abutting up to it was what appeared to be the foundation of a pair of western towers. This early front was added to the west end of Archbishop Thomas of Bayeux's Norman cathedral during the time of Archbishop Roger, and the plan of the Minster at that time would have been very similar to that of Ripon and Kirkham, i.e. aisled choir, transepts, aisleless nave and twin western towers. The shear cracks in this foundation, however, suggest that the main weight was distributed upon the inner walls, which means that the structure could have been similar to Ely with a single central tower and flanking western transepts. This would be unusual in that the tower would be rectangular in plan.

Beverley was begun in the late fourteenth century and is entirely in the perpendicular style. The emphasis on the vertical is immense, here the towers are carried up with stepped and panelled buttressing topped by gabled pinnacles similar to those at York, but the stepping is not as pronounced and the buttresses are more slender. The parapets are servient to the butresses: this succeeds in increasing the verticality and loses the tabernacle effect of York.

If one discounts the Cistercians from the number of large churches built in the county, as despite Abbot Marmaduke Huby's eight-bell campanile, they were not allowed towers anyway, then the proportion with twin towers is over 50% of known church plans.

CREATIVITY AND THE SPIRIT

by

ABOT REMBERT WEAKLAND, O.S.B.

The Abbot Primate of the Order

When two summers ago Mount Angel Abbey (Oregon) in America opened its ambitious new library, the librarian, to mark the event and give colour to the opening ceremonies, commissioned two addresses, one by an eminent scholar of medieval monastic learning, the other by a scholar from the modern monastic world. Professor R. W. Southern (President of St John's College, Oxford) chose to speak on early monastic book making, and his paper is to be published in the Downside Review. The Abbot Primate, who has travelled the world in pursuit of his duties, turned his paper to the future.

This paper has not been published before except in the journal of the Abbot Primate's own abbey, St Vincent Latrobe, Benedictine Confluence (Fall 1972). We acknowledge the permission of the Editor of that journal.

The nagging process of secularization has forced into the open again the theological problem of dualism, causing it to come forth from its hibernation that had lasted for centuries to torment the Christian view of the here and the hereafter. Whether we talk of transcendence and immanence, or of vertical and horizontal, or of incarnational and eschatological, or simply of the secular and the sacred, it is all the same: we are posing again the problem of the relationship between matter and spirit, between the divine and the human, between this life, this earth, this world, and God. Secularization, however, poses the problem differently because, before beginning the debate, it gives to this world inalienable rights and values of its own. It is not a sterile debate—if theology is to do justice to these earthly values and not minimize their importance nor give them an end outside salvific end and destiny as man. Even in eternity—when the spirit will be fully achieved—the material world will be the expression of this achieved spirit and hence will participate in the final state of this spirit in—as we say—a 'glorified' manner. Hence we profess that the end will be a new earth and a new heaven.

Although this explanation which terminates in the unity of an ultimate end is clear and satisfying, it does not solve the basic problem of the relationships that compose the present moment, how, in other words, "the spirit is not a stranger in a spiritless world which follows its own paths quite unconcerned about this spirit." It is this question of the unity of action and not of end that the phenomenon of secularization is posing anew. Rahner rightly sees Christianity as the "achieved synthesis on each occasion of the message of the gospel and of the grace of Christ, on the one hand, and the concrete situation in which the gospel is to be lived, on the other." But does not one give the impression, by talking in this way, that the spirit arrives on the scene as a kind of "Johnny-come-lately" to make an existing something Christian, or to adapt Christianity to that existing something? Perhaps the most unchristian word in our vocabulary today is adaptation. We have a kind of frustrating image of a world moving rapidly ahead and of a frantic Christianity that is breathlessly trying to grasp its arm to give it an injection of the spirit.

One might think that the process of secularization would in all instances reach its ultimate end in secularism when dualism would resolve itself by the denial of one of its parts—namely spirit—so that man could continue his progress unperturbed. But a new dualism is entering into the secularization process itself that cannot be ignored by the theologian, for it may well correspond to man's basic drive toward a synthesis. The dualism I refer to is not that of the old secular and sacred, but it does share its overtones. Perhaps Theodore Roszak in his book "The Making of a Counter Culture" is its clearest contemporary exponent. In his terminology, two ways—uncompromisingly irreconcilable—of viewing the world are placed in opposition: one is scientific objectivity or technocracy, the other is, as he describes it, a shamanistic world view: one is the rationality of objective consciousness, the other is the poetic experience. "... there are eyes which see the world not as commonplace sight or scientific scrutiny sees it, but see it transformed, made lustrous beyond measure, and in seeing the world so, see it as it really is." In spite of his many lucid and valid criticisms of the technological mental strait-jacket, Roszak in emphasizing this dichotomy and its impossible reconciliation does not convince. To equate the totality of life with the poetic experience is just as false as to equate the totality of life and its world vision with scientific objectivity. Secularization does not in this case deny spirit, but it ends by ignoring matter.

Roszak is perhaps right, though, in his harsh criticism of institutionalized religion which has fallen victim to scientific objectivity in its attempt to be up-to-date, to adjust to the secular world. Institutionalized religion has lost its sense of the mysterious, wondrous element in life through the
influence of secularization; but perhaps this is religion's ultimate gain, since she can accept wholeheartedly scientific objectivity without clinging to a false mysterious obscurantism. It is too easy to accept Roszak's solution of cutting off the scientific mind for the poetic experience, in spite of the merits of his arguments for the importance of the much-neglected latter phenomenon. Science should not be confused with poetic experience, but the first does not negate the second. The problem Roszak poses, however, is whether man, by trying to retain both, is really trying the impossible, namely, to move forward simultaneously on two divergent tracks and fluctuate between them, or must he be forced to retain one and accept the other.

Theology today is not oblivious to this twofold view of man's being in action. The market is now flooded with theologies of festivity to balance Christianity's affirmation of the secular. But if festivity is to be more than a sterile, but enjoyable, escapism, we must continue to find the solution between festivity and science and avoid labeling the spirit or "religion" with one or the other. Having written "The Secular City" and now "The Feast of Fools," Cox must write the third book of a single and unified view of how man must live.

From the very opening passages of Genesis the word spirit is intimately connected with the word creation. It is in the act of creating that the relationship between spirit and matter becomes clear. We need today a theology of creativity. Festivity without creativity cannot exist. We search to balance the rigidity of rational planning with spontaneity, but spontaneity without creativity is empty and wasted motion. Creativity does not ignore emotion and passion, but it does not identify itself with them. They too are its material. Creativity always seeks unity, and annihilates weaker elements. Its unity is found in multiple relationships. Its gamut of relationships is as infinite as its material.

Creativity does not ignore action, but it should not be confused with action. It is snobbish, a luxury for the elite, an ornamental pastime and is not seen as it really is: a means to balance the rigidity of rational planning with spontaneity, but spontaneity without creativity is empty and wasted motion. Roszak was one of the first to see the importance of a theology of creativity and its relationship to man's freedom and to explore the relationship between the creative act and grace (or the movement of the spirit). But his concern for freedom in that postwar period prevented him from developing his thoughts to the fullest on grace and creativity.

I would prefer to say that we need today in this moment of a changing culture a theology of art, but I have used the word "creativity" instead, since art carries with it so many prejudices. Art is snobbish, a luxury for the elite, an ornamental pastime and is not seen as it really is: a means of communicating feelings and realities and giving them sense and meaning above themselves by the conjunction of their diverse elements. But creativity and art belong together and belong to the whole process of life and not to its periphery.

Institutional religion has no place in man's future if it seeks to confirm pre-scientific mysterious categories, but the spirit has a place, if it is truly concerned with creating a future out of the present. In fact, the secularization process has made this moment in history the most receptive to creation and thus to the Spirit. Rahner is right in stating that man today has become his own creator and has begun to realize the possibilities of this assertion, "The man of the united, planetary living-space which is to be extended even beyond the earth—the man who does not simply accept the world around him but creates it and who regards himself as merely the starting point and raw material for what he wants to make of himself in accordance with his own plans—has for these very reasons the impression of standing at a beginning, of being the beginning of a new man . . ." This process of creating is not contradictory to the process of discovering the many possibilities that are open to man. The scientific process of discovery of possibilities is but the further incentive to the creative process. It is the duty of creativity to make a future out of the multiple possibilities. It is the awakening of the spirit that is needed to make each moment creative. Even in the scientific process the vision of the creator must be present. If one is selective in the creative act, he must know the special possibilities open to him. Scientist and artist must become one in the next culture. Man, awakened by the Spirit, creates out of—not just existing materials—but existing possibilities that his scientific mind has opened up to him. He seeks this, however, by always being in the present. He does not, however, seek to make but a scientific synthesis of all possibilities by composing closed logical categories. Man creates out of present possibilities by giving to them a reality that communicates more than their physical presence or scientific analysis. The whole of man—including his emotions and fears and hopes and joy—are a part of the communication.

Creativity does not ignore facts; however, it does not see them as ends in themselves but as constructive possibilities for deeper communication. Creativity must be selective. It never denies reality, but it must always be in the process of choosing among possibilities. It does this unashamedly and without apology. It must also reject in its selectivity. Art if ascetical: it must deny itself to be. Camus most aptly expressed this when he said: "Art is the activity that exalts and denies simultaneously. 'No artist tolerates reality,' says Nietzsche. That is true, but no artist can get along without reality. Artistic creation is a demand for unity and a rejection of the world. But it rejects the world on account of what it lacks and in the name of what it sometimes is. Rebellion can be observed here in its pure state and in its original complexities. Thus art should give us a final perspective on the content of rebellion."

Creativity does not ignore logic, but it does not exhaust itself in causal relationships. Its gamut of relationships is as infinite as its material. Creativity does not ignore emotion and passion, but it does not identify itself with them. They too are their material. Creativity always seeks unity, not out of all conceivable elements by a synthesis that ultimately consumes and annihilates weaker elements. Its unity is found in multiple relationships of balance and contrast among and within the elements selected; thus creativity gives to each element, by reason of its relationship to each other element and to the whole, meaning and reality beyond itself.

Creativity does not ignore action, but it should not be confused with it. At times its interest rests on the act itself—the act of begetting, of selecting, of forming, of transforming, of communicating. At times its interest reposes on art products that it creates, receives, contemplates, experiences, lives. It becomes a habit of doing as well as receiving. It becomes
a way of living. It delights in the multiplicity of possibilities the scientific part of its being opens up to it and never ceases to wonder at its own creative realizations. Creativity is a fearless mental attitude that rests on the inner drive to express itself in the Spirit.

I have had a difficulty at times knowing whether the word Spirit in the above contexts should be capitalized or not. That hesitation when I wrote came from the fact that I too have had a dualistic upbringing. If my being is emerging in the gospel message, if that fulness of Christ that Paul speaks of is a part of my whole being, then it will enter into my creative process as an inevitable result and I should capitalize the word Spirit every time I create, for it is the Spirit that serves as the unitive force of my creations. Christian creativity means that the Christian creator lives and operates in the Spirit.

One may wonder why this theme should be of interest in a particular way to those who belong to the Benedictine tradition. The reason may not, at first glance, be too obvious. However, in thinking over the elements presented thus far, I was suddenly reminded of John Henry Newman's famous essay, "The Mission of Saint Benedict," which appeared in the *Atlantis* of January, 1878. The Benedictines of his day were not flattered by the way in which Newman characterized the Benedictine spirit, especially as it had become embodied in the Benedictine schools. He identified the history of Christian education with its three outstanding figures; namely, Benedict, Dominic, and Ignatius. To the first spirit, that of Benedict, he gave the quality "poetic"; to the second, that of Dominic, he gave the quality "practice." Newman further tried to give body to these terms, which he realized were somewhat vague, by treating in greater detail the Benedictine creative process as an inevitable result and I should capitalize the word Spirit every time I create, for it is the Spirit that serves as the unitive force of my creations. Christian creativity means that the Christian creator lives and operates in the Spirit.

Creativity, we stated, was a way of living; it does not exhaust itself in individual art objects. The most interesting question we should ask ourselves concerns the possibility of collective creativity. Medieval monastic music, art, and architecture have about them a quality that surpasses individual achievements and became the results of collective creativity. Collective creativity should result in the expression and communication of collective feeling, of collective passion, of collective hope, of collective anguish, of collective sorrow, of collective joy, of collective love. What Newman was asserting was that Benedict, without being totally conscious of the fact, was laying the foundations of a society that could find much truth in his basic and very general classification of the differences of spirit between Benedictine and Dominican or between Benedictine and Jesuit. The adjective "poetic" has a relationship to a way of looking at life as found in Benedictines' spirit—"poetic", naturally, must be taken in Newman's sense as in contrast with Scholastic categories, logic, and methodology. In this regard it is also worth noting that Newman marshalled the attitude of Mabillon, the precise Benedictine scholar, in his favor by quoting Mabillon's harsh treatment of Scholastic methodology as unbenedic-

In his analysis of the poetic quality of Benedictine monasticism, Newman introduced the element of *fuga mundi* (flight from the world). One might find in this regard that Newman is indeed too poetical himself, but certain phrases in his description resound strongly in our ears today because they too could come from the pen of Roszak. Newman states that the monks turned their backs on the *partechnikon* of trades. This sounds much like the Roszak pejorative term *technocracy*. Newman sees the results of the *fuga mundi* as an attitude of total being and bearing that necessarily demands selectivity in choosing and the turning of one's back on the elements left behind. His description of this rejection—although in religious terms—"resembles the description of the selectivity, of the rebellion of that I quoted from Camus. *Fuga mundi* is a limitation of possibilities, freely accepted by the monk, out of which he carves his life. This *fuga mundi*, as Newman rightly asserted, resulted, not in new and logical structures, nor in planned social nor religious reforms, but simply in a style of living the gospel that permitted various forms of growth. In describing this growth of Benedictinism, Newman stated:

"Instead of progressing on plan and system and from the will of a superior, it has shot forth and run out as if spontaneously, and has shaped itself according to events from an irrepressible fulness of life within, and from the energetic self-action of its parts, like those symbolical creatures in the prophet's vision, which 'went every one of them straight forward, wither the impulse of the spirit was to go.' It has been poured out over the earth, rather than been sent, with a silent mysterious operation. . . ."

It should be clear now that I feel we Benedictines should take seriously today Newman's vision of us, because this very poetic quality he noticed in Benedict's spirit might be of help to us in creating a future.
be collectively creative. The monastic community was not organized to accomplish a logical, practical end; it was not structured in order to function in a given way to produce an efficient product. Its scope was simply Christian living in the Spirit. The inner organization that Benedict describes is simply the way in which Christians, as human beings, must relate to God and to each other. His Rule dissolves in a description of Christian relationships; it does not create a system. It is true that the Rule has much more to say about the relationship between the individual monk and the abbot than it does about the horizontal relationships in the community, but the few extended passages where Benedict does treat these latter questions are most important, for example, when he describes the relationships of respect between the different age groups, the relationship of love and care for the children and the sick, the concern for the guests, and so on. Benedict describes an organism, not an organization, as one would say in modern jargon. Although he laid the basis for a creative community that would be so in a totally Christian way, it does not follow that all Benedictine communities are or were thereby creative. It happened often in history that they were uncreative and fell from the lists of significant historical achievements.

The question we might ask ourselves on this day is how we might remain in the creative tradition that has characterized our Order in the past, what positive characteristics we should search for, what negative and sterile characteristics we should avoid. The remarks that follow, then, are an attempt to state in a brief and synthetic way the general trends that would characterize the spirit of a creative Benedictine group today. For them to be in the Benedictine tradition, they must not be, let me repeat, the result of false dualism on one hand, nor an unchristian or unevangelical perspective, on the other.

First of all, there is nothing in the description of the relationships between the monks as bound in the Rule that is artificial or theatrical. In this sense, the human element is not neglected; the weakness of one monk or the strength of another are all accepted equally. Slave or free in origin be of no importance. What is of importance is that the light of the gospel shine through these relationships. The abbot, the sick, the guests, the other monks—all are seen in relationship to Christ. The relationships in the Rule must be evangelical. The basis of the monk’s spirituality, the source of his view on life, the anchor of his stability always have reference to the Scriptures. He is constantly in touch with the living Spirit of the Gospels in his own day, not just with their academic and literal meaning. His creativity will also be based on, find its source in, and be anchored to the living gospel message and events of Christ’s kenosis.

Moreover, he will be constantly sensitive to the working of the creative spirit in his confreres if he is truly Benedictine and evangelical. His response to the other will be creative, not a sterile acceptance or rejection. By developing this sensitivity to the other he makes collective creativity possible. His own creating becomes the product of his responses as well as of his actions. Collective creativity is the product of individual sensitivity. It will be Christian if it is genuine, if it is sympathetically tuned to the inaudible vibrations of the Spirit Christ left with us.

Benedict mentions also in his Rule that the services one renders to the community should be done so as to edify. It touches all areas; the way one reads to his brothers—whether in the refectory or in choir—the way one handles and treats the physical property of the monastery, the way one handles people. The criterion is always one of doing well, that is, of respecting the sensitivities of the other, “to edify”. These simple descriptions in the Rule on what we might call public services were the basis for the development of Benedictine agriculture, schools, architecture, and music. Doing-well means that the act must be significant to my brother; he must be edified, that is, built up by it and grow through it. Such a concept, then, does not result in sterile aestheticism, but in meaningful communication that is the result of my sensitivity towards others. In this, Newman is correct: a Benedictine is not a man of polemics; he would make a poor inquisitor.

Perhaps today we have diverted a bit from this significant aestheticism of the Rule into a kind of arid pseudo-objectivism. We search for aesthetic means that seem “objective” but they are really bodiless and empty. We recite long hours of Office on monotonous tones that are in no way collectively creative, nor objectively aesthetic, but simply emotionally sterile. One should not try to express himself collectively nor objectively, but simply to express himself to and for this group, being open to its collective and individual responses. In this way the false aestheticism of objectivity will be avoided and a truly collective expression will be obtained. I reject the entire aesthetics of objectivity as described by Stravinsky. In our anti-Romanticism today we should not try to turn ourselves into machines. I prefer a collective to an objective aesthetic theory.

Earlier we referred to Mabillon’s anti-Scholastic attitudes. But today we must also avoid Mabillon’s fear of natural science which he felt to be unbenedictine. As a man of his age, he could see nothing but spiritual dangers in a knowledge of this physical universe. Such a dualism is past. All knowledge must and can be a part of the monk’s creativity, not just the literary and historical. Investigation into nature is as much a part of man as historical criticism; both help create the future. The collective creativity of a community must start from the present and its possibilities. But knowledge for the monk will not be for its own sake but serve as a means of edifying his brothers to whom he is attuned.

Last, but not least in importance, the Benedictine will be selective in his creativity. We are entering a period of history when the number of possibilities open to the individual man and community seem limitless. No one is able to absorb and sustain it all. The concept of the Renaissance man is dead. For survival, control is necessary. The monk must be ascetical. He cannot be and do all things, not even all things Christian. All that is monastic must be Christian, but not all that is Christian is monastic.
The discipline required of old of the monk in his selectivity will not be altered or diminished, but to this now he must add a new kind of asceticism that all modern men, and the monk a fortiori, must acquire. He must learn to limit his own experiences if he is to lead a creative life in a given community. There is a need not only for individual but also for community asceticism in the selectivity of material for creating a new way of life. Just as specialization seems necessary in scientific research, so too, life in the future for all, and especially for the monk, will require control and boundaries. His flight from the world will not be a physical spatial concept, but an ascetical necessity for fuller living within certain limits. These limits, such as celibacy, life in this particular community, with this particular group of men, with this particular locality, will remain valid. New expansions of experiences that modern techniques permit must each time be weighed and judged if they can be creatively integrated or must be rejected.

In sum, Benedictinism must remain creative, or poetic, as Newman describes it. Benedictines today must retain the characteristics discovered in the first flourishing of the Order but add to these experiences a broader scientific basis for creating, and an asceticism that is not based on a dualistic withdrawal from the world, but on a necessary individual and collective selectivity and free and voluntary limitation of the means of creating; by recapturing the qualities that characterized its early history, but by adding a maturity that comes from experience and that faces the needs of the day. Benedictinism may again be a formative force in Christianity and in the world.

The accession of Francis Bourne to the see of Westminster in September 1903 did not effect any immediate or radical change in the climate of Catholic opinion concerning the attendance of Catholic laymen at Oxford and Cambridge. Such attendance had in fact been officially tolerated by the Church since the issue of the letter of Propaganda on 17th April 1885 following the death of Cardinal Manning, and in the decade which immediately followed a steady and constant trickle of Catholic youths into most of the old established colleges of Oxford and Cambridge had been noticeable. In 1906, however, there was still some criticism and concern among ecclesiastics. Bishop Hedley of Newport and Menevia, for instance, who had previously been enthusiastic for a more liberal episcopal policy towards the ancient universities, grew increasingly cautious in his enthusiasm and appeared reluctant to forecast what the ultimate effect of attendance at Oxford and Cambridge might be. In 1906 there were between fifty and sixty Catholic lay undergraduates at Oxford alone and these were joined by about twenty Benedictines and Jesuits reading for degrees at their respective University halls. Catholic lay undergraduates at Oxford numbered, then, about 3 per cent of the total
undergraduate population and numbers were even less at Cambridge. This small number was scattered in isolated pockets among the various colleges. The future Abbot of Fort Augustus, Sir David Oswald Hunter-Blair, Bt., who had been an early but cautious protagonist on behalf of the universities, began to voice, in 1906, a series of doubts and reservations. He published in that year an account of “Catholics At The National Universities” in which he pinpointed some of the pitfalls and quicksands which open before the feet of the newly-emancipated freshman as he starts on his University course, and which constitute a real moral risk to the young Catholic coming straight from a Catholic school or a Catholic home.2 These pitfalls were “a different and a lower standard of morals; a widespread indifference to religion, both among his companions and his tutors and teachers, that is often indistinguishable from professed agnosticism, a systematic self-indulgence and absolute contempt of the ascetic spirit which the Catholic religion has taught him.”3 Hunter-Blair wrote, “to advise a Catholic youth to enter this school (i.e., Literae Humaniores—philosophy and ancient history) at Oxford, unless he had already studied philosophy from a Catholic standpoint, or had someone at Oxford to refer to who knows both points of view. The teaching of philosophy at Oxford is not so much anti-religious, as it is inclined to suggest that a man may and can with advantage dispense with religion. . . . The point of view of the Catholic philosopher is not so much opposed as entirely neglected. . . . (A Catholic youth) may learn to do without religion in practice as well as in theory: that religion may cease to occupy the all-important place, to have the vital hold upon him, that it has had all his life hitherto.”4 Similarly, there were drawbacks “to a young Catholic entering on a prolonged course of historical study under the direction of men who look at and treat the whole subject from an absolutely non-Catholic standpoint.”5 It was Propaganda’s intention to offset such dangers by the provision in Oxford and Cambridge of lectures in particular fields of study. It was never Propaganda’s intention that such lectures should rapidly degenerate into an instruction delivered at the Catholic chaplaincy once a week and that during Sunday Mass. This was, however, what soon happened.

2 Ibidem, p. 108.
3 Ibidem.
5 Ibidem, p. 111.
6 Ibidem, pp. 118-114

In the Report of the work of the Catholic Education Board for the Universities in 1897, considerable stress was laid upon the provision of lectures. “Courses of Catholic lectures, or conferences, in which Philosophy, History and Religion, shall be treated with such amplitude and solidity,” it declared, “as to furnish effective protection against false and erroneous teaching,” would be provided, and it added that such provision was “definitely ordered by the Holy See and by the English Hierarchy.”7 It justified the early separate provision for the offices of lecturer and chaplain in both the ancient universities: “That this Lectureship should be distinct from the Chaplaincy has given rise to criticism; but the qualifications required for the two posts are of a distinct nature, and are not necessarily to be found combined in the same individual. Moreover, to excite and feed the attention and interests of the students, variety, both in style and subjects of the lectures provided, may often be desirable; whereas it is most important that the Chaplain should have that intimate acquaintance with the University and its life which permanence alone can give.”8

Although the Board was not favourable to the idea that Catholic undergraduates should be compelled sub gravi to attend the lectures provided at the chaplaincies, it did emphasize that pastors and parents should see to it that pressures were exerted to ensure good attendances.9 The latter were reasonably good, as the annual reports of the first chaplains show. In the year from Easter 1898 to Easter 1889, for instance, Canon Arthur Kennard, the first Catholic chaplain at Oxford, was able to report that at Oxford there was an average attendance of twenty-two out of forty-four for Dom Aidan Hamilton’s seven lectures on “The Acts of the Apostles” given during the Trinity Term 1898, that there was an average attendance of thirty-six out of the forty-eight undergraduates in residence for Bishop Hedley’s eight lectures on “The Incarnation” during the Michaelmas Term 1898, and that the attendance figures were thirty-five out of a possible forty for the eight lectures on “The Extension of the Incarnation in the Church and in the Individual” given in the Hilary Term 1899 by the Jesuit Fr George Tyrrell. The figures for Cambridge for the same period did not provide quite such a favourable average. The first chaplain, Fr Nolan, reported that in the Trinity Term 1898, fourteen students out of a possible twenty-two attended Dom E. C. Butler’s course of seven lectures. In the Michaelmas Term, Fr Joseph Rickaby, S.J., had an average attendance of fifteen out of twenty-two for a course of seven lectures on “The Ideal of the Christian Man”, and in the Hilary Term 1899 Fr Rickaby found an average of sixteen out of a possible twenty-five at the eight lectures he gave on various subjects.10 One of the real difficulties in keeping up the practice

8 Ibidem.
10 Statistics from Northampton Diocesan Archives.
of formally appointing a lecturer was one of expense and with the passing
of time the Board came to rely more and more on the chaplain himself to
provide the regular weekly conference and to engage "guest speakers". This helped to transform the lectures into homilies delivered at Sunday Mass.

The Catholic Education Board for the Universities had a three-fold
function. It possessed a corporate character in the choice and nomination
of chaplains to Oxford and Cambridge and the nominations were only
subject to formal episcopal approval. It was to the Board that the chaplains
made the Annual Reports on their work, and it was the Board, through
its trustees, which had the ownership and the administration of funds for
the support of the chaplaincies. The Board was particularly resentful
of episcopal interference and many of the chaplains suffered considerably
from its vagaries, its inability to provide an adequate income, and its
frequent discourtesy and injustice to its "employees".

The first change in the personnel of the chaplaincies occurred
in 1902 with the resignation of Fr Edmond Nolan at Cambridge. Writing to
Anatole von Hügel in April 1901, he declared his inability to make ends
meet and said that provided a suitable man could be found in his place
he would be willing to leave Cambridge. Furthermore, Cardinal Vaughan
was reluctant to spare Nolan from his native diocese for any longer period
than five years. The Cardinal had had a long talk with Nolan "in which
he mentioned the need of priests in Hertfordshire for the new missions
there and also the needs of Old Hall". Vaughan's Auxiliary Bishop
told Nolan that "it would give comfort to the Cardinal if (he) would go
to Old Hall", especially now that the Vice-President of St Edmund's had
announced his retirement on account of ill health. Nolan declared: am
very much attached to Old Hall and to Ward (the President); he added
that if he knew that "it made things easier for the Cardinal in any way
that would be a motive". It was also true that he would prefer some-
one else "to try what can be done to improve the religious side of the
undergraduate course". Nolan's resignation was seen operating the two
chief elements which were to worry his successors, money, and effectiveness
in attracting undergraduates to the chaplaincy and to the lectures.

The Board appointed as Nolan's successor at Cambridge in 1902,
Arthur Stapylton Barnes, an M.A. of University College, Oxford (like
Kennard), and a wealthy priest. He was later to be appointed a Domestic
Prelate to Pius XI and was to be incorporated as an M.A. of Trinity College, Cambridge. He was also to have the unique experience (until a few years ago) of serving as Catholic chaplain in both Cambridge and
Oxford, transferring to the latter post in 1915. Cambridge, in particular,
was fortunate in securing both Barnes and James Bernard Marshall who
succeeded him after a brief period when the chaplaincy affairs were looked
after by part-timers. Both men were able to contribute substantially to
the expenses of the chaplaincy which became increasingly dependent
upon the private resources of the chaplains. Marshall was the son of Sir
James Marshall, a Chief Justice of the Gold Coast who died in 1889. He
had been educated at Stonyhurst and Brasenose College, Oxford, where
he gained his M.A. degree before being called to the Bar in 1893. As a
layman he practised law at Birmingham and on the Midland Circuit and
served the Catholic cause well as a member of Birmingham Education
Committee. He was thirty-three years of age before he decided to study
for the priesthood, entering the Beda College for Late Vocations in Rome.
Following his Ordination for the Northampton Diocese in 1915, he became
a chaplain to the Forces, and was mentioned in despatches and gained
the Military Cross. He took over the Cambridge chaplaincy when its
resources and work were at a low ebb and for the first time, as a priest
of the Northampton Diocese, he was able to interest the local Diocesan
authorities in the work of the chaplaincy. In 1919, he was incorporated
as an M.A. of Trinity College, Cambridge. His connection with the
chaplaincy ceased in 1922 when he was named Rector of the parish in
Cambridge.

Financial and other difficulties with the Board came to a head during
the six-year service of Marshall's successor at the Cambridge chaplaincy,
Fr John Lopes, M.A., and during the period of Mgr Barnes' chaplaincy at
Oxford. One of the episcopal representatives on the Oxford and Cam-
bridge Education Board in 1924 was the then Bishop of Northampton,
Dudley Charles Cary-Elwes. It fell to the latter to inform Barnes that the
Board considered the costs of the Oxford chaplaincy to be too great and
that it was refusing to pay the expenses of some of the lecturers chosen
by Barnes. There had been criticism that the lectures had been sparsely
attended and some members of the Board had questioned the need for
anything more than the now customary Sunday conferences. The
Chaplain was both hurt and indignant at the cavalier way he had been
treated. His reply is worth quoting in extenso because it illustrates the
weaknesses at work in the joint lay-clerical management. He wrote to
Bishop Cary-Elwes on 7th May 1924:

"Thank you for your letter of the 3rd inst. informing me of the
decision of the Board to disallow payment for the Conferences given here
last term by the Dominican Fathers. I quite admit that I ought not to
have assumed their consent, and apologise for having done so. And
that being so, I suppose it is only just that I should be neglected in costs
and left to find the money out of my own pocket. I am quite willing to do so.

"Having said this, perhaps, I may be allowed further to say that I
regret that the Board should have thought it right to come to this decision
without any communication of any kind with myself, and acting apparently
upon information which was quite inaccurate. I have had it impressed
upon me so often by Cardinal Vaughan and Bishop Hedley in the past, and by Cardinal Bourne in the present, that the system of Sunday Conferences was a mere makeshift, and not at all what Pope Leo XIII really had in mind, and that we should always work towards systematised instruction on the Catholic religion available for non-Catholics as well as Catholics that I, no doubt rashly, assumed that the Board would be as Catholics that I, no doubt rashly, assumed that the Board would be as Catholics that I, no doubt rashly, assumed that the Board would be as Catholics that I, no doubt rashly, assumed that the Board would be as Catholics that I, no doubt rashly, assumed that the Board would be as Catholics that I, no doubt rashly, assumed that the Board would be as Catholics that I, no doubt rashly, assumed that the Board would be as Catholics that I, no doubt rashly, assumed that the Board would be as

"The phrase you use, that the Catholic undergraduates 'either could not or would not attend them' is I think quite unfounded. We had as many as 300 present at the later lectures and among them certainly as many Catholics as could have attended a Sunday Conference in Chapel. Moreover much of the questioning afterwards was from Catholic undergraduates and I have no hesitation in saying that much more effect was produced in the Catholics who needed it than by any course of Conferences given in the 22 years for which I have been responsible for this kind. The attitude of the Board on this occasion is very typical. I have served it, if that is the right expression, now for nearly a quarter of a century—a long period of time. During all that time, never once have I been interviewed, never once has my advice been asked, never once has my opinion been taken into consideration. At rare intervals—tamquam de coelis—an order is transmitted through the Secretary. For the first three years I made a practice of attending at Archbishop's House when the Board met in case they should wish to ask anything. When, on each occasion, I only received a curt intimation that my presence was not required, I gave up the practice and came no more.

"If the Board exercises the right of supervising the work of the chaplains and dictating the way in which that work is to be done, it seems to me that the Chaplain—being, as he normally will be, a priest of age, experience, and position (I am myself your Lordship's senior, by many as 300 present at the later lectures and among them certainly as many Catholics as could have attended a Sunday Conference in Chapel. Moreover much of the questioning afterwards was from Catholic undergraduates and I have no hesitation in saying that much more effect was produced in the Catholics who needed it than by any course of Conferences given in the 22 years for which I have been responsible for this kind. The attitude of the Board on this occasion is very typical. I have served it, if that is the right expression, now for nearly a quarter of a century—a long period of time. During all that time, never once have I been interviewed, never once has my advice been asked, never once has my opinion been taken into consideration. At rare intervals—tamquam de coelis—an order is transmitted through the Secretary. For the first three years I made a practice of attending at Archbishop's House when the Board met in case they should wish to ask anything. When, on each occasion, I only received a curt intimation that my presence was not required, I gave up the practice and came no more.

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The complaints of Barnes, however, against the Board's manner of operating had little immediate effect. The Board was to betray an even yet more arrogant attitude in its treatment of the Cambridge chaplain, Fr Lopes, in the succeeding years. Lopes had complained against insecurity of tenure and against the fact that his appointment had been subjected to annual renewal. This latter condition had been imposed on the advice of the Secretary of the Board, A. J. Ellison. When Mgr Barnes learned of Fr Lopes's difficulty, he had at once communicated with Ellison and pointed out that since 1901 the chaplains were permanent subject to six months' notice on either side. "As regards annual re-election of the chaplains," he wrote, "I think it is an indignity to any priest of the desired standing to subject him to annual re-election. I personally should have refused the post on this ground twenty years ago had I known the practice. I can conceive of no plan better adapted to take all advantage of the chaplains," he wrote, "I think it is an indignity to any priest of the desired standing to subject him to annual re-election. I personally should have refused the post on this ground twenty years ago had I known the practice. I can conceive of no plan better adapted to take all advantage of the chaplains," he wrote, "I think it is an indignity to any priest of the desired standing to subject him to annual re-election. I personally should have refused the post on this ground twenty years ago had I known the practice. I can conceive of no plan better adapted to take all advantage of the chaplains," he wrote, "I think it is an indignity to any priest of the desired standing to subject him to annual re-election. I personally should have refused the post on this ground twenty years ago had I known the practice. 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declared: "he was a convert, a Lancashireman with linguistic gifts, immense energy, great zeal, unselfish and God-seeking, a profound sense of the vocation of the laity and a devotion to Thomism". He wrote to Bishop Cary-Elwes: "I am convinced (a) that Fr Lopes has not had a fair run during the last year owing to extraneous difficulties not of his own making; (b) that several of the charges that have been raised against him are based on experiences made some years back but have no existence in actual fact, such is the charge of being unpunctual in saying Mass; (c) that his relation to the men is now as good as could be desired; (d) that—though this is a consideration of a different order—he has contributed in the form of presents to the new 'Fisher House', paneling, fittings, etc. to the value of anything between £500 and £700 and that to endanger his tenure at the present moment would have all the appearances of blackest ingratitude."

Fr John Francis McNulty, the Rector of St Edmund's House, Cambridge, who six years later was to be Bishop of Nottingham, wrote in a like strain. He pointed out that "the Chaplaincy is working pretty well and improving" and that "the present chaplain is most devoted to the work". He warned, however, "that certain members of the Board had already made up their minds to force the resignation of the present chaplain" and he identified these as being "mainly Oxford men." Lopes was not being given fair treatment and the financial difficulties were not the result of poor management. He could not see anybody "who could take the post without the same difficulty arising". The action of the Oxford party on the Board in trying to dismiss a priest who was too outspoken and independent caused considerable consternation in Cambridge. By 1925, separate associations were in existence for Oxford and Cambridge, employed in raising money for the two chaplaincies, although these had no control over the chaplaincies or the actions of the Board. Edward Bullough felt the time had come when Cambridge ought to strike out on her own and resist any interference from the Oxford group of representatives on the Board, and he was himself treasurer of the Cambridge University Catholic Association. He wrote to the Bishop of Northampton that he was convinced there was "a wall of solid hostility against Fr Lopes" among the members of the Board and that there was "unquestioned determination to get rid of him, by making use of the application he made some time ago for an increase in the sum paid to him by the Board, without which he asserted he could not carry on". He went on: "The Board appears to have decided that this increase could not be given, which is tantamount to forcing him to resign. If this was the intention of the Board or the decision reached, I wish to enter the strongest possible protest against both the decision and the manner in which it was reached. Owing to the absence of the Baron (i.e., Anatole von Függe), Mr Norman and myself, it happened that the Board was overwhelmingly composed of Oxford members who seem to have played a prominent part in helping the Board to make up its mind, Mr Urquhart, in particular, laying down the principle that the chaplaincy is a 'part-time job' and that the chaplain 'should make up for the inadequacy of the payment by taking on work outside'—a thoroughly unsound principle, the effects of which we have seen something of here (and I should have thought the Oxford representatives had by now seen also quite enough of it). Dr Rastall, I believe, was the only Cambridge representative who protested against this attack upon Fr Lopes, and the upshot was, as stated above, the refusal to increase his salary, leaving him no alternative but resignation."

What is more, the Board had set up a sub-committee to look out for a successor to Lopes. Bullough made the formal proposal to Cary-Elwes that "the Board be divided into an Oxford and a Cambridge committee, with separate accounts and finances and charged to deal with all local questions," and he added "it would be easy to maintain contact as far as this is desirable by an annual joint meeting of the full Board".

R. H. Rastall of Christ's College, Cambridge, who had been present when Fr Lopes was discussed by the Board, also wrote to Bishop Cary-Elwes. "As your Lordship probably knows," he wrote, "I am rather deaf, and was not absolutely certain as to whether I had heard correctly the view laid down by one of the Oxford members that the chaplain should eke out his official stipend by other work. However, it appears that my impression was correct, and I wish to enter a most emphatic protest against this principle. When put into practice here during the years before the war it led to deplorable results, which have always been in mind when considering plans for the accommodation of the Cambridge chaplain. Above all, I was anxious to avoid a large house, with a possibility of taking boarders, or running a coaching establishment, or anything of that sort. In my opinion, the Cambridge chaplaincy is a whole time job during term. When put into practice here during the years before the war it led to deplorable results, which have always been in mind when considering plans for the accommodation of the Cambridge chaplain. Above all, I was anxious to avoid a large house, with a possibility of taking boarders, or running a coaching establishment, or anything of that sort. In my opinion, the Cambridge chaplaincy is a whole time job during term."

In my opinion, the Cambridge chaplaincy is a whole time job during term, and I should absolutely refuse to have anything to do with a compromise on this point. Finally, I beg to say that I heartily support Mr Bullough's proposal for a division of the U.C.E.B. into committees for Oxford and Cambridge respectively, to deal with purely internal matters, and especially with finance, subject to the holding of a joint meeting once or twice a year, to deal with matters of general interest, and especially for the submission to the Hierarchy of suggestions of names for appointment as chaplains when vacancies occur."

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24 Ibidem.
26 Ibidem.
27 Ibidem.
28 Ibidem.
29 Ibidem.
Abbot E. C. Butler, however, was critical of Lopes and had he participated in the attack at the Board’s meeting. He failed to see why the chaplaincy at Cambridge should cost £800 a year and he told Bishop Cary-Elwes that he could not help thinking “the people running Cambridge are extravagant in their ideas.” Bishop Cary-Elwes replied to this that he was simply not prepared “to accept everything that comes to you about Lopes as Gospel Truth.” He pointed out to Abbot Butler that the Cambridge University Catholic Association had been compelled to acquire suitable premises and that it was “most courageous and self-sacrificing,” and “wants every encouragement.”

The campaign to vilify Fr Lopes, however, went on. In July 1926, Ellison wrote to Cary-Elwes to complain of Fr Lopes’s list of conference fees. “Allowing for the actual fee of £1. 1. 0., do you not think the travelling expenses are far too high?” he asked. He added: “I have mentioned it to him before, but without result; at present Fr Lopes pays the conference giver himself direct, as I do in the case of Oxford? I think that would be best.”

The letter was tantamount to accusing the chaplain of sharp practice. The Bishop of Northampton, to his credit, simply replied that “Regulars are more expensive in Exs. than seculars.” Here the matter rested for two years until the financial position of the Cambridge chaplaincy became steadily worse. In June 1928, Fr Lopes asked to appear in person before the Board in order to impress upon them that it was impossible for him to go on living under such unsatisfactory conditions. His petition was supported by Bullough who considered an increase in the chaplain’s stipend of £220 a year, and after one and a half hours’ discussion Fr Lopes confirmed his earlier offer of resignation. The offer was then promptly, almost eagerly, accepted.

Fr Edmond Nolan called it “a painful meeting” but acknowledged that “the Bishop of Brentwood exercised both patience and tact.” In his formal letter of resignation to Bishop Cary-Elwes, written at the same time, Fr Lopes laid clear the main issue of contention. “I beg to say that, following on your Lordship’s communication informing me of the inability of the Universities’ Catholic Education Board to guarantee any substantial increase of the stipend of £220 per annum paid by them towards the upkeep of the Cambridge University Catholic Chaplaincy, I regret that I have no alternative but to place my resignation of the post of chaplain in the hands of the Board as from 29th September 1928. The expenses of the chaplaincy have this last year amounted to just over £500, excluding the cost of the Long Vacation Term which cannot be less than another £30, making a total of approximately £350 per annum; and this represents the utmost care in reducing expenditure during the past year. Towards this total I am unable to find more than £100 from my private resources, in addition, of course, to foregoing any personal salary and also maintaining myself during vacations. As this leaves a sum of £200 to be provided and I cannot see my way to making myself responsible for this, my resignation seems the only possible solution of the difficulty... The neglect of the Board payments means also a neglect of the Board Conferences and a consequent general weakening of the Catholic body in each generation, and further the creation of a body of indifferent wealthy Catholics, who will not be of any assistance to the Church in the future.”

The financial situation at the Oxford Chaplaincy was little better than that at Cambridge, and in 1926 Mgr Barnes retired claiming that he could no longer afford the luxury of being chaplain to the undergraduates. “Sligger” Urquhart was charged with the chief responsibility of finding a suitable successor and with producing a short list of candidates. A sine qua non of the appointment was that the chaplain should possess substantial independent financial means. A favourite candidate for the position was the convert son of the Anglican Bishop of Manchester. Ronald Knox was thirty-eight years old, an Etonian, and a holder of a First-Class in Lit. Hum. of Balliol College, Oxford. He had all the necessary requisites for the appointment. A former President of the Oxford Union he had been Fellow and Chaplain at Trinity College, Oxford, before his conversion. He had been a Catholic priest for only seven years; the impression he had made on his ecclesiastical superiors, however, was not wholly favourable. Cardinal Bourne was doubtful that he would make a good university chaplain, as was Archbishop McIntyre of Birmingham. Urquhart tells the story. “I went to see the Cardinal yesterday,” he writes. “He still thinks that Fr K (nox) is not the right man, that he will make a splash, that he is not sufficiently ‘pastoral’, and he also thinks that he could not do better than stay on at St Edmund’s. On the other hand, he said quite definitely that he did not wish to interfere with the decision of the Board or the Archbishop of Birmingham. If they asked for Fr K, he will make no objection. Also he could think of no alternative except...”
Fr A. Pollen41 and Fr John Talbot (of the Oratory). I fear we must have a meeting of the Board, for I know there are some members of it who would prefer Fr Pollen—James Hope and probably Seagar42. They think Fr K. flippant and journalist and not to be depended upon—or else likely to annoy Anglicans. His real power is in personal intercourse; and people who know him personally would not, I think, consider him flighty."43 Meantime, Ellison was agitating for the appointment of another Etonian, Fr Reginald Bruce Fellows, a former barrister and, like Ellison, an M.A. and L.L.M. of Trinity College, Cambridge.44 In the end, Fellows declined to be a candidate for the post as also did Fr John Talbot who felt "it might endanger my vocation as a son of Saint Philip, to whom I have already given thirty years of my life, and who I hope will keep me until the end of it."45 Talbot's fellow Oratorian, Pollen, did not feel quite so scrupulous and agreed to be a candidate. The choice was between Knox and Pollen and the former was selected after the previous occupant of the post had advised strongly in his favour.46 Archbishop McIntyre was not very enthusiastic but he informed Bishop Cary-Ewes that the choice was "as good a one as is possible to us at present" and that "owing to the Religious Orders the chaplain at Oxford has a more delicate task than at Cambridge".47

During his thirteen years at Oxford, Fr Knox undertook the full liability of the building debt for the chaplaincy which amounted to over £1,000. The Newman Trust had provided a suitable site for the Oxford chaplaincy and the Oxford University Catholic Association, founded in 1903, contributed to the support of the work. Lord Lovat and Urquhart helped privately and Cardinal Bourne provided £1,000 from the Fitzgerald Bequest towards the building of a chapel and hall on the site of an old stable belonging to the Newman Trust and adjoining the Old Palace. Knox contributed substantially to the Building Fund, but by the time he retired from the chaplaincy less than £70 remained to be repaid to him. Knox accepted no stipend, however, and he regularly transferred to the Building Fund the balance from his chapel collections after running expenses had been paid. In addition, he subscribed £500 to the Building Fund and donated all his Mass stipends to the O.U.C.A. Until 1934, he paid the rates as well as the taxes on his house. In 1934, the O.U.C.A. began to reimburse Knox for some of his more excessive losses. Comparatively little help was obtained from the Board during these years.

41 Rev Anthony Hangerford Pollen, D.S.C., priest of the Birmingham Oratory, who had been a naval chaplain. He died aged 79 in October 1940.
42 Robert Stanislaus Seagar, Fellow and Tutor of Magdalen College, Oxford, and formerly Lecturer in Jurisprudence, Wadham. ... of Wigan and the first Catholic to receive a judicial appointment after the removal of Roman Catholic disabilities.
43 Northampton Diocesan Archives. F. F. Urquhart to Bishop Cary-Ewes, n.d.
48 Ibidem. H. O. Evennett's account of the nomination, in MS.
nomination of Fr Elwes, a Christ Church man who had been private secretary to both Cardinals Hinsley and Griffin, coincided with the jubilee on that occasion was not without significance. Bishop Thomas Leo Parker of Northampton declared that the chaplaincies were "our modest substitute for a Catholic University" and he added "since we cannot have a Catholic University, let us make the national Universities, as far as possible, safe for Catholics".

In recent years chaplains have still been harping on an old theme. Fr Michael Hollings became chaplain at Oxford in 1959 and eight years later he declared that it was a sad commentary on Catholic mental health "that no adequate provision was made or has since been made for the upkeep of the chaplaincies at either of these ancient Universities". Cambridge, in particular, was indeed fortunate in having the services of Mgr Alfred Newman Gilbey as chaplain from 1932 after the resignation of Fr MacGillivray (the latter having been appointed rector of Maidstone) until 1966. Without a chaplain possessing private means it would have been impossible for the Board to have kept the Cambridge chaplaincy open.

Monsignor Alfred Gilbey (Cambridge Chaplain, 1932–65) writes:

Professor McClelland has written a paper which is to me of the greatest interest. How far it will interest readers of the AMPLEFORTH JOURNAL or (as I would wish in an expanded form) a wider public is not for me to judge. His paper is an indictment of the Oxford and Cambridge Catholic Education Board principally on two grounds—that it has failed over the nearly eighty years of its existence to raise sufficient funds to maintain the chaplaincies which it has appointed and that it has treated them discourteously. In my long tenure of the Cambridge chaplaincy I had no experience of the second ground of criticism but I can certainly confirm the first. In support of both charges Professor McClelland adduces a great mass of documentary evidence from diocesan archives and other sources which is new to me and it is this which gives his paper authority and special interest.

Any criticism of the Board, we should surely consider, which makes no allowance for the built-in handicaps which made its work all but impossible from the beginning cannot help but be somewhat unfair and may endanger the work of the Board.

I would say that these handicaps were (and still are, perhaps) as follows.

The Board was charged with the establishment of courses of lectures at Oxford and Cambridge to counteract the adverse effects on the faith of Catholic undergraduates which it was feared would follow on their being educated at those universities. There used to be at Fisher House (and I hope there may be still) a collection of letters from Catholic dons and others who knew the ancient universities, pointing out:

(i) that the most powerful influences came from the leading of a common life, from discussion, tutorials and the like and comparatively little from lectures;

(ii) that not only would the proposed lectures be ineffective to counteract an influence which was primarily social and personal rather than formal but that there was no possibility of securing the attendance of undergraduates at them.

The second built-in handicap was the composition of the Board which, according to the Roman document, should consist of bishops, priests and laymen, acting presumably on terms of parity. The original bishops were not the diocesan bishops of the universities but men like Hedley of Newport (a monk of Amplenorth) and Brownlow of Clifton (who was a Cambridge man). But our bishops have never been accustomed to work on terms of equality with laymen—or even with priests—and have never found it easy to take a national as distinct from a diocesan view of a pastoral problem. How soon the difficulty inherent in the composition of the Board became acute I do not know, but certainly during the course of Cardinal Bourne's reign at Westminster (I think in 1921) a significant change was made and the Archbishop of Birmingham was appointed ex-officio chairman of the Board and the Bishop of Northampton vice-chairman. These two bishops were respectively the ordinaries of the dioceses in which Oxford and Cambridge are situated. After their appointment other bishops who were members of the Board tended less and less to attend Board meetings. It became increasingly difficult therefore for the Board to attempt to act as a body dealing with a national matter at a national level.

A further unreality inherent in the original concept of the Board is closely related to the diocesan outlook of bishops and to the tendency (greatly accelerated in recent years) to treat the secular clergy as religious and to act as though the relationship between a secular priest and his bishop was that between a religious subject and his superior. For underlying the original concept is the idea that there is a body of secular priests to whom the post of chaplain at Oxford or Cambridge could be offered by a Board which had a national outlook and could transcend diocesan boundaries. Whereas the reality, as anyone who has been familiar with the working of the Board will know, has been that the Board has had to try to persuade a bishop to spare a priest for a work for which that bishop may feel that he has himself no particular responsibility. It is perhaps significant that, of the priests appointed to the chaplaincies since their foundation, a large number have been ordained on their patronage.

The last built-in handicap is that which colours the whole of Professor McClelland's paper—the Board had at the outset literally no money at all to fulfil the ambitious purpose it had been created to achieve and has never succeeded in acquiring sufficient funds to do so. This is no reflection
on the devoted secretaries who have struggled manfully with appeals to
parents, to schools and to the general public to raise the necessary financial
support. Their inability to do so cannot be attributed to lack of zeal.
Many other things were reckoned by the Catholic body to be of more
pressing importance, such as the building of churches and schools and the
education of the clergy. And the fact has to be faced that the Catholic
Church in this country has never in modern times put higher education
in the forefront of its policy or had any interest in scholarship.

It is not surprising then that the Board should have failed to fulfil its
purpose. What may seem surprising is that none the less I should im-
mensely regret its disappearance and that I would wish everything possible
to be done to continue and strengthen it. This is for two reasons. The
first is that only the Board can give the chaplaincies in the ancient
universities a national status. Only the Board can entertain some hope
of selecting a chaplain from the whole body of the clergy of this country.
If it were abolished the chaplaincies would come under the local ordinary,
the chaplains would be appointed by him and would be answerable to him.
Whatever qualifications have been looked for in selecting an Archbishop
of Birmingham or a Bishop of Northampton in the past they have never
been a familiarity with or an inside knowledge of the universities of Oxford
and Cambridge.

The second reason is that not only does the Board protect the chaplain
from a bishop who may not have any informed interest in his work, it also
protects him from the more immediate danger of having the work of the
chaplaincy controlled by a local committee. Neither of these dangers is, as
I know from experience, chimerical.

It is important that we should be sympathetic to the work of the
Board. There have never been wanting those who would wish to see it
resolved into two bodies concerned respectively with Oxford and Cam-
bridge and there have always been some who have wished to charge it
with the care of the chaplaincies in the modern universities.

The value of Professor McClelland’s researches is such that I greatly
hope he may be persuaded to continue and expand them to cover more
fully the subject on which he has already thrown so much light.

BOOK REVIEWS

Barry Till THE CHURCHES SEARCH FOR UNITY Penguin Books 1972 566 p 80p

From his very considerable experience and wide-ranging reading the author has
put together a rapid history of Christianity, of its divisions and subdivisions, and of
its search for unity. One might question the distinction, in the first part, between the
first four centuries and the last fifteen centuries as representing “the Church United”
and “the Church Divided” respectively. For there were plenty of divisions in the first
four centuries, and the fact that none of the dissident bodies of that time has survived
till today is no basis for treating the Church then as being united in contrast with the
following centuries. The author is no doubt following the example of certain standard
works on the history of ecumenism, but ecumenism as we know it is a very modern
phenomenon, and a superficial sketch of the early Church presents many pitfalls.

That being said, the account of the modern history of the movement is full of
pertinent information, especially on the World Council of Churches, and faces up to
the problems confronting the Council itself, its members actual and potential, its
opponents and its critics. Mr Till writes in a pleasant, detached way, sometimes
cautiously of this or that Church, so that he cannot be accused of ecumenical
extravaganza. Something of his own view comes out when he reflects on the English
scene after 1668:

The ideal of a country united religiously within a loose conformity to the Church of
England had proved hopeless. Toleration of diversity was the only solution. In
fact it took some further time yet, and a renewal of attempts at union, before the
logic of events was recognized, so strong was the underlying belief that religious unity
was an essential foundation of the life of a nation (p. 141).

This is a clear rejection of cuius regio eius religio (which, incidentally, the author
never mentions) dealing as it does with the state’s attitude to religion; it leaves us
with “toleration of diversity” and does not lead us to wonder at all. But it would be
unjust to leave the matter there: there is a real urge towards unity manifest especially
in his last chapter on “Inertia and Impotence”. He is so aware of the problems and
obstacles that he almost despair—not quite, for his call to action because the time is
short implies that there is just time yet.

Throughout, his treatment of the position of the Catholic Church is fair enough
(except for the stupid, but important mistype on p. 19 which is implicitly corrected
over the page). He has his caustic, commonplace gibes in the earlier part, but he is
much more serious when he considers the absurdity of compounding a unity of
Christians that did not include the Catholic Church (p. 482). He goes into the relevant
decrees of Vatican II in some detail and not unsympathetically, but omits some
historically important antecedents: the Monitum of 1948, and the Catholic Conference
on Ecclesiastical Questions which, on the initiative of Professor (later Cardinal)
Willebrands met annually for some eight years before the Council. It provided the
nucleus of the Secretariat for Promoting Christian Unity, which played such a part in
the Council itself.

With regard to the question whether the R.C. Church should join up with the
World Council of Churches, he sees the difficulties experienced, and he believes
that it almost despairs—not quite, for his call to action because the time is
short implies that there is just time yet.

In any case the fuller education about ecumenism all the way down to the grass-roots,
which he rightly advocates, will take time, and by then the problem may, under the
Spirit, present itself in a very different form.
On a number of points one may criticize. But as part of the fuller education, the book fulfills a need and everyone will somewhere find a gap that fits. The bibliography, attached to each chapter offers the possibility of further guidance. But, as he implies, more important than thinking is doing, and friendly co-operation, wherever possible, will often promote the search for unity in quite unexpected ways.

- MAURICE BEVENS, S.J.

The contents of the book are drawn from a dozen or so existentialist thinkers but are arranged by theme rather than author. Thus the bulk of the book is a phenomenological analysis of the chief characteristics of the mode of being that is human existence: the relation to the environments of the body, the material world and other men; the intellectual elements of knowledge, thought, language and their limitations; the affective element of feeling and especially anxiety; the volitional elements of freedom, decision, self-engagement, action; the limiting factors of facticity and finitude, temporality and death, guilt and alienation; the positive quest, never-ending, aware of existence and selfhood; and last this need to express the subjective, the place of history, society and ontology. This main section is preceded by three introductory chapters on the general nature of existence and existentialism, and the place of this style of philosophising in the history of thought and its relations with other philosophies. It is followed by a delineation of the influence of existentialism on other fields of endeavour and an evaluation and critique.

Professor Macquarrie indicates the various ways in which each theme has been developed, concentrating on a particular author when his treatment is especially good, pointing out the weaknesses and inconsistencies, and where possible showing the complementarity and co-ordination of various positions. The result is neither amalgam nor mere juxtaposition, but a unity in tension that reflects the dynamism of existence itself.

Three items especially impressed this reviewer. First, a wider than usual sketching of the history of the existentialist style of thought, its roots being discerned even in men's pre-philosophical mythological mentality. Second, the demonstration of the shortcomings of conceptual and abstract thought, the affirmation of truth and knowledge as a wider reality than mere notional truth and knowing, and the development of the cognitive and intentional character of feeling as rectratory of one's situation in the world or in relation to all being. Finally, the concluding critical chapter. The possible dangers of existential thought are freely admitted: irrationalism, moralism, extreme individualism, narrow humanism, mocked pessimism. Yet the good to be found far outweighs the danger and the risks in this sort of philosophising are seen as ultimately justifiable. The indication of these dangers provides a challenge for the thinking reader to develop for himself those less treated aspects of existentialism that are corrective of these exaggerations.

In many ways the author provokes and challenges. He sketches, indicates, suggests, hints, opens possibilities, and leaves the reader many trails to follow up at his own leisure. His critical value rather than a shortcoming in what is meant to be a theological resource book.

There would appear to be only one shortcoming to the book—its value is high, but so is its price. It is a pity the publishers could not make it available more cheaply.

- CAMPTON HALL, OXFORD


Those who reach for their birettas at the name of "liturgy", and those who have abandoned English for the novelties of "Vernacular", have not either of them managed to produce a generally persuasive concept of "worship", and all their community has not brought us together. Though Professor Smart does not have them to the fore in his present enquiry we may take as an unencumbered grace the relevance of his analysis to our worries.

Professor Smart is properly concerned with worship as such with worship. He does not delay over "Henry worships his stomach", or "Karl worships money", or even "His Worship the Mayor", and it is pleasant to observe so sane a way with such oddments, though I would have liked some notion of "with my body I do worship", before entering upon his principle that "the core idea of worship has to do with submission and not sacrifice".

To simplify the discussion of ritual Professor Smart suggests that we assume "that it in fact involves a standard bodily action, namely bowing down". The notion of "Intention" dispenses certainty of the Mayor, but this notion of ritual is a full servant for rather more varieties of god. It is obviously absurd to suppose that Henry makes a bow to his stomach. Of course, the Mayor and Henry's stomach may linger, with Karl's money and my blissfully-imagined wife, in the hope that Professor Smart's account of worship failing, they may be gods again. The unrealised belly may become the focus of a religionless stomachidolatry.

What happens at the bowing? Professor Smart suggests that a relation is established within the ritual frame. It is a relation of God and worshipper which is not diminished by a number of other such relations being set up in other spheres of the god. The multi-presented god of temples, fires, or agriculturists, accepts the single-presented man within this actual frame of image and rise. The ritual expresses both the order of divine superiority and the order of divine giving. The ritual maintains the God's power and enables him to share his power with those of his servants. The core idea of worship is an acknowledgement of their place. They bow in the experience of the numinous and in their bowing become more deeply aware of the unseen and transcendent being of the god and is properly imagined but unconfined. The god is experienced in the ritual as dangerous and holy, free and gracious.

The account of worship thus inevitably leads into the question: "Who are the gods?". At the beginning of his analysis Professor Smart had declared that "It would not do, of course, to suppose that a god is a being who is worshipped" though he admitted that "this is tempting". He can at least after his enquiry into the character of worship evict from the pantheon those, like Chinese ancestors, Roman saints, and French Bourbons, who do not receive such a ritual as he has analysed.

Others have, of course, often enough with such an analytic statement in mind, attempted to rid themselves of every god, and in Part II of this study Professor Smart sketches his account of worship and god in relation to some early arguments of J. N. Findlay about the infinite superiority of God, Norman Malcolm's discussion of guilt and god, Kierkegaard's analysis of the emotions, the "Protestant principle" of the existence of the cult, and, most interestingly, Willard Cantwell Smith's attempt to discover the convergence of faiths in one god. Professor Smart maintains that when the peculiarities of Christian, Muslim and Vaishnavite are pared away the "transcendent" which remains demands a response so abstract that it cannot be termed "worship". And, since the subjective concept of God is indissolubly linked to the practice of worship" as the living milieu of belief, the Cantwell Smith thesis fails.

I do not suppose that Professor Smart's analysis need result in the suspicion that the cessation of ritual would entail the extinction of God, but I wonder whether his analysis does not undermine his own standardising of ritual. Though, say, the holiest dance of the worship of Baal-Melkart, the bed-room ceremony at Esagila, and the benediction monstrance may properly be represented by bowing down, it may be that some worships are not that reducible. In excluding these worships a man might miss his gods.

And, if one is not greatly worried by the dismissal of Henry's belly, Karl's money and my blissfully-imagined wife, then, I suppose a relation between worship and god being suggested, the result is neither amalgam nor mere juxtaposition, but a unity in tension that reflects the dynamism of existence itself.

- PETER J. BENNETT, S.J.
and the reduction of gods to God being scourged, it may be that we should watch carefully for the further significance of those antagonistic proposals for the future of Roman Catholic worship. Professor Smart has made a book which those who have no head for Indian gods or English philosophers may yet find hugely stirring.

Hamish F. C. Swanson.

Boston College,
Chesnut Hill, Massachusetts.

Augustine Baker HOLY WISDOM Edited by Dom Gerard Sitwell Anthony Clarke Books, Wheathampstead, Hertfordshire 1972 xxvi + 497 p £3.75

Dom Justin McCann, pre-eminent among recent writers on Father Baker, and whose judgment commands universal respect for its sobriety and penetration, has written: "If we look to any parallel to the work of the XIV century English mystics in post-Reformation English Catholicism, we find one book and one book only, Father Baker's 'Sancta Sophia', which can be set beside it". Professor David Knowles has described "Holy Wisdom" as containing "magisterial guidance over the whole range of the spiritual life", and the author as "a striking if not unique figure in the history of post-Reformation English Catholicism". Baker is the one member of the English Congregation whose writings, at first the cause of bitter controversy, have emerged with the fullest approbation of the General Chapter of the Congregation, printed, until this penultimate edition, in full, together with his traditional title of "Venerable". It is a pity that this title which summed up his grip on the spirituality of the Congregation even up to the present moment should have fallen into desuetude after three hundred years.

The cult of "Bakerism" has never been absent in the Congregation, especially with the Nuns of Our Lady of Consolation whose Abbess, the formidable Dame Catherine Gascoigne, refused to submit the writings of Baker in her possession to the unsympathetic and inquisitorial eye of the President, Dom Claude White. The opposition to his teaching, fierce in his lifetime, has never entirely died away. Dom Laurence Sheppard, Novice Master at Ampleforth and later the influential and saintly Chaplain for many years at Sunbrook, recalls that the older fathers warned him against Baker's teaching for Novices. Yet under the influence of the first three Cathedral Priors of Belmont, and especially Dom Norbert Sweeny whose edition of "Sancta Sophia" in 1876 evoked a long and enthusiastic article in the Dublin Review for that year by Bishop Hedley, no Novice could escape the teaching of this book during his novitiate at least. For some monks, especially Abbot Cuthbert Butler, it was the most formative influence in monastic formation, and the break-up of the common novitiate each House had the maximum freedom of monastic doctrine accorded. In his really valuable introduction which deserves careful analysis and is wholly admirable, Dom Serenus Gressy, have undergone competent critical examination a certain reserve must be maintained on the last section of the book, which is thought to lack both the fruit of personal experience and an adequate treatment of truly mystical prayer.

In his really valuable introduction which deserves careful analysis and is wholly admirable, in expressing some of the problems of Baker's teaching, Dom Gerard Sitwell has made an important contribution to Bakarian studies, it is impossible in a review to do justice to either side. But Baker's teaching on the "Prayer of Forced Acts" as the birth of a form of contemplation is at least arguable, and his teaching on mortification and meditation unassailable. Perhaps the fairest judgment for the moment is that of Professor David Knowles who writes of "Sancta Sophia": "A book of prime importance for the novice and beyond, a book which will guide all for part of the whole of the internal life, but for all that it is no accident that 'Holy Wisdom' has had so many readers. It is not the rare mystics who will come to it for guidance, but the many who in their meditation feel a desire for God".

Some will regret the omission of "The Patterns of Devout Exercises" included in the 1950 edition, which retained the traditional sectional divisions of each chapter now abandoned, and the poem to "this mysterious man".

Downside Abbey,
Bath.

Anthony Bloom GOD AND MAN Darton, Longman & Todd 1971 125 p £4.50

In "God and Man" Metropolitan Anthony has brought together, in addition to the transcript of his two B.B.C. television interviews with Marguerita Laski, the text of several talks which he delivered in Birmingham and Louvain. It is striking how the inevitable characteristics of the interviews, their disorientation and minor incoherencies as well as their tension and moments of revelation, are found in his lectures also. No great effort has been made to tame them by working and polishing them for publication, and each remains very much what the transcript of an interview must always be, the record of an event. In another writer this might be a fault, but here the repetitions which occur, when the author returns in a slightly different manner to familiar themes—the relationship of experience to faith, the humanity of Christ and his sharing of our separateness from God, the reality of prayer as a standing "face to face with God", the inner life of the Trinity and its relevance to our human situation—are an invitation to penetrate more deeply into the inner reaches of his thought.

In the course of the second interview, Marguerita Laski perceptively applies to herself and her companion the (Russian?) proverb, "The fox knows many things, but the hedgehog knows one big thing"—a saying which Isaiah Berlin once used to contrast Tolstoi and Dostoevsky. It certainly seems clear that she did not take full advantage, as she might have, of the Metropolitan's vulnerable position from the standpoint of philosophy and the use of language. One does not snap at a hedgehog, however, as if it were not the way to find out what he has hidden within him. The hedgehog is a living anomaly whose secret will be revealed only to those who approach him thoughtfully from many sides. The same can be said of Metropolitan Anthony's writing in general, and in this respect his work is a characteristic product of the Byzantine spiritual tradition, for the "Philokalia", v.1, is repetitive, discursive, uneven in quality—and yet somehow remains an admirable vehicle for the revelation of man's relationship to God in prayer. Though in some superficial ways an unimpressive book, "God and Man" is one which can be taken up and profitably revisited at intervals. One is almost as if the Metropolitan had deliberately put into practice his own maxim: "So long as we keep large people will not see Christ".

Basil Osborn.
St Symeon's House,
Oswaldkirk.

Margaret Thorne CHARLES DE FOUCALD George G. Harrap 1972 214 p £3.60

Yes, another book on Charles de Foucauld, but with a difference. This is from a very feminine hand and mind, which might not be particularly helpful in a life of St Thomas Aquinas or the Cure d'Ars, but strangely enough for an understanding of the famous and holy abbe Huvelin and a Cistercian abbot or two, it was women who formed him for ill or well.

Four women won his spirit and heart. How many won his body we do not know. The four women were first his sister Mimi with whom he kept up an intimate correspondence. The second was his cousin Marie, his adolescent love and almost his mother their love remained strong and deep. It was she who at the crucial hour of his opposition to his teaching, fierce in his lifetime, has never entirely died away. Dom Justin McCann, pre-eminent among recent writers on Father Baker, and whose judgment commands universal respect for its sobriety and penetration, has written: ...
brought him to the abbé Hurelin, who later guided him to the Trappists. Then comes another Marie (Titre) to whom he became engaged in Algiers in 1884. A convinced Christian, she taught him the meaning of restraint and chastity. Suddenly he broke off the engagement. For her the loss was so great, she gave up her faith. Twenty-seven years later they met once again, but by accident, in the streets of Algiers. By this time he was a hermit. Her faith returned and her love remained. The description she gives of him at the enquiry for beatification is almost entirely physical and moving.

The fourth woman he called a saint, and she was the abbess of the Poor Clares in Jerusalem. It was she who encouraged him first to be a priest and then to follow his vocation for the desert. It is significant that he, the most austere of saints, should be delicately guided to the love of God by women.

Margaret Trouncer has the art of story telling; she also takes pains to recreate the atmosphere of the time. This she does for the Paris in the last third of the nineteenth century, not the Paris of the politicians but that of the “bien pensants”, of the aristocracy, of the frivolous and wealthy. But she leaves her reader without scholarly apparatus, so that he may not know how much correspondence remains between Charles and his sister, his cousin, the Carmelite, his fiancée; nor to what extent he was an agent of the French Government, providing information about the Sahara tribes.


The publication of this work will assist neither historical scholarship nor the reputation of the late Christopher Dawson. In one sense, the book is too long. His thesis, that “French society lost its inner cohesion with the breakdown of Counter-Reformation culture . . . and (that) the Revolution was an attempt to recreate this unity on the basis of the new eighteenth century thought”, is far too general to bear stretching over a whole book, at any rate as treated by Dawson, in the manner of a cultural history, of European thought from the sixteenth to the nineteenth century. In another sense, it is far too short. The dust jacket—a more than usually misleading piece of sub-blurbia—promises “a brilliant and hitherto unpublished analysis of the French Revolution”. But of its 166 pages of text, only 91 deal with the Revolution, and even then the religious aspects of the upheaval are only discussed in general terms.

Christopher Dawson’s Cult of the Supreme Being is given a mere half a dozen pages. Fortunately, there is little to fulfil Arnold Toynbee’s melodramatic warning that “in the Revolution, a sinister ancient religion which had been dormant suddenly re-erupted with elemental violence. This was the fanatical worship of collective human power”. But there are far too many generalisations which modern scholarship have rendered unacceptable, and it will not do for the editors, in their note on the bibliography, to say that Dawson “intended a history of ideas, of its nature unaffected by more recent work . . .”. If that is so, they should not have reproduced Dawson’s note quoting from Brinton’s “recent” book on the Jacobins, which was published in 1930.

“DEAR SIR,”

Bishop Alan Clark, in his article “Windsor and After” (JOURNAL, Autumn 1972, 27-32), notices that “some people feel that the Statement (emanating from Windsor in September 1971) leans far too much towards an over-emphasis of the downward movement from God to man, to the apparent exclusion of the movement of man to God” (p. 31). But the reason for this is that the Statement entirely forgets the movement of God to man, of Son to Father—which is the central theme of the Fourth Gospel and centrally important in the others. Put simply, the Eucharist begins and ends in the Godhead. It is not primarily a God-man movement either way but a God-God movement as is the Incarnation and indeed the creation of man. And when once this is grasped by faith, transubstantiation presents no difficulty, and nor does the Sacrifice. This is what Our Lady says all the time. It is God taking man into his being forever, “adopting” (to use St Paul’s word) man into the Trinity—a transubstantiation and a Sacrifice in essence and altogether. It is the same theme in Matthew 25, where the Son of Man, on the throne of his glory, identifies the least of his brethren with himself; it is the same as St Paul’s “not I but Christ”, and “heirs of God and joint heirs with Christ”, the same as “the Church which is his body, the fullness of him that filleth all in all”.

It is at this level that any Statement on the Eucharist should require agreement. This act and mystery of the Blessed Trinity, this deity of Love, this giving of himself by the Son to the Father makes his Sacrifice our salvation. And this is the point at which Anglican sacramental theology, together with this Statement, comes to grief. It is a humanism expounding a human devotion, its ideas and rewards scrupulously evading the eucharistic deity. Granted that Our Lord is really present, that the bread and wine really “become” his body and blood, the question then is “why?” To what end; what is this really present Lord doing in this sacrament? Why in this way, by this means? What is the point of the Eucharist when you have the events recorded in the Gospel? The Statement conspicuously fails to answer these and similar questions. For this Statement, and nearly all Anglicans, the Eucharist is as Archbishop Wake declared, a “solemn exhibition and memorial”, a remembrance of what he did elsewhere and long ago. The Godhead is absent except in “the hearts of the true receivers” (Hooker).

Were the Catholic Mass per impossible to share this absence, the Christian faith would perish, and soon; because then everything in it would be “exhibition and memorial”. The New Testament is such already. Councils, Fathers, the Church itself will evaporate into “exhibition and memorial”, which is what (in spite of Karl Barth) Protestant religion has...
been for a long time. We may “live the memory” as a pious daughter lives the memory of her dead parents, but this living will be our function, not the Lord’s, and at heart it will be only remembering. Christ will be as he has long been for good Protestants, an idea or an idealism, an heroic character in a book, a holy pattern imagined and most faithfully imitated—but in fact not here and now living, in himself.

Let me take issue with another Catholic bishop in your pages, Bishop Butler who is reported as saying that “the Windsor talks tried to avoid explaining the mode of (eucharistic) presence, while insistently denying any crude material presence of the kind which Aquinas had had to counteract in dematerialising the Berengarius controversy” (p. 13). It is this “trying to avoid” that is half of the difficulty. The “mode of that presence” is of central importance and needs no explaining: of central importance, because if left in doubt or confusion it leads straight into the denial and indeed is the denial of the Sacrament. It needs no explaining if it is admitted that the Sacrament is the act of God, the Word by whom and for whom all things are made: it admits no explanation if this is denied. The Creator’s purpose defines his creation and every substance in it; and if in his act of consecration he changes the bread of earth into the bread of Heaven, if he makes this his carnal identity—“This My Body”—the mystery is as profound and as certain as his creation of the universe (no scientist, surely, was ever fatterous enough to cherish the illusion that he could explain the being of the common dandelion). If the living God says “This is I” there is nothing more to be said, unless you deny the living God. And this is the point at which the question arises. In the Mass is the act of God or mere human gesture of piety? It is the only question at issue before the Commission. It cannot be other than simple, ultimate, absolute. Is the Sacrament God himself or only God—for-us, an idea, a utility? The Statement is far from clear, nowhere ever transcending its humanism.

This is but one instance of the “substantial agreement” by fog achieved in the Windsor Statement, a fog inherent and essential in Anglican religion whenever it attempts a supernatural theology. It is a profoundly human religion in the best as well as the weakest sense. Rome might do well to learn from Anglicanism. Its altars are empty except where human piety “likes to think” in sacred symbols. There can be no substantial agreement until an absolute Yea or Nay has been decided, and the time is not yet. They will have to thirst for God before they know that the sacramental wine has become his blood. Then they will not want to discuss: it will be enough to adore.

Yours truly,

T. S. GREGORY.

The Cottage, Badby House,
Daventry, Northants.

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Dear Sir:

Your note on the Ampleforth Press—appearing curiously under Community Notes—refers to the printing of record sleeves for the Exhibition Concert as “the most complex job as yet undertaken at Ampleforth”. This must make strange reading to the Old Boys who used to work in the Press between its foundation in 1958 and 1964. In 1961-2 they will read with surprise the remark that “the task’s technicalities put it beyond the reach of boys”.

A little research in the appropriate quarters would also have established that the Arab—no hand press but a foot-treadle press—was bought as a reconditioned second-hand press when the Ampleforth Press started in 1958-9. The Heidelberg was later passed on to us by Mr Walter Smith of the Herald Printers. Both presses were fully in use in the old Printing Shop below the Theatre long before 1967.

From the earliest days Mr Walter Smith—now Managing Director of the Herald Printers in York—gave lavish support and help in many ways. Not least was his influence felt in his support for the principle—not unimportant educational significance—that boys with proper training and guidance are capable of the most demanding technical expertise. It was on this principle that the Press was then run. It was a point of honour that all setting and printing was done by the boys and that no technical problem within the compass of the presses were allowed to defeat them. So successful were their efforts that not infrequently it was difficult to persuade experts that the work had in fact been done by boys. Their achievements vindicated the belief that the most demanding problems both in setting and printing are not beyond the reach of boys.

Yours truly,

N. P. BARRY, O.S.B.

Ampleforth.

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13th November 1972.
COMMUNITY NOTES

FATHER FRANCIS PRIMAVESI, O.S.B.

Aidan Primavesi, who was born on 29th March, 1887, at Swansea was sent to school at Ampleforth, and there received his vocation to Religious life. On 29th September, 1905, he received the Benedictine habit at Belmont and became Brother Francis; his religious profession was on 8th March, 1907, and he was ordained priest at Ampleforth on 11th July, 1913. At the outbreak of war in the following year, when Father Stephen Dawes (who will be long remembered as parish priest of Cockermouth and founder of Keswick) went off to become a chaplain to the Forces his successor on the staff of The Priory, Workington, was the young Father Francis. The older generation of Workington Catholics at the present time still remember well this first period of Father Primavesi's work in the parish: at that time he established a Boys' Brigade, and for the last few years of Father Francis' life one of the members of his Boys' Brigade, now a senior citizen, served his Mass daily. In 1917 a patch of bad health forced on him a rest and change, but after six months his recovery was complete and he himself became an army chaplain. At the end of the year he was drafted to the Western Front, and the period which followed was the most memorable of his life, making a lasting impression on him. In 1919 he returned to Cumberland for a short time, to help his brother who was parish priest of Cockermouth. In 1920 he again acted as chaplain to the Forces when he went out to India. On his return he worked for short periods in Warrington, Cardiff, and again at Workington for four years. He had a great concern for boys between the ages of 11 and 15 and he had a considerable influence over them. Leaving Warrington in 1927, he was appointed to St Peter's, Seel Street, Liverpool, as an assistant to his brother, and during his eight years' stay in Liverpool he established a Boys' Club which became known throughout the City for its excellence; and these years were for himself a period of great work and fulfilment. In 1935 he became parish priest of Maryport, and in 1940 parish priest of Aberford and Garforth, near Leeds, remaining there for seventeen years until he was compelled to retire through ill-health. Early in 1958 he went back to Workington badly handicapped and stayed there until his death on 13th July, 1972. The parishioners of Workington will retain a memory of Father Francis' great courage and faith, the short figure struggling down to the church daily in spite of rain, hail, or snow, to offer the sacrifice for which he was ordained. May he rest in peace.

TWO VISITATIONS

Father Abbot was invited by the President of the Belgian Congregation, Abbot Ghésquiére, to assist him with the Visitations of the abbey of Maredsous, an abbey which has been the subject of some considerable experimentation in new forms of community living and which has received extensive publicity in its own country and in the religious press on the Continent. This assignment took him to Belgium for three weeks in November and is to take him back there for a short period this coming March.

Prior to his visit to Belgium, Father Abbot paid his customary three-yearly visitation to St Louis Priory, Missouri. Father Abbot announced later that Fr Vincent Wace would be going out to St Louis in January 1973 to join the Community there.

Fr Jonathan Cotton has been sent to St Mary's Priory, Warrington, to fill the gap left by Fr Vincent until August of this year.

NOVICES

On 20th January two postulants were clothed by the Abbot as novices. Trevor Smith was given the name Br Cyprian, and Edward Coupe was given the name Br Ansgar.

On 27th January two novices took their simple vows during the course of concelebrated conventual Mass, before the Abbot. They were Br Mervyn Ryan and Br Wulstan Fletcher. To these four we extend our good wishes for the future.

THE APPEAL

The campaign is now well under way. The Old Amplefordian Cricket Club has formed a Group of its members and expects to complete its work by 30th January. Groups have also been started in London, Liverpool and Manchester and in what for the lack of a better name has been called "North Surrey". Kenneth Greenles and David Tate have volunteered, in addition to organising the London area and a London Group, to work for the Appeal during visits to Australia, Hong Kong and Thailand.

The rest of the country has been divided in geographical areas and Father Robert will shortly be approaching people in these areas to ask for volunteers to act as Group Leaders. The Areas fall into arbitrary shapes, determined by the numbers of people living there and the distances to be covered.

There is still a great deal of work to be done in organising the Appeal over the whole country from Carbot, Isle of Skye, to Camborne, Cornwall, and Broadstairs, Kent. Father Robert hopes that Old Boys and friends will not think that they have been forgotten if they do not hear personally of the Appeal in the immediate future but that they will be patient until he is able to arrange for a visit to be made and the Scheme explained personally. He would greatly welcome the names of any Old Boys or friends who would be ready to do a small amount of work (and still more greatly welcome names of any who would be ready to do a large amount) for the Appeal. It would also be of considerable help if anyone who received a Questionnaire from Father Robert and has not returned it would do so and if anyone who did not receive a Questionnaire would let him know.
COVENTRY

Two days before the summer term began fourteen members of the Community assembled at Coventry Cathedral to sing Vespers with brethren from Douai and Belmont (see photos). The occasion was the tenth anniversary of the opening of the cathedral which had risen from the ashes of the old cathedral, once the Benedictine Abbey of St Michael. Now, as Bishop Butler pointed out in his sermon, the Benedicines were returning to this hallowed place. He used the occasion for an exposition on the text “He who has ears to hear, let him hear what the Spirit says to the Church”—to which, at the publishers’ request, during my visit last summer, I wrote a short introduction.

Crossing the continent to the West Coast, I find myself in a Christian churchly climate. Mrs MacVeagh has been described as the Reverend Mother of the Episcopal Diocese of Northern California (in communion with Canterbury)—though her interests are very much wider than merely “churchy”! At Herradura Ranch, 70 miles north of San Francisco, is a haven of hospitality. There I have met not only the local Bishop, the Dean and faculty of Berkeley Episcopal Seminary, but a number of high-school teenagers on a week-end retreat. At their invitation I showed a group of them how to sit quietly in meditation. The setting was perfect for the occasion: in a garden surrounded by trees we sat silently at night for half an hour, kept warm by the summer air, under the clear Californian moon. Early the next morning I watched these same youngsters taking part in an open-air Eucharist, receiving familiarly yet reverently the host in their hands, as Catholic children are now slowly learning to do.

Last summer, while on a visit to the States, was the discharge of an obligation to act for a month as Regents’ Professor of Religious Studies at the University of California on its Riverside campus. This turned out to be a most agreeable experience, not too arduous and full of living interest. A course of four public lectures each week on “The Search for God”, a weekly two-hour seminar on the state of religion today, plus sharing an occasional class when invited by several resident lecturers—these made up my official duties. Between times, being provided with comfortable accommodation by the Dominican Fathers, and an office on campus by the University, I was able to meet privately with the quite numerous members of the student body who wanted to talk.

As was only to be expected, socializing with members of the faculty, their families and friends, was part of the Riverside scene. In more than one home I was treated to a recording of Jesus Christ Superstar, with which some of the young people were so familiar that they could sing along with it. A professor suggested in all seriousness that this musical held for the younger generation a place equivalent to Handel’s Messiah. Staying briefly with friends in New York on my way home, I was taken to see the current stage production. Loud and in some respects garish as it was, it made a striking impression, though for reasons I can hardly begin to analyze.

Worth mentioning also was my involvement, while in California, in one of two Catholic “folk” Masses. For these services, behind the

A.G. IN USA

In the autumn, as Fr. Aelred Graham spent some months in America lecturing and rekindling fruitful friendships, he writes: Living for sixteen years (1951-1967) in association with the Portsmouth Priory (now an Abbey) Community in Rhode Island, I had the happiness of making a number of close friendships in the United States. Two of the most memorable were with Mr and Mrs John Mitchell of Cambridge, Massachusetts, and with Mrs Frances MacVeagh of St Helena, California. These kind people not only invite me to their homes but jointly provide the means for making the journey. The result is not by any means what Americans like to call a “working holiday”; rather a period of relaxation combined with a fruitful series of personal encounter—once of these made up my official duties. Between times, being provided with comfortable accommodation by the Dominic Fathers, and an office on campus by the University, I was able to meet privately with the quite numerous members of the student body who wanted to talk.

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spontaneity in action, there had been careful preparation—based on the sound theology that the One who is present is no longer our suffering Redeemer but the glorious and ascended Christ. Perhaps the predominating note of joy accounted for the point made by several parents, that while much importance is now attached in California to "sensitivity": so that the kiss or worse, they were a remarkable contrast to the stylized concert-Mass (recalling the 1930s) to which Ampleforth youngsters are invited every Sunday morning.

Some reflections on last year's visit to the States found their way into the columns of The Times (December 23rd, 1972) under the editorial heading: "A New Star in the East for the Institutional Church". Before leaving the country, I spent a long and reassuring weekend with the Ampleforth brethren at St Louis. Able to return to London, without extra cost, via Madrid, I had a happy visit with Donald and Lucy Grant who, along with their youngest daughter, made me very much at home. So concluded a four months' visit to the "bright continent". Having spent over the years more than one third of my monastic life in the US, I have had no difficulty in persuading a wise and considerate superior of the fruitfulness, given the opportunity, of my continuing to do so. For me, as for so many others, America is where the action is, while life's contemplative side, at my present stage of existence, could not be more satisfactorily met than it is now at Ampleforth.

BAKER STUDIES IN TORONTO

During the autumn term of 1972 Fr Placid Spearritt was given leave of absence to accept a visiting fellowship at the Pontifical Institute of Mediaeval Studies in Toronto. His work was concerned chiefly with two of our Benedictine spiritual writers of the seventeenth century, Augustine Baker and Sevens Cressy, who in conjunction with the nuns of Cambrai and Paris were responsible for the preservation and publication of several of the great English mystical writings of the fourteenth century. For more than fifty years scholars in this field have been calling for a study of Fr Baker's texts, which Cressy edited under the title of "Sancta Sophia". At a public seminar, Fr Placid read a paper on The Survival of Mediaeval Spirituality among the Exiled English Black Monks, which he hopes to have published. It includes a plea for a critical edition of the ascetical works of Fr Baker, which was warmly endorsed, notably by Fr Edmund Colledge, o.s.A., from the standpoint of a specialist in mediaeval spirituality, and by Fr James McConica, c.s.s., the renaissance scholar who has stayed with our community in St Benet's Hall. Towards this end, an archive of microfilms of the best extant MSS has been assembled at Ampleforth, and a duplicate set deposited in the Institute's library in Toronto. For the whole of August, Fr Placid stayed in St Anselm's Abbey, Washington, preparing for publication the unique Ampleforth MS of Cressy's "Treatise of the Passion"; and on his way home, he was able to spend Christmas with the brethren in St Louis.

A new edition of "Sancta Sophia", edited by Fr Gerard Sitwell, is reviewed elsewhere in these pages.

AN INSTITUTE OF RELIGION AND THEOLOGY

It seems strange that theology in Britain should have no formal society to co-ordinate its endeavours. Other disciplines like philosophy or psychology have societies with royal charters on their behalf. It is because of this that Professor Ninian Smart of Lancaster University has initiated a process which led to the foundation of an Institute of Religion and Theology for Great Britain and Ireland, whose first President is to be Professor H. D. Lewis, Dean of King's College, London University, and whose first General Secretary is to be Professor Smart.

It is not surprising that the stimulus came from Ninian Smart, for he has long been an adventurer in the field, ranging further than others. He has held appointments at universities in Britain, America and at Banaras Hindu University—and it is worth reminding ourselves that the word "Religion" in the title refers to all world religions whereas the word "Theology" refers more exactly to Christian studies. He is the author of "Reasons and Faiths" (1958), "Doctrine and Argument in Indian Philosophy" (1964), "The Yogi and the Devotee" (1968), "The Religious Experience of Mankind" (1969), "Philosophers and Religious Truth" (1970), "The Concept of Worship" (1972) and "The Phenomenon of Religion" (1973). His most recent book is an attempt to investigate how religious truth can be studied with a scientific neutrality and yet with empathy.

The intention of the new Institute is not the promotion of religion, but its study; not the promotion of its teachers, but of the subject. In so doing, it aims to collect and distribute information that will further teaching and research in the Institutions of Higher Education in the British Isles; to facilitate co-operation between such institutions and the Learned Societies and to provide a focus for individual scholars working in religious studies. This requires that an Annual Handbook is published, which is to be supplemented by an information bulletin appearing at regular intervals together with occasional papers when required. In due course, conferences are to be convened by the Institute. Eventually, it is hoped, a permanent office will be established probably in London.

At a meeting held at King's College, London on Epiphany day, to which the Editor was called, the essential constitutional machinery was agreed and a draft constitution drawn up to implement these general decisions. The working party of seven, which includes a Roman Catholic,
Dr Noreen Hunt (now at Neville’s Cross College, Durham) has co-opted to the provisional council a number of scholars, including Dean Henry Chadwick of Oxford, Professor Paul Hirst of Cambridge and Fr Frederick Copleston, S.J., the Principal of Heythrop College, London. The Council in its final form is to have a membership of 35 with a coverage that is by geographical region (England, Scotland, Wales, Ireland), subject (scripture, patristics, etc), institutional representation (universities, colleges of education and polytechnics, theological colleges, learned societies, etc) and personal scholarship (to include emeritus scholars and overseas members).

With names like Thomas Torrance of Edinburgh, David Pocock of Sussex, George Caird and Dennis Nineham of Oxford and John Hicks of Birmingham on the Council, the Institute can surely count itself established. The next meeting will have been in early February: it is set fair to succeed.

**Pontifical Commission for Social Communications**

At the end of October Archbishop Edward L. Heston, c.s.c., second President of the newly created Commission for Social Communications, was a guest of the Foreign and Commonwealth Office. He was shown the BBC and Thames Television studios and was brought to meet Archbishop Ramsey at Lambeth Palace. Inter alia, he was given a small dinner to meet editors of religious newspapers—the Anglican Church Times, the Scottish Life and Work, The Tablet, The Catholic Herald, The Universe, The Ampleforth Journal.

Mgr Heston, a moral theologian and canon lawyer, was English-speaking press officer for the Second Vatican Council and for the First Synod of Bishops. He accompanied the Pope on his journeys to Bombay, New York and Bogota. During 1969-71 he was secretary of the Sacred Congregation for Religious and for Secular Institutes, and during this time he had the task of investigating the allegations of “nun-running” from India. He hopes to make substantial developments in the Church’s modes and organs of communication.

**Charismatic Renewal**

December 1972 saw a further stage in the growth of the Catholic charismatic renewal in this country, when the first “Day of Renewal” was held in the north of England. These monthly meetings are attended by about 100 people, lay and religious, from both sides of the Pennines. Members of the Community regularly take part—indeed Fr Ian Petit, now at Warrington, was the principal speaker at the first meeting. The pattern each month is the same: a talk, a number of study groups or “workshops”, a prayer meeting of about an hour, and Mass. Many of those present seem to be newcomers to the charismatic experience: most testify to the difference it has made to their lives. The renewal has been described as “an expression of the hunger for God among ordinary Catholics”. If a fair number of nuns, priests and religious be included as “ordinary Catholics” (and why not?), then this statement is accurate enough. People of all ages and walks of life are represented, though the proportion of middle-class participants is greater than one might expect at a “typical” Catholic gathering.

The essential attitude of all those present is one of waiting on God in a confident spirit, waiting for him to give some experience of his presence, to touch them and draw from them a prayer of praise and thanksgiving. Peace, joy and kindness are all to be found there and provide perhaps more striking evidence that the Spirit is working than does the manifestation of the more extraordinary New Testament gifts, though these are not lacking. The day clearly provides for many a time of profound prayer and happy fellowship in the Lord.

The interest of members of the Community in the charismatic renewal is not confined to participation in regional conferences. There is a weekly prayer meeting in the crypt of the Abbey Church at which all are welcome. There is a daily early morning meeting for those members of the Community and guests who wish to take part. Small groups also meet each week in the School.

The charismatic renewal seems then to meet a need of God felt by many different kinds of people. It cannot of course replace private prayer, the Office or the sacraments. It complements and enriches them, and is for many a gateway to more traditional paths of prayer and devotion, or perhaps the cause of their renewal. It is not without its dangers, as history teaches us. But history teaches us another lesson also. As Ronald Knox writes at the end of “Enthusiasm” (p. 591):

“... All through the writing of this book I have been haunted by a long remembered echo of La Princesse Lointaine:

Frere Trophime: L’inertie est le seul vice, Maître Erasme. Et la seule vertu est ...

Erasme: Quoi?

Frere Trophime: L’enthousiasme!”

JAP

**The Scargill Community**

Before Christmas fourteen of the Community paid a return visit to Scargill, who had come over to us last year. It proved very worth while, beyond being socially rather fun. The Editor asked the assistant chaplain there to give an account of the Community and its work.

“Scargill near Kettlewell in the heart of Wharfedale, has existed now for fourteen years. Originally a country house set in more than sixty acres of ground, it has now become developed to include Chapel, conference rooms, library and bookstall, dining room and kitchen, and accommodation for both a resident community of about thirty Christians and over ninety guests. Basically Anglican, it was originally set up, as was Lee Abbey, a similar foundation in Devon, with the idea of creating a new situation, outside the traditional parochial structure, which might afford greater
opportunity for deepening understanding of, and experiencing, God. Scargill was envisaged as a new well-spring for the Spirit, to nourish both Church and world. It has had the blessing of the Archbishop of York, and its governing Council has included Mrs Coggan; the present Provost of Southwark Cathedral; Frank Lake, Christian psychiatrist and author of ‘Clinical Theology’; Miss Ruth Etchells, lecturer in English at Durham; and a number of senior Anglican clergy and businessmen.

“The Community has a ratio of about two to one female to male, and at present includes two Methodists, and one member of the United Reformed Church; and until recently it did include also a member of the Brethren. (In line with this ecumenical spirit, we have been glad to have as guest speaker more than once Fr Thomas.) With a few notable exceptions, the members are in their twenties and thirties, having left their normal occupations for a while (usually up to two or three years) to live in this way and to serve God. They have come from such occupations as nursing, teaching and secretarial work, and there is, further, a senior staff, composed usually of three Anglican priests and a lady worker (lately licensed in the Anglican Church as reader). For none is there commitment through vows. Yet there certainly is commitment, understood less formally and worked out according to the leading of the Spirit within the ongoing life and vocation of the Community. The Community lives together, worships together daily and, as time allows, works together to have the meaning of the life of the Community fi nds its identity. It is out of this that the Community as a whole is expected to exercise a Christian ministry. All are responsible for receiving guests; some, in addition to the senior staff, speak publicly; some, again, work out a considerable pastoral ministry—all this according to the natural gifts of each person.

“Indeed this remark about natural gifts takes us perhaps to the heart of the authority and inspiration of the Scargill Community. Trying to be ordination, but it is extended here far beyond. Authority and ministry are not here solely handed down, but as well as this are discovered at grass-roots level, according to the necessity of given human situations and, it is believed, the leading of the Spirit within them. Authority and ministry are discovered not only according to ordination, but as well according to natural gifts as they become liberated for use in the Spirit. In this way, there can come about a remarkable release of resources, a remarkable (to use the title of a fairly recent paperback) ‘unfreezing of God’s people’.”

THE CALL TO THE NORTH

On Monday, January 15th a group of local clergy in Ryedale, Anglicans and Methodists, joined some of the brethren for a day conference in the Guest Room on local plans for Call to the North. They talked about use locally of some of the printed material for the Call, and in particular arranged a series of joint Good Friday evening services throughout the area. All schoolchildren are to be invited to design a poster for Good Friday and Easter, and write a poem about these days. Articles for the local press are planned, and also raised was a possible united service for men on the Wednesday of Holy Week in Kirkbymoorside. Thoughts about long-term united action, and the future pattern of work of the Ryedale Christian Council were discussed, and a further meeting planned.

This meeting was typical of many meetings of clergy that have taken place throughout the North of England (roughly a line from Nottingham to Chester northwards to the Scots border) since last Easter, in response to the Call to the North. This was a message over the signatures of Dr Donald Coggan, Archbishop of York, Dr George Andrew Beck, Archbishop of Liverpool, and Dr John Marsh, a member of the United Reformed Church and a former Moderator of the Free Church Federal Council. It arose from a series of annual gatherings of more than 40 Church leaders in the north, including all the Roman Catholic and Anglican Bishops, and leaders of the Baptist, Methodist, United Reformed Churches, the Salvation Army, the Christian Brethren, and the Pentecostal Churches.

The theme of the message, which was read in most of the 10,000 churches in the north of England on Easter Day 1972, was first to speak together a word from God to men and women in their need of an understanding of the meaning of life. Secondly, that men and women today need to hear what God has to say, and accept his will. “Man as an individual, and society as a whole, cannot be healthy till God’s word has been heard and obeyed”, they wrote. Thirdly, they regretted the diversity of Christians, and seek to move forward in a deeper unity. They then asked every member of their Churches to do four things.

1. To use the coming twelve months to learn the meaning of the Christian faith, and how to relate it to mankind’s needs.

2. To join in prayer for this purpose with fellow-Christians of all traditions.
3. To work out ways of making the Christian faith intelligible to those at present out of touch with Christian worship and activity.

4. To plan some definite acts of witness to the Christian faith, beginning where possible in Holy Week 1973.

The response to this Call has gradually been growing ever since last Easter. Christians of all denominations have been getting together and planning specific exercises in Christian witness and evangelism which is bringing Christians to realise their basic unity in Christ in a way they never realised before. This exercise could well be a watershed in the Christian life of the north of England.

Various study guides have been produced for Christian groups, and one of them, "The Things People Say", an illustrated and attractively laid out booklet, is being widely used elsewhere in England. It costs 5p and is available from the Rev G. Lawn, Newton Kyme Rectory, Tadcaster LS24 9LR (please add postage). The Call to the North office is at 1 Hanover Street, Liverpool and they have produced a study kit which costs 50p. Special copies of St Mark's Gospel in the Today's English Version have been produced for Call to the North and will be widely distributed.

A considerable public relations exercise is planned to get across to the public the Christian faith. This is related to the events planned in Holy Week. They begin with a rally at Doncaster Rovers Football Ground when Cardinal Heenan will speak. House to house visitations are planned, and special plays, cinema programmes, and library exhibitions are planned at the theatres, cinemas and civic buildings in many northern cities. On Good Friday many towns will have special united services or torchlight processions of witness. The seaside resorts and tourist centres plan events later in the summer, many of them at the spring Bank Holiday.

Various specialist bodies have been studying various aspects of Christian life and one of them has already produced its report called "Enabling the Church for Mission", price 10p from CTN Liverpool. Local radio will be having special programmes, and there are many groups planning a long term Christian strategy for mission, evangelism, ministry, pastoral care, and manpower on an ecumenical basis in various areas of the north.

A second letter from Doctors Coggan, Beck and Marsh is expected for Holy Week, and efforts are being made to speak a prophetic word from some Christian leaders on cultural, economic, health, crime, unemployment attitudes and on family life, respect for human life and values.

The Call to the North is not a flash in the pan. The climax of its "public relations exercise" will be in Holy Week 1973, but Christians are being asked to look ahead at long term developments of Christian life, work and witness. One part of this has already been done. In Yorkshire the Yorkshire Post has published a 32 page colour newspaper called "Yorkshire Faith and Folk" which features some of the best continuing work done by Christians in Yorkshire. This was launched with a Literary Luncheon on 7th February when the speakers were the Archbishop of York, the Bishop of Leeds, and the Rev W. Walker Lee, the Chairman of the Leeds Methodist District.

Coming back to Ryedale, the local clergy too are planning a long-term rethink about our priorities and aims in the Ryedale Christian Council.

**"THE SEEDS OF LIBERATION"**

Fr Thomas Cullinan was one of the "workshop leaders" at a four day conference at Huddersfield in January, sponsored by the Student Christian Movement. Its theme was "spiritual dimensions to political struggle" and its main speakers were Daniel Berrigan, s.j., recently gaoled for destroying draft cards; Bishop Colin Winter, expelled from Damaraland, Namibia; Jim Forrest, from the Catholic Worker Community in New York; and Alistair Pee, author of "The Way of Transcendence" and a theologian at Hull University.

The principal speakers were not the main activity, but the several discussion workshops—opening up discussions on poetry, music, language, sex; on ritual and celebration; on new communities for those dedicated to Jesus but not to established Christianity. Fr Thomas soon gained a general impression from the conference of "the wrongness of trying to apply the scientific critical approach to realms of life that are vitiated by such an approach—realms like love making, spirituality, celebration, liturgy; and the wrongness of our western private approach to faith, where the individual is made the judge of truth, rather than the discoverer of truth within a faithful community."

The conference had been planned for 250 people, but the response was so strong (including a host of disguised university chaplains), that it was expanded to 350. The time seems suddenly ripe for political and spiritual involvement to meet. This seems especially so at the Eucharist where the sense of celebration, of being at the heart of the mystery of suffering and of freedom, overtook everyone who was there. On the Sunday, for instance, the gathering of 120 for Mass could hardly fit in the room. "At the offertory, those nearest the altar danced a very simple formal dance; the celebrant, a university chaplain, improvised a simple Canon and Consecration, and at the Our Father everyone joined hands and sang the West Indian tune; and at the kiss of peace a girl (sister of the Bussy boys who were in St John's House here) suggested we should move around simply and greet one another. During Communion someone read a Dylan Thomas poem; and at the end the Dublin guitarists led everyone out down
the street singing to lunch at the main meeting hall. The Eucharist does
not just express an existing unity, but creates it, quite unexpectedly.”

David Berrigan had insistently put the Eucharist—and with it Scripture—at the centre of community life: “there are very few things Christ concretely told us to do, and this is one of them”. His conviction has seen him through prison, and has turned him into a poetic, listening person, with especial insight into the inherent violence of American society. His talks elicited from others their own faith and opinion. His particular interpretation was of the beast in Revelation 13, the great State machine that claims dominion of men over against the claim of God. Poverty and non-violence emerge as precisely the means of combating it—for the State is powerless to crush those who have laid aside violence. The seeds of beastliness do not choke the seeds of liberation. “The conference didn’t end, it just split up into 350 different places.”

THE NEW ABBEY BUILDINGS AT PRINKNASH

The buildings were discussed and illustrated in an article by Bryan Little in The Clergy Review of December, p. 985-92. The architects were Broadbent, Hastings, Reid and Todd. What was astonishing about the article is the design of the late 1930s, made by Mr H. S. Goodhart-Rendel for Abbot Upson, the perspective drawing of which is reproduced in this article. Had it been accomplished, the church of Prinknash would have been larger than any other modern Catholic church in England; and the claustral buildings, planned on a mediæval model, would have made the whole complex, furnished for fifty monks, the most massive monastery that England had ever seen—and that at one throw and not over the centuries of steady accretion. What the Community has settled for now is much more modest and much more successful, in the light of what a house of monks is meant to be, witnesses to the simple, shared apostolic life.

To stress the point, it is worth observing that the crypt of the Goodhart-Rendel church now serves as the church for the present Community, and its sound foundations have been brought into use to support the library and four stories of living space above; and yet the suggestion of a great cathedral (more at least than a modest minster) has been achieved.

It is worth remembering that in the high fervour of monasticism, in the twelfth century, monks cleared ground, built a stone church of some magnificence by their hand-limited standards, and lived around it in a temporary they’re called, but they do manage to last some fifty years. Perhaps, too, the modern version of the images of peregrinatio in exilium, temporary, austere and placed ever higher.
A HISTORY OF YORK MINSTER

During the half-millennial and restoration year of the Minster (1472-1972) a book has been planned, to be published in five years time, probably by the Clarendon Press. Scholarly in treatment but with general appeal, it is to be composed of twelve chapters. Professor Christopher Brooke and Dr Barrie Dobson are to share the Middle Ages, and Dr Claire Cross is to do the Reformation period. The modern period is to be shared by Dr Kenneth Macmahon, the Very Rev G. W. O. Addleshaw (Dean of Chester) and Canon Reginald Cant (Chancellor of the Minster and secretary of the enterprise). There are to be specialist chapters on architectural history by Dr Eric Gee, on the stained glass by Mr Peter Newton, on music by Mr P. Aston and on sculpture by Professor Gerald Aylmer, all of York University. The library is to be covered by Mr Bernard Barr of the Minster Library. It promises to add considerably to the rapidly increasing literature on the riches of York, one of England's culturally very rich cities.

YORK'S NEW "INDUSTRY"

The last few years have seen a remarkable rejuvenation of York as a City conscious of its heritage, and a City able to attract tourists from America, the Continent (especially Scandinavia) and from the rest of England. A recent study disclosed that last year York earned £4 million from holiday-makers, attracting a quarter of a million overnight visitors and well over a million day visitors despite a dearth of good hotels. It is expected that this growth of York as a tourist and conference centre will go on increasing. Indeed in the eyes of possibly the world's largest sales incentive organisation (the Maritz Organisation) York has joined Fiji, Hawaii and Honolulu as a desirable place for successful salesmen to relax in. They are to be offered mediæval banquets, Edwardian music hall and the world's biggest fish-and-chip saloon, with day trips to London and Edinburgh as added attractions (rather as you are offered visits to Tivoli and the Villa d'Este when in Rome). The English Tourist Board and the York Tourism Department are working out a joint strategy for marketing and developing York's attractions. The stimulus of the University is but a beginning.

"DEVOTIONS AND PRAYERS"

There are still ample stocks of what has long been known as the College Prayerbook, produced in 1933 and now extremely good value at 37 ½ pence for 170 pages. It has to recommend it to certain sections of the Catholic world "the Holy Sacrifice of the Mass" in Latin and in English (recto/verso); "the manner of serving at Mass" in Latin only, of course; a "Visit to the Blessed Sacrament" to "make some atonement to the Sacred Heart for all the ingratitude of this wicked world"; Confession, Communion and Benediction prayers; the Rosary and Stations of the Cross; and many of the old and fondly felt Latin hymns, with their English translations—Adoro te devote, O Deus ego amo te, Ave Verum, Laudate Sion, Pange Lingua, Vexilla Regis, Veni Creator Spiritus, Ave Maris Stella, Dies Irae and Te Deum laudamus. By some inspiration the prayer of St Bernard from Dante's Paradiso (Canto 33) is also included in Italian and English.
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During the course of the last four months the Ampleforth Press has printed its first book, An Amateur Peasant Girl by Alexander Pushkin. The story was part of a collection called The Tales of Belkin, published in 1830. Tolstoy, writing to a friend, asked: “Have you read Pushkin’s prose recently? Out of friendship for me, read again The Tales of Belkin. Every writer ought to make a study of them.” Of all the tales, An Amateur Peasant Girl, a quiet humorous country idyll, is probably the most gentle and appealing.

This, the second English edition, is a limited edition of 300 numbered copies selected from a printing of 500. It is set in 12 pt. Bembo and printed on hand-made paper (size 8 ½ in. x 6 in.). The binding of dark red Scottish goatskin leather blocked in gold is by the Herald Printers of York. The line drawings and tailpieces are by artists in the School, and are of unusual charm. The price of the book is £4.70 (plus 20p postage). Any profit made from the book, after costs have been met, is to go to the Ampleforth Building Appeal.

Copies obtainable from the Secretary of the Ampleforth Press, the Hon. James Stourton, St. Oswald’s House, Ampleforth College, York YO6 4ER.
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OA News communications to the Secretary, The Ampleforth Society:
Rev J. F. Stephens, O.S.B., B.A.

School Notes to the Editor, or the School Sub-Editor: E. G. H. Moreton, B.A.

Photographs to the Photo Editor: Rev C. G. Lynch, O.S.B., M.A.
PRAYERS are asked for the following who have died: Hugh Barton (1918) on 18th December; David Mansel-Pleydell (B 41) in a road accident in Belgium on 6th January; Cecil Robinson (1919) on 11th January; and Patrick Desmond Hill (A 56) on 9th January.

PAUL BLACKLEDGE, 1900-1972

The fourth son of James and Lucy Blackledge, Paul, was born in 1900 at Rose Hill, Lydiate, near Ormskirk, in Lancashire, and in 1916 followed a family tradition by going to Ampleforth, where Abbot Mathews was in charge at the time. He enjoyed his schooldays, and was a successful Prefect. Although not an outstanding scholar he had the facility of concentrating his energies into whatever he did with good results. Games did not have a great appeal to him, although he was a useful forward and a good medium distance runner. During his latter years at school the meaning of sadness was brought home to him when his brother Ewan was killed in the Flying Corps—a loss he was to remember all his life. Paul was accepted for a Commission in the Scots Guards, but he did not take this up since hostilities ended shortly before he left school in 1919. After leaving he trained to take up farming, but as his health broke down was advised against it. Accordingly he started in his father’s business, shortly becoming a Director. In 1926 he married Dorothy Massey, daughter of Edward and Mary Massey of Grassendale, Liverpool. Dorothy quietly and adroitly with kindness and love helped him to find joy in living, and in family life in particular. David was born in 1933. Now Paul’s home was complete, David and Dorothy being the complement to Paul’s character. About this time he was put in charge of a subsidiary company which was merged with a larger firm in 1936. After the Second World War he started his own very successful business, which he finally sold to an American company some fifteen years later.

He was a well-known and active member of Rotary, an organisation that gave him much pleasure and which he supported generously. He was also interested in local politics, becoming a town councillor for St Helens and chairing many committees. This brought him into contact with hospital management, and particularly with Catholic Approved Schools, the administration of which he was largely responsible for improving and modernising in the Liverpool Archdiocese. Paul was a leader and a person who thrived on responsibility provided he had adequate powers of decision. Sincere and disciplined in religion, sometimes puritanical but honest and generous. He was ever ready to protect, strengthen and help the weak. Many monks at Ampleforth will remember his regular visits to the Abbey, not least his attendances at Retreats and the lively discussions they had with him. Angling was his main relaxation—he and his great friend, Philip Hawe, would spend many hours fishing the Welsh and north...
ANNUAL GENERAL MEETING

The Annual General Meeting of the Society will take place in the evening of Holy Saturday, 21st April, at the College in the School Library. The Committee will meet previously.

AGENDA

1. The Chaplain will say prayers.
2. The minutes of the last meeting will be read.
5. Proposal to amend Rule 7 as follows:
   A Life Membership of the Society may be obtained by the payment of £40, which will include The Ampleforth Journal without further payment: after 10 years or more, such life membership may be obtained by the payment of £25 provided there be no arrears; priests and religious may become Life Members when their total payments reach the sum of £20. Such amendment to take effect on a date decided by the A.G.M. taking into account present Government policy.
   (The existing Rule 7 reads as follows: A Life Membership may be obtained by the payment of £25, which will include The Ampleforth Journal without further payment: after 10 years or more, such life membership, on the part of the laity, may be obtained by the payment of £15 provided there be no arrears; priests may become Life Members when their total payments reach the sum of £20.)
6. To consider the situation concerning the annual subscription by Standing Order Credit and to review the developments in the past year concerning the invitation from the Bankers of the Society to change to the Direct Debiting Service.
   Hon. General Secretary.
   The Chaplain.
   Three members to the committee to serve for three years.
8. Other business.
9. The Chaplain will say prayers for deceased members of the Society.

FELIX STEPHENS, O.S.B.,
Hon. General Secretary.

ENGAGEMENTS

J. A. Badenoch (B 59) to Miss T. Barrenechea.
John Bellasis (W 64) to Susan Mary Marten.
Robin Bramley (A 67) to Patricia Anne Mason.
John Carroll (E 63) to Catherine Clarke.
Christian de R. Channer (D 68) to Mary Patricia O'Donnell.
Stephen Dowling (O 62) to Veronica Chidleck.
Nicholas Kerr-Smiley (E 58) to Georgina Dick-Lauder.
Richard Lacy (J 67) to Penelope Ann Maffey.
Charles Mastrap (E 66) to Deborah Lee Miller.
Giles Swayne (A 63) to Camilla Charlotte Brett.
Michael Tibbatts (E 65) to Anne Horst.

MARRIAGES

Guy Belcher (C 60) to Miranda Heathcote at the Jesuit Church, Farm Street, on 3rd January.
Christopher Bird (C 63) to Catherine Dormer at Brompton Oratory on 14th February.
Ewen Blackledge (E 69) to Marion Beaumont at St James's, Spanish Place, on 8th December.
Philip Boys (E 66) to Danielle Hopson at St Etheldreda's, Ely Place, on 28th October.
Hugh Crawford (D 59) to Rosemary Ann Rees at Holy Trinity Church, Eccleshill, Saffs, on 8th July.
Captain Michael Festing (C 57) to Teresa Carol Taylor at the Jesuit Church, Farm Street, on 12th December.
Mark Grabowski (J 67) to Giovanna Maria D'Anna at St Michael's Church, Wolverhampton, on 28th October.
Jan Laury (H 68) to Elizabeth Anne Rowbottom at St Clement's, Leigh-on-Sea, on 5th August.
Martin Freeman (C 65) to Sally Holland at the Church of St Aldhelm, Sherborne, Dorset, on 9th September.
Hon John Morris (W 65) to Thelma Mansfield at St Mary’s, Sandford, on 16th December.

Jonathan Owen (B 63) to Glenda Brown in New Zealand on 28th October.

Kevin Pakenham (W 65) to Ruth Parker at St Aloysius’, Oxford, on 4th August.

Edmund Scott (A 27) to Jean Archer-Hall at St Edmund’s, Malvern, on 16th October 1971.

Major Kevin Teuten-Sellars (0 53) to Elizabeth Lee Forster at St Mary’s, Cadogan Street, on 8th June 1970.

Noel White (C 53) to Margaret Jamieson at the Church of the Immaculate Conception, Washington, Co. Durham, on 21st October.

Dr J. W. Blake James (H 64) to Linda Elisabeth Sullivan at the Church of Our Lady of Perpetual Succour, Esher, on 9th September, 1972.

Sidney Flavel (D 60) to Sylvia Ennis at St Joseph’s, Southampton, on 28th October.

**GOLDEN WEDDING**

We congratulate Mrs and Leo Unsworth (1917) who celebrate their Golden Wedding in April this year.

**BIRTHS**

Diana and Peter Fielding (A 60), a daughter.

Anna and Alan Mayer (B 58), a son, Alexander Benedict Alan.

Margaret and Nicholas Reynolds (D 61), a daughter, Emma Elizabeth.

Glen and Antony Sheldon (D 62), a son, James Anthony David.

Mrs and Richard Thomson (D 62), a son, Dominic.

Gillian and Peter Watkins (B 54), a daughter.

Adele and John Wayman (E 59), a daughter, Lucy Margaret Scott.

Andrew Fraser (C 69) was invited to Nepal for a five-day visit by the late King of Nepal, Mahendra Bir Bikram Shah Deva, who is a keen sportsman and had arranged a shooting party in the Inner Terai, Nepal, an area of jungle covering thousands of square miles which is exclusively a royal preserve. Andrew has described his experience as follows:

We were told at two o’clock in the afternoon that a tiger was ready and we left camp immediately. The night before 32 young buffaloes had been stalked out in various likely spots around the jungle and by morning one had disappeared. The shikaris had been able to track the tiger and his prey to an area of thick jungle, perhaps 800 yards in diameter, where they believed him to be sleeping off his feast.

The method of shooting tigers in Nepal is unbelievably simple. Once one has worked out where the tiger is, one surrounds that area with a strip of white cloth about four feet broad and up to a mile and a half long. This cloth strip need not be pegged down; it does not even have to touch the ground. For some reason no tiger will cross it even if the jungle behind him were in flames. So long as there really is a tiger in the enclosed area it is only a matter of beating him past the rifle who sits up a tree on a machan.

After an hour’s drive we changed to elephants and trumped off down a path through the bush. Riding an elephant is a marvellous feeling. The animal kneels to allow one to climb on to the huge saddle, which is like an overstuffed armchair with a low back. The adept sit on this cross-legged. I straddled the creature’s broad back.

There is a mahout in front who steers by pressing with his toes behind the elephant’s ears; there is also a fellow standing behind one on the elephant’s backside. His job is to discipline the beast with a large wooden club. When moving it is like being on a ship in a rough sea. There is a pronounced forward and backward rocking motion and at the same time a deep swell underneath, as the huge quarters heave forward and sideways.

We soon came to the ring of cloth. The trees on the perimeter of the enclosed area were full of villagers eager to see the fate of their carnivorous neighbour; the King and the rest of the party stayed outside the ring while I was led to the machan. To my horror this was not in a clearing at all but in the middle of the thick undergrowth.

This minor setback was nothing compared to my next shock, when I saw that the foresight of my rifle (a 9.5 mm. Mannlicher) had been bashed about a quarter of an inch off true and was only just still there. Luckily the thorough German gunsmith had made a little scratch showing where the sight should be and I managed to knock it back.

Also, to my relief, up came the beaters, whose elephants bulldozed a clearing of about 60 yards diameter around the machan. It seemed no bother for the mighty tuskers to flatten growing trees six inches thick. After that, when all was set, I began to shake all over, and not from any sudden change in temperature. This rather worried the shikari who shared the machan.

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Suddenly, and far too calmly, he told me the tiger, a big male at that, was coming our way. I followed his gaze and could make out a huge orange shape gliding through the undergrowth. It made no noise and stopped every few seconds to listen to the elephants, who were trumpeting away at the other end of the ring. I raised my rifle to try a risky shot—it was about 80 yards away and still only semi-visible.

The shikari stopped me and told me to wait. He knew his tigers, this fellow, and sure enough the monster glided into the recently made clearing. This was too much. For a second or two I all but fired but was again told to wait. He knew his tigers, this fellow, and saw enough the monster glided into the recently made clearing. This was too much. For a second or two it stood still, listening intently.
All it could have heard was the report of my Mannlicher as I put a shot into its shaggy neck. The muscled beast reared up in the air and seemed for a moment as if it would somersault over backwards. Instead, it righted itself and charged, roaring, under the machan.

Thankful for my 20 feet height advantage I had another shot as it ran under me. The shot took him just behind the left ear. The result of these two shots was not as lethal as one might expect, and so, as it turned broadside on at the edge of the clearing, I put a last shot into its heart. The tiger seemed to try to bite the neat hole that had appeared behind its right forequarter, but the effort was too much. With a cough rather than a roar the mighty animal died.

I am afraid to say I did not shed the traditional tear—I felt far too relieved and excited. I shook the shikari enthusiastically by the hand and was all for climbing down to have a look. He held me back and shouted: “Autopsy! Autopsy!” This turned out to be the name of the head shikari, who lived up to his name and drove his very reluctant elephant up to the body. After an inspection he shouted: “Bai! monjo” (“The tiger is dead”).

Now I was allowed down the ladder and the first thing I noticed when I approached the tiger was its stink. It smelt foul—strong mush and rotting meat. The beaters and shikaris gathered round and dipped their kukri knives in the tiger’s blood as an offering to the forest god and for increased potency.

The tiger turned out to be the biggest we saw. It measured 10 ft. 2 ins. along the curves. It was 3 ft. 7 ins. high at the shoulder and it weighed 407 lb.

SOLID POETRY

John Bunting (W 44) has been elected a Fellow of the Royal Society of British Sculptors. After leaving the sculpture school of the Royal College of Art, he was awarded a British Council travel scholarship to Spain in 1955. That year he produced work for the Anglican church of St Michael and All Angels at New Marston on the outskirts of Oxford. In 1959 he staged his first one-man exhibition at the Hovingham festival, and the next year followed it with an exhibition at the York festival, repeating this in 1963. During the early sixties he completed his war memorial out on the Hambleton hillside, carved a large relief of Becket’s murder for Wakefield and a series of Yorkshire studies elsewhere—St Paulinus, St Wilfrid, St Margaret Clitherow. In the year that he was elected A.R.B.S. (1965), he held an exhibition at the Gallerie Tischbein, Paris; and the following year he had two pieces in the Royal Academy—bronze heads of Sir William Price (our late Headmaster) and Sir William Worsley (Lord Lieutenant of the North Riding). Since then, his work has included a single-piece running Stations of the Cross at Oswestry, an 11-foot stone St Bernard and a Madonna and Child in wood. He exhibited again at York in 1971, and has just put on a considerable retrospective exhibition, filling the Billingham Art Gallery with a profusion of Buntingiana.
with another scalp on their way to their first unbeaten Rugby XV. The occasion was not strictly to celebrate rugby, but to mark the friendship and respect that the two schools have had for each other over half a century, and this was the keynote of the four informal speeches from Father Abbot, Brian Braithwaite-Exley of Sedbergh, John Dick, Chairman of the O.A.C.C., and Julian Smyth (E 44). Forty-five of the teams over the fifty years were represented at the dinner which was an outstanding success.

C. W. FOGARTY (O 37) was awarded a C.B. in the New Year Honours.

IAN J. FRAZER (O 41) has been appointed to the board of Davy-Ashmore. He is a managing director of Lazard Brothers and Company, as well as chairman of Rolls-Royce Motors, a director of the British Oxygen Company and part-time member of the U.K. Civil Aviation Authority.

PETER FORREST (J 65) has been awarded a Ph.D. in mathematics at Harvard. He is now a senior tutor in mathematics at the University of Western Australia.

R. L. BERNASCONI (B 69) was awarded first-class honours in his finals reading philosophy at Sussex University this summer. He is remaining there to do research on the phenomenology of language.

DeJ. W. BLAKE JAMES (H 64) has qualified M.B.B.S. as well as M.R.C.S. and M.R.C.P. from St Bartholomew's Hospital. He is now Senior Medical Houseman at the British General Hospital.

MARK BENCE-JONES (D 50), who has recently been bringing his study of Clive of India to completion, is one of the contributors to the new volume. Burke's "Royal Family", which has been produced to mark the twenty-first anniversary of the Queen's accession (see frontispiece). Mark has written the short chapter on "The Monarchy Under the Stuarts." He quotes Bacon in 1603 "it rejoiced all men to see so fair a morning of a Kingdom" spared the evils of a disputed succession. A century later James I's namesake, grandson, and heir was living in final exile, having sailed away for good in a fishing smack. The Stuarts, except for the luxurious Charles II, lacked the highest art of man-handling men.

MICHAEL HARDY (A 45) has been promoted a Full Colonel and appointed Deputy Brigade Commander of 8 Brigade (Londonderry, N. Ireland) where he will be till the end of October 1973. Under his command as C.O. of the 1st Bn., the Duke of Wellington's Regiment, will be Lt Col. Peter MITCHELL (E 50) and under his command as O.C. Command Company will be CAPTAIN MICHAEL STACKPOOLE (A 57). We have since heard that Michael Hardy is to go instead to a Full Colonel's appointment at the Royal Military College of Science, Shrivenham, and that Michael Stackpole has been mentioned in despatches for his last tour in Northern Ireland.

LT COL. R. A. CAMPBELL (C 47) of the Royal Marines has been appointed to command Eastney Barracks, Portsmouth, on completion of his two-year command of 41 Royal Marine Commando, latterly in Malta. His son ALISTAIR (T 71) together with S. G. H. JEFFERSON (J 71) has been awarded an Army cadetship.

KEITH PUGH (E 65) was placed fourth in the Grand Aggregate at the Bisley Meeting, won his place in the England "MacKinnon" team v. Canada, which England won in a record score and achieved the highest distinction of selection for the Great Britain VIII v. Canada, "the one" as he refers to it. His team lost in the end but by one point only.

MICHAEL GOLDSCHMIDT (A 63), who left Western Australia in 1971 after being A.D.C. to the Governor, found his next appointment in Gibraltar.

JOHN CARROLL (E 67) has finished a two-year course at the Harvard Business School. His brother PATRICK (E 65) is following the family tradition and working in the tobacco industry, while CARNES (E 68) is studying accountancy in Dublin.

Toby CUMBERBATCH (D 67) is working with GEC-AEI Telecommunications in Coventry but intends to go on a V.S.O. course sometime in 1972. In 1971 he was in the U.S.A. for four months.

HON FRANCIS FITZGERALD (C 72) has been accepted for Reading University in October. Meanwhile he is dividing his time between schoolmaster at Moor Park and working on the Queen's Sandringham Estate.

N. G. BAKER (W 72) now makes light by day and burns it by night! He is working in the Marconi electrical firm. In the evening he has his own small business: "Humbug Discotheque was a concept in 1970 and is now a reality. We offer a unique service of not only a Discotheque and Light Show but also a complete party organisation and catering. Telephone Nigel, Sudbury 3171". O.A.s interested in politics should not be misled.

THE GRANGE—RETREAT FOR O.A.S AT UNIVERSITY

The first Retreats and Conferences will be held in the Grange during the summer. There will be a three-day Retreat for Old Boys at present at University in the last week of September. Please contact Fr Felix Stephens, who will announce details in the summer issue of the JOURNAL. The maximum number for this Retreat will be 16.

ANNUAL EASTER RETREAT 1973

THURSDAY, 19th APRIL—MONDAY, 23rd APRIL

The Retreat will be given by Fr BENEDICT WEBB. Those who wish to attend are asked to contact the Guest Master, Fr Dennis Waddilove as soon as possible and not later than Monday, 16th April, stating at what time and on what day they will be arriving.
EDITORIAL APOLOGIA

From time to time criticism has been made of the number of pages devoted to certain aspects of the Journal, that too little space is given to this or that compared with former times. The following table is offered as an answer. The present Editor is responsible for the last two columns, the columns being at five year intervals up to the present (except that, as there was an editorial change in mid-1967, the year 1968 has been taken instead).

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The print layout before the War put less words onto the page.

In the last dozen years (1961-72), the totals of pages have been as follows: 277, 251, 247, 271, 268, 278, 268, 478, 478, 489, 490, 511, 506, 526, 512.

In the last five years (1968-72), the grand total of pages has been 2,545: and in that time 133 articles have been published, of all of them original and not previously printed elsewhere. During the period, printing and mailing costs have almost exactly doubled. It has been possible to continue publication at this level (while other House Journals have either been reduced, in order to survive, to annual reports or cheap format and quality of pages) in large measure because of the generosity of Old Ampleforthians, whose support of the Society and through it the Journal has been a real aid to our preaching of Christ.
Music:

G. S. Dowling, MUS.B., A.R.M.C.M.
B. Kershaw, B.SC.
N. Mortimer.

Art:

P.E.:
M. Henry.

Procurator: Dom Ambrose Griffiths, B.S.C., M.A.

Estate Manager: Dom Edgar Miller.

Medical Officer: Dr K. W. Gray, M.B., B.CH.B.

From Junior House:
S. M. Allsopp (A), N. C. A. Bartlett (E), A. C. Bennett (O), C. H. A. Brown (J),
J. E. Campbell (B), N. G. C. Carter (H), D. S. G. Chambers (H), A. J. Clarke (H),
M. T. Collins (B), M. L. Cranfield (H), T. R. Crow (O), M. G. F. Dawson (A),
M. St. J. Day (H), R. P. H. de Zulueta (W), A. J. P. Ferrières (E), D. A. French (W),
W. F. Frey (O), J. A. de R. Gosling (O), N. J. Hadcock (O), R. G. Hamilton-Dalrymple (E),
C. J. Healy (B), S. Hyde (B), B. Jennings (E), A. S. R. Jones (O),
R. D. A. Kelly (B), T. F. Keyes (B), E. A. Keyes (O), E. S. Reed (H), W. E.
Leveck (E), P. J. Mann (A), C. J. Morton (A), C. C. R. Murphy (C), M. E. Newton (H),
W. M. O'Kelly (C), D. St. J. O'Rourke (B), C. R. O'Shea (B), J. W. Petit (W),
J. S. H. Pollen (H), W. E. M. Porter (W), P. A. Quigley (E), W. M. Radwanski (H),
I. R. Raling (H), P. A. R. Rapp (A), L. C. Reid (J), T. E. Redmond (O), A. N.
Roberts (D), I. C. Roberts (T), M. E. M. Roberts (W), E. C. Spenlow (O), H. A. D.
Smith (O), J. P. H. Sykes (D), R. S. Thornley-Walker (E), N. C. Tillbrook (D),
N. J. Villeneuve (W), P. T. C. Watters (D), J. E. H. Willis (T), A. P. Wright (O),

From Schools other than Junior House:
S. M. Allsopp (A), N. C. A. Bartlett (E), A. C. Bennett (O), C. H. A. Brown (J),
J. E. Campbell (B), N. G. C. Carter (H), D. S. G. Chambers (H), A. J. Clarke (H),
M. T. Collins (B), M. L. Cranfield (H), T. R. Crow (O), M. G. F. Dawson (A),
M. St. J. Day (H), R. P. H. de Zulueta (W), A. J. P. Ferrières (E), D. A. French (W),
W. F. Frey (O), J. A. de R. Gosling (O), N. J. Hadcock (O), R. G. Hamilton-Dalrymple (E),
C. J. Healy (B), S. Hyde (B), B. Jennings (E), A. S. R. Jones (O),
R. D. A. Kelly (B), T. F. Keyes (B), E. A. Keyes (O), E. S. Reed (H), W. E.
Leveck (E), P. J. Mann (A), C. J. Morton (A), C. C. R. Murphy (C), M. E. Newton (H),
W. M. O'Kelly (C), D. St. J. O'Rourke (B), C. R. O'Shea (B), J. W. Petit (W),
J. S. H. Pollen (H), W. E. M. Porter (W), P. A. Quigley (E), W. M. Radwanski (H),
I. R. Raling (H), P. A. R. Rapp (A), L. C. Reid (J), T. E. Redmond (O), A. N.
Roberts (D), I. C. Roberts (T), M. E. M. Roberts (W), E. C. Spenlow (O), H. A. D.
Smith (O), J. P. H. Sykes (D), R. S. Thornley-Walker (E), N. C. Tillbrook (D),
N. J. Villeneuve (W), P. T. C. Watters (D), J. E. H. Willis (T), A. P. Wright (O),

SCHOOL OFFICIALS

Head Monitor: G. W. S. Daly
School Monitors: W. M. Colacicchi, J. A. Durkin, E. P. Clarence-Smith,
M. B. Sherley-Dale, C. H. Allsopp, H. P. Cooper,
S. M. Clayton, M. B. Gould, P. A. Collard, S. A. D. Hall,
J. M. Pousinby, A. P. Oppé, M. E. D. Henley, T. M. White,
W. M. Doherity, P. C. Willis, H. J. N. Fitzalan-Howard, J. D. A. Birtwistle.
The following boys left the School in December, 1972:


St Hugh's: J. B. Ward, M. C. Weaver.


St Oswald's: E. P. Bennett, H. F. Hatfield, R. J. McArthur, T. M. Powell, T. White.


St Dunstan's: J. B. Ward, M. C. Weaver.

St Hugh's: J. B. Ward, M. C. Weaver.


St Oswald's: E. P. Bennett, H. F. Hatfield, R. J. McArthur, T. M. Powell, T. White.


Junior House: D. Rodzianko, I. Rodzianko.

The Autumn Term, 1972

The School re-assembled on Tuesday 12 September with 612 boys in the Year, with the rest of the Community concelebrating.

Ampleforth's history, with 331 boys engaged in post-C level work. On the same day Fr Patrick celebrated Mass for the Opening of the School Year, with the rest of the Community concelebrating.

In September Fr Edgar was appointed Estate Manager and he has therefore had to give up his teaching in the Geography department where he will be much missed. Fr Edgar will be replacing Fr Kieran who is to be the Warden of the Grange, and the latter's work with the Rovers is noted elsewhere in these pages.

There have been some changes on the domestic front. We were especially sorry to say goodbye to Miss T. Mackey in August. Miss Mackey has taken up a new post as Infirmary Sister at Ratcliffe College, and we wish her well, confident that the boys at Ratcliffe will appreciate her goodness and generosity as much as we did.

Mrs Ward has come as Nurse at the Upper Building, and Miss Egan is our new Assistant Matron, having succeeded Miss Flynn. We extend a warm welcome to both these ladies.

Visitors during the term included Miss Imogen Cooper, who gave a piano recital on 24 September, and the distinguished Tudor historian Professor J. J. Scarisbrick, who came all the way from Warwick University to deliver a much appreciated lecture to the Historical Bench. Two scholars from York University, Mr J. W. Trythall and Mr D. Jennings, also came to give lectures. In addition, we had visits from Professor George Steiner, Dr Kevin Rees and Fr Geoffrey Preston, o.p., during the Senior Retreat, while Lady Masham, Miss Sally Trench, Colonel Bradshaw, and Fr Grady (from Inverness) came to give talks to the Junior Retreat. We had several visitors of course giving talks during the “Challenge to Industry” week-end conference at the end of September and more—including several Old Boys—at the Careers Convention in November. Further details of these two meetings organised by our Careers Master, Mr F. D. Lenon, will be found in his report.

St Aidan's put on a House Play in aid of charity after supper on 27 October in the Theatre. “The Oil Jar” by Pirandello is a light-hearted one-act Sicilian comedy with none of the underlying anguish of Pirandello's major plays. The production was undertaken by members of St Aidan's under the direction of J. J. Simpson, with much generous help and advice from Mr Haughton and the Theatre Staff. This enterprising venture provided an entertaining evening, and was well received by a full Theatre.


The Retreat was held immediately before Half-Term. As for the past few years, the two days set aside to provide the opportunity for prayer and reflection were assisted by talks on the first day and discussions on the second. For the Senior Retreat talks were given by Professor George Steiner, Dr Kevin Rees and Fr Geoffrey Preston, o.p. Those parents who joined in the Retreat were valuable members of the discussion groups. Five groups of between twelve and twenty boys went off to outlying farms and Retreat hostels to exercise their spirits in more informal surroundings.

These days the Retreat for the Junior boys is organised by the Junior Society, under the guidance of Fr Ignatius. The speakers here were Lady...
Masham, Miss Sally Trench, Fr Grady, Mr Ian Davie and several parents, for whose co-operation and contributions we are most sincerely grateful.

Those boys who were aiming at “Oxbridge” scholarships later in the term stayed behind during the Half-Term to work and, as they have often done in previous years, to join with the Community in the Calefactory and the Refectory. We offer many congratulations to all those who gained Awards or Places at Oxford or Cambridge as a result of the December Examinations. The full list is as follows:

**OXFORD AWARDS**

- N. I. Coghlan
- M. A. Lloyd
- A. J. Hope
- T. M. Powell
- M. R. Staveley-Taylor
- R. J. A. Richmond
- T. M. White
- P. C. Willis
- H. F. Hatfield
- J. F. B. Ward
- J. C. H. Rigby
- E. P. Bennett
- J. N. P. Higgins
- A. V. M. Allen
- S. J. L. Roberts
- M. C. Weaver
- M. Fitzgeorge-Parker
- A. Jennings
- R. H. Ferguson
- J. V. Smyth

**PLACES**

- R. J. A. Richmond
- T. M. White
- P. C. Willis
- H. F. Hatfield
- J. F. B. Ward
- J. C. H. Rigby
- E. P. Bennett
- J. N. P. Higgins
- A. V. M. Allen
- S. J. L. Roberts
- M. C. Weaver
- M. Fitzgeorge-Parker
- A. Jennings
- R. H. Ferguson
- J. V. Smyth

**CAMBRIDGE AWARDS**

- S. A. D. Hall
- P. A. C. Collard
- S. M. Willis
- G. M. Sasinski
- R. E. M. Schole

**PLACES**

We also congratulate Simon Wright (T) who was awarded a Royal Navy Scholarship in the 27th Open Competitive Examination held in October.

The Ampleforth College Orienteers were hosts on Sunday 5 November for a National Badge Event held in Gilling Woods. Orienteering is becoming a popular sport both here and in the country at large, and several boys and members of the Staff helped Mr Gerard Simpson in the organisation of this event which attracted over 600 competitors from all over the country (among whom we were very pleased to see a former member of the Common Room, Mr Peter Goring). In their turn several boys, under the auspices of Mr Simpson, went to six events in Yorkshire, and in this connection we offer many congratulations to R. G. Killingbeck (T) who won the Senior Boys (17-18 years old) Individual Trophy in the Yorkshire Schools Orienteering Championships held in Croyton Forest, near Pickering, on 1 October.

The Concert was held on 16 November. Features were an impressive array of instrumentalists and singers from the School, which made us realise how inadequate the size of the Theatre really is, and the debut of the Wind Orchestra—Mr Emerson’s achievement. Over 35 players performed on instruments, some seldom seen and probably not heard at Ampleforth before, including four types each of clarinet and saxophone and two tubas. In this connection the Director of Music would be glad to hear of any instruments at all which may be discovered, for example during annual spring-cleaning operations. The most unlikely-looking instrument may well have some use.

The O-level Examinations started on 23 November. Here may be recorded the sterling work done by Fr Oliver and his valiant team of Masters who organise and administer all the G.C.E. Examinations here. A vast amount of work is involved. On this occasion 146 boys were re-taking between them 377 subjects; in all, 204 passes were obtained.

“Julius Caesar” was performed on 8 and 9 December under the direction of Mr Haughton. A feature of the production was that several younger boys were given the chance to appear on the Ampleforth stage. A review of this play, and an account of recent drama activities will appear in the next Journal.

Handel’s “Messiah” was performed in the Abbey Church on the evening of Sunday 10 December. It was a notable occasion with some distinguished professional soloists, including Honor Sheppard and Ian Caley. The Chorus was our own Schola Cantorum, accompanied by the College Chamber Orchestra (leader, Mr Neville Mortimer). The conductor was Mr David Bowman. To review this performance, we were indeed fortunate to have Mr E. B. Griffiths, the County Music Adviser for the North Riding. His judgments are printed elsewhere in this issue.

One of the highlights of the term was undoubtedly the achievements of the First XV. The team was unbeaten in eleven school matches—the only Ampleforth side to achieve this distinction since 1923, when only seven matches were played. We congratulate the Captain, Simon Clayton (D), his team, and their Coach, Mr John Wilcox, on this magnificent record. It is worth recording, too, that in the senior part of the School (that is, boys...
over 16) 25 school matches were played in the term; two were drawn, two lost, and 21 were won. The First XV were supported well by the School in the home matches and particularly by parents both at home and away. This support was much appreciated by the XV.

Since the contraction of compulsory service in the CCF, first to three years and then to two, there has been opportunity for a number of alternative activities on Monday afternoons. Fr Henry is in charge of these activities and has written the following account. These boys in their third and fourth year in the School who do not continue in the CCF opt for one of these alternatives and some boys in their final year also continue to do them. Most important is community service, and some thirty boys go out each Monday to help in a variety of capacities in the neighbourhood, mostly visiting and helping old people (who are occasionally invited for a “return match”, tea and some entertainment at the College), but also teaching football in four of the local primary schools. Supply of volunteers normally exceeds jobs available, but Mr Elliot and his admirable chief of staff (currently D. Sellers (J)) are gradually making new contacts and expanding this service. Thanks to the initiative and generosity of the staff and others a fairly wide range of other activities is offered: Mr H. Gray, the farm manager, runs a farming course in which the boys work on the farm and are shown round the different units of it. There is also an introduction to film-making (currently filming the other activities and making a documentary of St Oswald’s before it is too late), to pottery, to printing, and to practical electronics and making computers. The York and North East Police provide a course, in which a series of police experts, followed by Fr Michael’s long and probably hitherto unrecorded term of office. (Fr Alban).

The Junior Society continued to flourish. Its main purpose is to provide a Social Centre where the junior boys congregate and join in a wide and regular variety of indoor and outdoor activities. All such pursuits were this term, as usual, organised by the boys themselves and were well supported. In addition, the boys catered for and entertained the visiting speakers for the Junior Retreat, in an impressive atmosphere of much mutual co-operation and goodwill. The Society also held several social evenings during the term, to which members of the Community and Masters and their wives were invited. In these activities the Society was much helped by Mrs Simon Wright. The Society itself, though under the aegis of Fr Ignatius and Mr Paul Hawksworth, is really run by a committee of boys, presided over this term by C. Hunter Gordon (C). As in previous terms decoration and furnishing of the Society Room were carried out by the boys, and most weekends expeditions were made to the J.S. cottage high up on the North Yorkshire Moors.

The face of Ampleforth is constantly changing, and these notes end with an up-to-date survey written in February, 1973 of the new buildings. The external structure of the enlarged Grange is now complete, apart from rendering the front, and the top two floors are now being painted and plumbing and electrical fittings installed. Outside, the retaining wall in front is complete and the flagged paths will soon be laid out. We shall probably have the Grange open about a month after Easter.

One half of the new East Wing has reached the roof level and the tiles will be put on before the end of February. The Eastern half has been delayed by a small landslip, but this has now been overcome and we should soon see this half rising, too. The builders hope to have this Wing complete by the end of July.

Nevill House is now rising rapidly; the Eastern house should reach the roof by the end of term, while the Western house is still at ground floor level, but will soon rise. First impressions are that the concrete block-work blends very well with the stonework of existing buildings, and the whole ensemble looks most promising.

The road across the valley and the road to Redcar have all been greatly improved and tarmaced with the aid of a partial Government grant. The new road will be a great asset to the farm, making movement between
various parts much easier. Artificial bumps have been laid down to stop speeding past the cricket fields.

PIANO RECITAL BY IMOGEN COOPER

Fantasy in C minor, K396
Sonata in D major, Op. 10/3
Sonata No. 2
Barcarolle, Op. 60
L’isle Joyeuse

Our musical year opened on 24th September with a farewell of a sort; not of course to Imogen Cooper (God forbid I) but to the Steinway grand piano which now leaves the theatre for the new Junior House music centre. She chose to play on this piano for which she clearly has an affection, though with its lack of power and brilliance it sometimes seemed to respond rather churlishly to her caresses. But nothing could dim the exhilarating musical joy we have come to expect when our friend Imogen lights up the theatre.

Her musical vitality was thrillingly matched with that of the young Beethoven in his early sonata, a remarkable work of unflagging inspiration. The first movement was taken with a pace and fluency which must have made some listeners wonder if this could be the same formidable and strenuous piece they “know” so well! But the performance was totally convincing, and no less so in the rich darkness of the slow movement, the demure minuet, and the sardonically witty finale with its highly idiosyncratic opening phrase (where’s Charlie? . . . where’s Charlie? . . .). Miss Cooper’s outstanding ability to make difficult music sound easy was displayed in Chopin’s splendid Barcarolle, though . . . the more impressionistic colours of Debussy suffered far less attenuation; and the playing was luminous and lovely.

I found the most interesting part of the programme Michael Tippett’s sonata. Probably many of the audience had never heard anything like it, but could not have failed to be impressed by the richness of Tippett’s imagination and the strangeness and beauty of his pianistic devices. The sonata is in one movement, a patchwork of a fairly small number of highly characteristic fragments repeated interchangeably with no formal structure in any conventional sense; but a study of the music would certainly reveal a good deal more organisation than is immediately apparent to the ear. The performance was as striking as the music; Tippett is of course not as young as Miss Cooper, but she made him sound so.

ORGAN RECITAL

An example of Samuel Wesley at his very stodgiest is the Fugue in B minor, played by Simon Finlow, but an example of the man at his most inventive and most appealing is the unusual Duet for Organ. The fugue with which this work ends is more than perfunctory academic counterpoint, and its vitality was ably conveyed by the two performers who seemed to have appreciated well the overall architecture of the piece. Andrew Wright’s rendering of Samuel Sebastian Wesley’s Choral Song with which the recital opened was far too ponderous, but his performance of the second and third pieces of Samuel Wesley’s Prelude, Air and Gavotte were sensitive and articulate. What a pity the composer did not develop the beautiful Air into a more extensive movement!

All in all the recital was as stimulating as it was enterprising. A programme note on Samuel Wesley surely cannot fail to whet the appetite of those who have not yet experienced his music:

“At eighteen he temporarily joined the Roman Catholic Church; at twenty-three he fell into a street excavation and was for seven years incapacitated and ever afterwards subject at intervals to mental aberrations.”

R. V. NICHOLS.

OBOE RECITAL

Oboe players of distinction are somewhat rare visitors to Ampleforth, and it was therefore a special pleasure to welcome Lazo Momchilovich on Sunday 15 October. This young American has been at St Symeon’s in Oswaldkirk for three years and has also continued his studies with Leon Goossens. Mr Momchilovich has a lovely tone, impressive breath control and an impeccable technique and with qualities such as these he should go far.
The programme illustrated a variety of styles from the 18th century—Telemann Concerto in F minor and Eichner's in C—to the more recently written Rhapsody and Melody of Morgan Nicholas, full of rich Celtic lyricism. The most modern work was a Sonata for oboe by Roger Nichols, a Master at Ampleforth; it proved to be a well-constructed piece, very well received by the audience. The very able accompanist was Simon Wright, whose light-hearted but informative introductions to the items dispelled right from the start the potentially formal "recital" atmosphere in the rather cold and gloomy theatre. Mr Wright also played two intermezzi from Brahms Op. 117 with impressive sincerity and thoughtfulness. As an encore—appropriately on cor anglais—"Watersmeet", by Lamont Kenmawyer, provided a delightful ending to the evening.

JUNE EMERSON AND E. H. MORETON.

AMS CONCERT

Over the past two or three years we have become accustomed to a very high standard of music making at Ampleforth. This review is based on those standards, and if it is said that on the whole the overall level of performance in this concert on Thursday 16 November did not quite reach the standard of some of its predecessors, it is hoped that this will not be taken to mean that the standard was low. Quite the reverse. Some mild criticism which follows means only that previous very high standards were not altogether maintained.

Part of the problem was the lay-out of the theatre; the large forces that Mr Bowman deployed reached half way up the main body of the hall, so that performers were playing under conditions of considerable difficulty. Acoustically, also, the results were far from ideal.

It was a novelty to have three verses of the National Anthem with which to begin the concert, and very appropriate it was in the light of the approaching Royal Silver Wedding Anniversary. Novel, too, was the arrangement by Geoffrey Emerson and Simon Wright; the first verse was sung by the Schola, the second by the Choral Society with orchestra accompanying. In the third the audience joined in, and the unusual harmonies, with brass and percussion having a field day, made this quite an item in itself.

Mozart is a very difficult composer to perform well; he demands accuracy, crystal clarity, and good balance between the different sections of the orchestra. It is not surprising, therefore, that these demands were not fully met. The lack of balance between wind and strings was most apparent (at least from where the writer was sitting) in the first and last movements, in which the strings were sometimes overpowered, and in which ensemble and intonation left something to be desired. The second and third movements were better in this respect; balance was better and the attack more sure. A good, robust ending was achieved in the difficult last movement however, bringing the symphony to a satisfactory close.

After this the orchestra split up, into a String Orchestra and a Wind Orchestra. It is good to welcome a String Orchestra, but there is some way to go before this develops a real potential. In time, perhaps, more boys will choose to take up a stringed instrument; in the meantime, perhaps on the grounds that it is easier to blow than to bow, wind instruments seem more popular. The pieces chosen were pleasantly played, but the strings as a whole seemed to lack luster—the Handel piece, in particular, did not really come alive, though there was a definite improvement as the work progressed. Here, surely, is a field where Mr. Bowman's genius in extracting the best out of the material available to him, will ultimately pay handsome dividends.

The Corelli concerto for flute and strings was deservedly popular with the audience. Rupert Raynar played the flute solo very commendably, under the difficult circumstances referred to above. His tone is a little soft, perhaps because he has not fully developed his breathing technique; and he has a tendency to clip his notes and phrases. But he has the makings of a good flautist. The string accompaniment was well pointed, with nice attention to detail.

The Wind Orchestra was on this occasion more impressive than the String Orchestra. Ensemble and intonation were good, with successful changes in dynamics. In the charming Bartok pieces, moreover, the rhythmic changes were well managed, and so in all Mr Emerson is to be congratulated on the results he achieved.

It was in Schubert's "Song of Miriam" that the best performance was given. The work itself, though late, is hardly vintage Schubert, but the choral singing in this work was up to the recent best at Ampleforth. This aspect of School music seems to be going from strength to strength, and one continues to be amazed at the results Mr Bowman has achieved in a remarkably short space of time. Anne Moreton has a beautifully pure tone in the upper register of her voice, though she seems a little less at ease in the lower register. She gave a very good account of the solo soprano part, and the excellent pianist was Simon Wright.

Our thanks are once again due to Mr Bowman, as well as to all his musicians, for providing us with yet another very enjoyable evening's music.

H. R. FINLOW.

“MESSIAH”

Of all the major works in the choral repertoire “Messiah” appears to have more bad performances than any other. Choral societies embark upon it in ignorance of its difficulties. It was all the more refreshing therefore to attend a well rehearsed and stylish performance by the Schola Cantorum of Ampleforth Abbey and the Ampleforth College Chamber Orchestra conducted by David Bowman. This performance was nearer in style to that of the original than the grotesque inflated interpretations of the Victorian era which in certain quarters still linger on.
Apart from some intonation difficulties, particularly in the unaccompanied "For as in Adam all Die" and some imbalance in the florid passages, the choral singing was of a very high order indeed. It was a pity that the first entry of the altos in the chorus "And the Glory of the Lord" lacked the necessary attack and firmness of line, but then this is a very exposed and taxing entry, particularly for boys' voices. In contrast, how wonderful was the first treble entry in "And He shall Purify" when the tone was sublime.

This section of the choir gave much pleasure mainly because of their superb legato tone. All the sections of the choir separated the semiquavers in the florid passages and this well-controlled diaphragmatic technique ensured clarity. Nevertheless the trebles need to cultivate a more positive sound in these passages because their tone tended to diminish markedly in comparison with the other sections.

The orchestra played with much style and rhythmic sense. They were particularly good in "The People that Walked in Darkness" and overcame the intonation problems in the octave passages with much success. The ensemble left a little to be desired in cadences where soloists embellished the vocal line.

It was customary in Handelian times for performers to embellish the vocal line in an improvisatory way and the orchestral players followed their shapes instinctively. Present day orchestral players play only what is written and it is very difficult for conductors to rehearse these in the time available. These embellishments were generally well handled, but in the counter-tenor aria. "He was Despised" there was inconsistency between soloist and orchestra particularly in the prevalent three note figure.

Colin Cartwright, the counter-tenor, tried valiantly to project his somewhat underdeveloped voice but the lower register was not strong enough to convey the necessary emotions. That memorable phrase on the word "grief" in the same aria was acutely disappointing.

Of the other soloists, it was Ian Caley who took the honours. His pure rich tenor voice had a commanding ring to it and he used it with telling effect. His diction, too, was excellent, no mean feat in such thick acoustics.

Peter Mills, the bass, suffered from some intonation problems which detracted from his performance. Honor Sheppard tackled her difficult arias with ease and virility. In "Rejoice Greatly" there was a superb technique in evidence which supported much eloquence in the vocal line.

One of the difficulties that one encounters in this work is securing a balanced variety of tempi. I would have enjoyed the evening even more if the tempi had been a little more variable and the larghetto movements had been sufficiently slow to enable some of the music to have more serenity.

David Bowman controlled his forces with a firmness which secured excellent precision. He is an excellent choral trainer who pays a great deal of attention to details of enunciation and to the problems of blend and intonation.

It was an evening which gave much pleasure and the fact that one can write about it quite differently from that of the usual school concert speaks highly of the standard. More such performances of "Messiah" will do much to redress the balance in favour of good performances.

E. B. GRIFFITHS.

CAREERS

The Industrial Society held a "Challenge of Industry" Conference at the School for two days at the end of September. The intention of these Conferences is not to recruit for industry, but to give boys some insight into its problems and, in so doing, to dispel misconceptions.

The Conference was attended by the second year sixth and a few boys from the third year. The time was divided between sessions in the Theatre and discussion groups, each composed of about nine boys and run by a young industrial manager. Brian Scott of the Industrial Society acted as Chairman and introduced the Conference; he spoke briefly about the importance of industry and its main problems. We were then shown a filmstrip illustrating the sort of human problems with which a young manager might have to deal. At the end of the first morning a film, "The Build Up", was shown; this described how a strike could begin; an initial grievance on the part of a worker was exacerbated by impatience and had judgment on the part of management, and a situation was gradually created which made a stoppage inevitable.

In the evening came talks on "A Management Point of View" by David Morgan-Rees (Group Information Officer, British Ropes Ltd.) and on "A Trade Union Point of View" by Dave Shenton (Regional Secretary, T.G.W.U.). Mr Morgan-Rees spoke about the objectives of industry: to satisfy customers and employees as well as to make a profit. He went on to emphasise that the problems arise mainly in dealing with people; so clarity of mind, powers of exposition and wide sympathies are of the first importance. Mr Shenton said that Trade Unions were bound to exist; wherever men work together, they will combine. It followed that conflicts are inevitable, but it did not follow that they were insoluble. He explained the function of Shop Stewards in some detail and commented that weak management was as disastrous as bad management—a view shared by Mr Morgan-Rees.

The Conference ended with a Panel Session. Questions inevitably concentrated on current issues: the Industrial Relations Act, the freeze of wages and prices and the effects of technological change. Most of the questions were directed at the Trade Union representative and the boys seemed to expect that Dave Shenton would be reduced to stuttering embarrassment or total silence. But he answered the questions with great
Most boys who attended the Conference felt that they had gained something; in particular it was made plain to all except hopeless bigots that the problems of industry are complex, that the issues are not simply black and white and that no satisfactory solution can be imposed by one side on the other.

In November we held a Careers Convention which was open to senior boys and their parents. All the speakers except one were O.A.s and a group of London O.A.s had been closely involved in the planning of the Convention from the beginning. We have had much help from O.A.s with individual boys for some time and we felt we should now try to make their knowledge and experience available to a wider circle. So in the morning short talks were given on six main professions, the programme being so arranged that boys could hear up to three of these. Although each speaker was limited to ten minutes, these talks covered a lot of ground and were extremely valuable. In the afternoon the speakers made themselves available for individual consultations. The general impression was that the day was well worthwhile, but that we tried to do too much in too short a time. So we shall hope to do something similar in the autumn of 1973, but on this occasion shall probably concentrate on only one area of work.

To the O.A.s involved, who gave up a lot of their time and, in several cases, travelled long distances, we are extremely grateful to P. J. Gaynor (D.1943), who gave much help with the arrangements, and also to: —

P. J. M. Kennedy (E.1953) and J. P. Martin (B.1962) —“The Law”.
D. F. Tate (E.1947) and D. A. P. Bell (E.1961) —“Industry”.
H. S. K. Greenlees (O.1929) and D. Craig (H.1966) —“The City”.
G. L. Jackson (C.1958) and G. F. Williams (D.1964) —“The Land”.
D. P. Morland (T.1955) and J. W. B. Gibbs (T.1961) —“Accountancy”.
F. P. Schulte (A.1948) and R. Belderbos —“Retail”.
P. Noble-Mathews (F.1942) —“The Holiday Business”.

In November two members of the staff of the Public Schools Appointment Bureau came to administer the P.S.A.B./Birkbeck Appointments and Interest Test to 122 boys who had been in the Middle and Lower Fifth in the previous academic year. We were also glad to welcome the Army and Navy Liaison Officers.

F. D. LENTON.
Debate.

THE Society attendances were higher than those of last year, although the insidious effects of television are still plainly visible.

A combination of scholarship and wit, backed up by a multiplicity of slides, ranging all over Britannia, left all convinced that Calgacus was talking through his hat. The lecture proved of great local interest, including as it did a discussion of the term, on the dangers of narcotics. His mind rested on preventative action, on the cat-and-mouse game that goes on between police and excise men and devilish cunning smugglers, with their radio-controlled model aircraft flown ashore off speedboats, their hash in the diplomatic bag or their pot in T.V. cameras. But his hearers' minds rested on more fundamental principles whether soft, non-addictive drugs were harmful at all, or whether they were not in fact creatively stimulating; whether the State had a right to coerce Society in such matters, or Society to coerce the individual in his privacy; whether Britain was not going through the same hysteria with regard to drugs that America went through with regard to drink during Prohibition. The mood was that liberty should be left, if licence stopped, for a guy to have a quiet soft snuff occasionally.

J. Jennings, Hon. Sec.

THE CHESS SOCIETY

For a number of reasons, among them the Fischer-Spassky match, the recruitment drive, the change of time and meeting place, and the energetic leadership of the captain, we have had a sharp increase in numbers this term. About thirty people played chess at some time or other and the keen atmosphere and rising standard of play is encouraging.

After an easy 5–1 win in the first round the team were knocked out of the Sunday Times competition by Bohemian in the second. Holroyd put us into the lead with a quick win on bottom board and for a time the match was in the balance. However, errors come thick and fast after tea and we were soundly beaten 5–1 in the end. With all the side available next year we should be stronger. But much remains to be done, saying the improving middle and end-game technique if we are to hold our own against experienced sides.

Meetings continue on Thursdays and further matches are planned. New members are always welcome.

(The President: Mr Nelson)

D. P. Herdon, Captain.

R. W. B. Norton, Secretary.

THE CURRENT AFFAIRS SOCIETY

The Society continued its steady life at bogey of about 20 members present this term, still under the guidance of the founding pair, Robert Ferguson and Robert Nelson. The term opened with a very topical talk by Fr Columba (who had recently returned from East Africa, including Uganda) on the machinations of General Amin in relation to the Asians and the Tanzanians. It looks as though he has effectively destroyed his country's middle class, leaving an ugly vacuum. We then dribbed up a paper from last term, when the container debate was at its hottest: A. G. Yates opened the subject and it led on to a wide-ranging discussion on productivity, foreign competition, relationships between ownership/manpower/management/labour, and the possibility of national control (or nationalisation) instead of the old jungle of competitive laissez-faire. We registered horror at U.K.'s dismal loss domestic products per head of population—1857, competed with Australia's 21,172, Canada's 26,601 and U.S.'s 31,952; even Finland and Iceland have higher figures than we do! We cannot go on hanging on to outdated, low productive ways in shipment and all the other processes of an industrial society. A general talk followed on Brazil, the only Portuguese-speaking and -ruled country in South America. It was given by Mr Trevor Smith, who has spent the last five years there. His main accent was on racism, in a vast country which has an indigenous race void (or all but, for the Indians are contracted and regressive) filled by negroes once imported from West Africa for slave work, Portuguese who once ruled, and trading outsiders like the Japanese and Germans who have come to stay and to make their way not only they and the Jews can. The species is complex—white at the top, dairy-milk in the middle, black at the bottom—and the name of snobbisme is very exact but by no means lethal. Robert Nelson introduced the final discussion of the term, on the dangers of narcotics. His mind rested on preventative action, on the cat-and-mouse game that goes on between police and excited men and devilish cunning smugglers, with their radio-controlled model aircraft flown ashore off speedboats, their hash in the diplomatic bag or their pot in T.V. cameras. But his hearers' minds rested on more fundamental principles: whether soft, non-addictive drugs were harmful at all, or whether they were not in fact creatively stimulating; whether the State had a right to coerce Society in such matters, or Society to coerce the individual in his privacy; whether Britain was not going through the same hysteria with regard to drugs that America went through with regard to drink during Prohibition. The mood was that liberty should be left, if licence stopped, for a guy to have a quiet soft snuff occasionally.

R. J. Nelson, Hon. Sec.

THE FILM SOCIETY

We saw this term an extremely varied programme, which can probably be best divided into the "demanding" and the "not-so-demanding". The latter category consisted of five films. The first of these was "The Beddington Room", which had a star-studded comedy cast including Peter Cook, Dudley Moore, Arthur Lowe, Sir Ralph Richardson and Spike Milligan. Despite the cast the humour was poor, and the comic element relied very strongly on the traditional slapstick farce. The second film was "Catch 22", a recent cult-and-rave film. It was an anti-war film, moderately enjoyed by the majority of the Society. The third film was "They Shoot Horses, Don't They?", starring Jane Fonda. It was the story of the mammoth dance during the Depression, and despite the fact that it was a good film, it did not leave a great impression on the Society.

The film in this category was Eisentein's "Alexander Nevsky". The film was basically a Russian propaganda film against the Nazi invasion of Russia, and was put together in six months. It was the story of a Russian resistance fighter of the early thirteenth century, defending his country from the Teutonic knights. Although old, it was a compelling film, enjoyed by all. The last film, "To Kill a Mockingbird", a gruesome documentary of the Christie murders, was brilliantly acted by Robert Attenborough, and directed by Richard Fleischer.

The second category of films is that of the more demanding ones. The first of these was "Woman of the Dunes", a bizarre but compelling Japanese film, which allegorically portrays the rut into which "everyman's" life can fall. The next film was "Dance of Death", starring Laurence Olivier, and was about a couple who cut themselves off from society, and what they do to a third person. The film was a performance pitched in purely theatrical proportions, and recorded virtually without adaptation or modulation for a medium which is different from the theatre, and as such the film was not entertaining. "Memories of Underdevelopment" was a film of the current Affairs Society
In the Winter Term, the aim of the Society, to provide "more -organised" football seemed to be justified by the enthusiasm of its members. Practice matches on Thursday and Saturday afternoons were well attended, while the position of the Society XI had an unbroken term. The Society seems to be returning from the doldrums of inefficiency and general tiredness into which it has perhaps strayed in the last few terms, and managed to have four meetings. As usual, the President spoke first, entitling his talk "Language Slave or Master?" This interesting and provocative subject was covered with Mr Smiley's warmth, thoughtfulness and good humour. The speaker's remarks were lucid, informative and entertaining, qualities by no means always present together in lectures. At the third meeting Fr Stephen gave the final paper of the term on "The Search for Truth in Wuthering Heights and Zen". We discussed the philosophy of Wuthering Heights and the subject of Zen, and then pointed out various similarities. This was perhaps the most intellectually demanding meeting of the term, and was welcomed as such by the Society.

Andrew Kerr, Hon. Sec.

THE FOOTBALL SOCIETY

In the Winter Term, the aim of the Society, to provide "more -organised" football seemed to be justified by the enthusiasm of its members. Practice matches on Thursday and Saturday afternoons were well attended, while the position of the Society XI had an unbroken term. Captained by Tony Opps, the team drew 2-2 with an army cadets' team from Preston, and had an impressive win, 3-2, over St Peter's, York. The support from Ampleforth on this latter occasion was encouraging and much appreciated.

Sutherland and Dave Loftus coached these "juniors", and three matches were arranged for them. Captained by John Macaulay, their team drew 4-4 with Ryedale School, won 6-4 against Eastgates School, and won 4-1 against St Francis Xavier's School. Preston, and had an impressive win, 5-2, over St Peter's, York. The support from Ampleforth on this latter occasion was encouraging and much appreciated.

Owing to the popularity of soccer with many of the younger boys at Ampleforth, an offspring of the Society developed during the early stages of the term. Philip Sutherland and Dave Loftus coached these "juniors", and three matches were arranged for them. Captained by John Macaulay, their team drew 4-4 against Ryedale School, won 6-4 against Eastgates School, and won 4-1 against St Francis Xavier's School. Richmond.

THE Judo Club

The Judo Club this term has been an outstanding success, especially with our 17 new members who are all very keen and interested to learn the ancient art. They showed us that they are worthy of a grading up to Yellow Belt as soon as we can arrange it. It is hoped to be able to arrange a match against another club or school in the area for the coming term. Our thanks are due to the Headmaster and Housemasters for their co-operation with the Club. Also our thanks are due to Mr R. Otterburn of the Ryedale Judo Club [Black Belt 1st Dan] who comes over every week to coach us with the help of Mr Callaghan whose fine and good humour have made the Club what it is.

A. M. Gray, Capt.

THE MOUNTAINEERING CLUB

ICELAND EXPEDITION, 1972

The Expedition arrived in Iceland at 4 a.m. on 18th July to be met by brisk and heavily overcast skies. Hardly a propitious start, and the pessimists among us were soon propounding three weeks of bad weather. This was the second expedition to Iceland, the first having been in 1968, and this time our destination was the Eyafjordur peninsula in the extreme north of the country. We spent one day in Akureyri, the northern capital of Iceland, buying food, fuel and Icelandic jerseys. We had two days of mixed feelings that we stopped down from the bus next day which had brought us as far as possible along the track. Naturally we were pleased to be in the mountains but there was the small matter of our rucksacks which weighed some 50-70 lbs. each. Although we had only two miles to cover it was all uphill and we were all thoroughly exhausted by the time we arrived at the site of our Base Camp. It was indeed an excellent site, at the edge of Lake Skeidsvatn which lay at the foot of a hanging valley. We were hemmed in on two sides by steep rocky slopes with incredibly sharp and crenellated ridges. On our first day's climbing we attempted to scale one of these but the volcanic rock was so loose and shatterly that there was a very real danger of someone being injured by a rockfall. We retreated when we were about halfway up, the difficulties having been compared (rather over-enthusiastically, perhaps) to those of the Himmil Ridge on the Matterhorn.

During what was arguably the best day's climbing we ascended a subsidiary valley running north-west. After a couple of hours of steady climbing over grass and heather-covered slopes we found ourselves in a col. An easy scramble up a boulder-strewn ridge and we were on the summit plateau of Heljarfjall, where a sheet of cloud was blowing. The weather improved temporarily and we traversed along a snow-covered ridge to the summit of this latter being injured by a rockfall. We retreated when we were about halfway up, the difficulties having been compared (rather over-enthusiastically, perhaps) to those of the Himmil Ridge on the Matterhorn.

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proper (4,000 ft.). The weather closed in again during the descent, nevertheless we had several opportunities for glissading. The next day was briefly similar. We had to cross a river and two members of the Expedition got themselves very wet by attempting to ford it directly, instead of forcing it further upstream. Our objective was the unnamed peak at the head of the Sandadalur valley, the route to which necessitated kicking steps up an extremely steep snow-field. The summit itself (3,300 ft.) is a rock pinnacle of rubble which looked as if it might go crashing into the valley below at the slightest disturbance.

At Base Camp we lived in comparative luxury. The lake proved to be well stocked with very edible char, and our fishermen kept us well supplied. Not unnaturally, food was a major preoccupation, and on the whole, the dried food which we had brought had to cross the valley to Olafsfjordur, and on the next day we retraced our steps up the Sandadalur valley to a col at 3,400 ft. The weather was fine for our rest-day and also for the first day of the 30-mile walk-out, in which we encountered surrounded by dark cliffs and snow-filled gullies, and camped at the foot of the valley. The next day was a rather dull road-plod to Olafsfjordur, and on the third day we crossed three cols and camped above Sighjofjordur. The following day we returned to civilisation.

The rest of our time in Iceland was spent as ordinary tourists. We visited Mývatn, an area of abundant bird-life, hot springs, and sulphur deposits. On our way to Reykjavik, we went souvenir-hunting and enjoyed the city's heated swimming-pools. We then went to see the eighteenth game of the World Chess Championship, which was won by Spasky in brilliant style. It was generally agreed that the Expedition had been a great success and for this we have to thank Philip Gilbert, Mr R. H. Skinner, Mr R. Hawksworth, Mr R. Musker, Mr P. Westmacott, Mr R. Guthrie, Mr P. Grace, Mr B. Osborne, Mr T. White, Mr S. Fraser, Mr M. Ritchie, Mr J. McDonnell, Mr N. Higgins, Mr A. Hamilton, Mr R. Skinner, Mr S. Heywood.

SCOTLAND MEET, HUEX-TERM, 1972
It was a slightly smaller party than in previous years which set off for the Highlands on the Wednesday evening after the Retreat. We reached the village of Blair Atholl early next morning, and after buying food drove to Loch Cluanie, parked Hawksworth's Chateau-on-wheels, and walked some miles to Glen Affric.

Two members of the party made rather a mess of pitching their tent and after a wet night, and being joined by a third, the cowards retreated to the nearby Youth Hostel. We had an enjoyable, if tiring, day climbing Sgurr na Cisteamhach, the weather being very fine for November. The next day there was a light covering of snow on the peaks and we traversed An Suidheach, Mam Sallach and Carn Eighe. These mountains, the highest north of the Caledonian Canal, lie on an extremely impressive ridge and they provided some exhilarating climbing. One person made a determined but at suicide by getting separated from the party shortly before dusk. Fortunately (?), he was found. On the last day, we climbed Ben Phada and had a fine view of Glen Affric. The weather broke the next day and we all got soaked on the walk-out; nevertheless, it was a very enjoyable Meet.

The following week : Mr R. Gilbert, Mr P. Hawksworth, Mr R. Skinner, Mr J. Rochford, Mr M. Willoxon, C. French. R. H. Skinner, Hon. Sec.
The other major production of the Company this term was Chekhov's "The Cherry Orchard". Well acted by a large cast, it yet lacked cohesion and style, and quite failed to move me. It was just these very qualities—a feeling for period, a unanimity of style among the cast—which made their earlier production of Pirandello's "Six Characters in Search of an Author" so enjoyable. Psychologically convincing and beautifully constructed, it gave Perliina Neilson and Michael Cadman every opportunity to play on our nerves, which they did to perfection.

Much to be welcomed is the increasing attention given by the Theatre Royal Company to the work of modern dramatists. Both the plays they brought to the Arts Centre—Edward Albee's "Tiny Alice" and Pinter's "Old Times" (which unfortunately-clashed with "Murder in the Cathedral")—earned them deservedly splendid reviews, and "Tiny Alice" was notable for Martin Potter's fine performance as Brother Julian. But it was altogether an outstanding production of this enigmatic play.

Alas, York's unsavoury audiences cold-shouldered the late-night performances of Howard Brenton's "Christie in Love" at the Theatre Royal. Its frank and explicit concern with the perversion of the Rillington Place murderer hardly makes it family entertainment, but it shocks with a purpose, grips the attention with its taut, sometimes funny surrealistic scenes, and leaves us not with loathing but compassion for the pitiable Christies among us. Congratulations to Barry Kyle for the brilliant production it received, and to Richard Digby Day (the Company's Director) for having the courage to show it in this theatre.

On the whole it was a good term, too, at the Arts Centre. We must be grateful to Chris Butcher for giving us such an intelligent play as the adaptation of John Arden's "Brief Lives". Moving Being's "Phoenix", based largely on D. H. Lawrence's "Women in Love", was always interesting—perhaps a little pretentious. Portable Theatre brought Isen's "When We Dead Awake", but I cannot find anything good to say about this production at all.

Finally (and it deserves a paragraph to itself) the Pip Simmons Theatregroup's utterly captivating, outrageously explosive "The George Jackson Black and White Minstrel Show". With its ear-splitting rock music, flame-swallowing dancing-girls, gorillas descending on trapezes from our heads, a knock-out boxing match, and an interval in which several members of the School found themselves handcuffed to the cast, this show had just about everything!

BERNARE VAZQUEZ

The most successful event this term was the visit to the York A.I. Centre which took place on Thursday, 19th October; this was a repeat of the visit paid by the Club two years ago and was once again much enjoyed, giving members an insight into a subject that is currently very topical.

The Club's other activities have continued. The practical side has been somewhat reduced in numbers this term largely because of the endless range of other activities; this has made it more both enjoyable and more instructive for the rest and Mr President Hughie Gray can be relied upon to provide an interesting afternoon's practical farming.

(Robin Faber, Hon. Sec.)
a good attacker into the bargain: the whole team had great faith in him and his stature rose rapidly as the term progressed. To the Captain, S. Clayton, the greatest credit belonged to Alice for running an excellent tight-head prop and one of the best tacticians of recent years, it was his loyalty and determination, and the skilful way he handled the different personalities in the team which made the side what it was ... that and his sense of humour and enjoyment. The team's and indeed the School's gratitude must go to him. May he proceed and prosper!

v. A.A.R.U.F.C. (at Ampleforth, 1st October)

The School pack were very hesitant to start with against an Old Boys' side rich in talent. Having led 9-6 at half-time the Old Boys turned ten minutes of relentless attack into 4 points. However, a long drop-kick from the restart put the School into their first attacking situation and when the Old Boys' backs were offside at a ruck, H. Cooper kicked a good goal, a feat which he repeated a few minutes later to put the School into the lead. The Old Boys replied in their turn with a penalty but H. Cooper obliged with another on the stroke of half-time to restore the School's lead and complete a rather scrappy period of play. Though getting very little of the ball, the School's magnificent defence was equal to most of the attacks thrown at it but as the boys tired, the Old Boys' backs found their way through once or twice and began to draw away. Some M. Cooper magic resulting in as brilliant an individual try as has been seen on this ground put fresh heart into the boys and when they achieved another try by Marsden after some good forward passing, they very nearly closed the gap. A Savill penalty shat the odds on and saved the Old Boys. It was a most heartening effort by the boys in a match in which Bucknall was an outstanding figure and probably the difference between defeat and victory.

Lost 17-22.

v. MOUNT ST MARY'S (at Mount, 7th October)

The School's start was feisty if tactically sterile, and they spent the first ten minutes in the Mount half. They declined to take a conversion and kicked at goal with a resultant penalty. The Mount pack enjoyed the vigour and enthusiasm of their smaller opponents. The first blow fell when the Mount left wing ran 75 yards unchallenged to score in the corner, a feat which was repeated to expose again that lack of cover, a few minutes later. The Mount pack continued their excesive muddle but managed to cut the lead to six points when M. Cooper scored in the corner. Half-time arrived and the School at last began to dominate the game. First H. Cooper scored under the posts to level the scores and this was followed by an excellent try by Daly at full-back. At this stage the match was in the bag but chances thrown away and the continual patchiness of the tackling enabled Mount to score again and press hard in the final minutes.

Drawn 14-14.

v. DURHAM (at Durham, 11th October)

Against their relatively poor showing against the Mount, the XV were obviously anxious to come to terms with themselves in this, their first match of the season. They had a wonderful supply of good ball. But the Ampleforth tackling, in which the two Coopers, Doherty and Finlow performed prodigies, was equal to most of the problems. When Sedbergh did score it was a gigantic push and wheel which gave the required result and when they added a fine goal to this through their right wing, the last five minutes seemed an eternity to Ampleforth supporters. It was a most encouraging performance by the XV: if they had finished off the chances that they made, the match would have been over as a competition before half-time. As it was some fine last ditch defence in the first half and a wonderfully spirited rally in the second nearly won the day for Sedbergh.

Won 13-10.

v. DENSTONE (at Denstone, 25th October)

The School started with the same fire and skill as they had shown in the opening minutes against Sedbergh the previous Saturday. They kept Denstone firmly pegged in their own 25 until the Coopers worked an overlap for M. Cooper to score near enough to the posts for his brother to convert. This roused the Denstone pack and for some moments they taxed the Ampleforth defence, being particularly severe on the School's left wing, J. Durkin. He came through this test and those that followed with flying colours and when Denstone did score it was from a move started by Doherty which was ended by Hornyold-Strickland in the corner. The School held their lead until half-time, but the second half started badly as Denstone tried desperately to open their own scoring. The School, though making mistakes from time to time held firm and the tackling was on the whole outstanding. The Coopers worked well together and when they scored to make it 10-6 but Ampleforth's breakaways were becoming more frequent and it became apparent that the balance of the game was swinging against them. Five minutes under the calm generalship of Clayton and the cool confident kicking of M. Cooper, the XV were back on the attack and all but scored on the left and on the right. It was a fine victory in a most enthralling and closely-contested match.
The opening exchanges were marred by some very untidy and scrappy play by both sides: both seemed to have far too healthy a respect for the other: while Leeds attempted to negate the power of the Ampleforth backs, the School found it difficult to gain much possession and had to be content with a 6–0 lead at half-time. A goal acquired by a brilliant interception by H. Cooper. Leeds meanwhile had cast away no fewer than four chances of penalties, a failing which the School underlined immediately after the interval by increasing their lead to nine points through a penalty by H. Cooper. Some feeble tackling and driving by the bigger and stronger Leeds forwards only checked by equally resolute tackling by their opposite numbers. Leeds were now in command territorially but still could not break the School defence. The kicking of M. Cooper played no small part in driving Leeds back during this period, and when Leeds finally opened their score with a penalty and failed with another simple one—time was running out. The best try of the match followed when a ruck created by S. Willis. Whereupon the XV went into their shell and when Stonyhurst kicked a penalty just before half-time there were not many people who thought Ampleforth could cope with the conditions in the second half. But this was the spur they needed: they regained their four points lead when H. Cooper kicked a penalty. When they faced the elements in the second half they dominated and controlled the game. A long dribble by the two Coopers gave H. Cooper the chance of crashing over for a magnificent try near the posts which he converted. This made the game comparatively safe and though Stonyhurst kicked two more admirable penalties, the gap was too wide to bridge and the School won an excellent game by one goal, one try, and one penalty to three penalties.

Won 13–9.

v. ST PETER'S (at Ampleforth, 18th November)

Ampleforth won the toss and decided to play with the stiff, cold wind behind them. Within seconds they were encamped in the Stonyhurst 25: within minutes they had missed two relatively simple penalties and within a quarter of an hour they were four points to the good thanks to a splendid try on the blind side by M. Cooper. Whenupon the XV went into their shell and when Stonyhurst kicked a penalty just before half-time there were not many people who thought Ampleforth could cope with the conditions in the second half. But this was the spur they needed: they regained their four points lead when H. Cooper kicked a penalty. When they faced the elements in the second half they dominated and controlled the game. A long dribble by the two Coopers gave H. Cooper the chance of crashing over for a magnificent try near the posts which he converted. This made the game comparatively safe and though Stonyhurst kicked two more admirable penalties, the gap was too wide to bridge and the School won an excellent game by one goal, one try, and one penalty to three penalties.

Won 13–9.

v. STONYHURST (at Stonyhurst, 11th November)

St Peter's soon kicked an easy penalty to reduce their arrears, and began to press. The School raced back down the hill again and Willis, whose speed in support was a feature of the game, added a try which H. Cooper converted with a fine kick. The team now lost two of their three penalties and after a period of据 protected by their own speed of thought and fact, their skill in handling and support, and their creation and use of space. The tries soon began to come thick and fast. It was perhaps fitting that in a season dominated by the Cooper twins, they should be the major scorers again with M. Cooper getting three tries and his brother getting one and kicking four conversions and a penalty. They also saw to it that Hornby-Strickland, Unwin and Doherty (2) should score. But there were many others who were stars of this game. Clayton had perhaps his finest hour of many, encouraging a pack who played confident attacking rugby in brilliant patterns. Finlow and Hornby-Strickland

v. RUGBY FOOTBALL

The XV were in no mood to lose their magnificent record and proceeded to play some brilliant rugby, making a competent Blundell's side look pedestrian and leaden-footed by their speed, thought and fact, their skill in handling and support, and their creation and use of space. The tries soon began to come thick and fast. It was perhaps fitting that in a season dominated by the Cooper twins, they should be the major scorers again with M. Cooper getting three tries and his brother getting one and kicking four conversions and a penalty. They also saw to it that Hornby-Strickland, Unwin and Doherty (2) should score. But there were many others who were stars of this game. Clayton had perhaps his finest hour of many, encouraging a pack who played confident attacking rugby in brilliant patterns. Finlow and Hornby-Strickland
impressed with their speed and support, and the lion-hearted Durkin and the resourceful Daly demonstrated their increasing skills. Though Blundell's stuck to a difficult task with spirit, they were outclassed and the XV ran out happy victors to generous applause from opponents and spectators alike.

J.G.W.

THE SECOND FIFTEEN

In its brief season of eight matches, the 2nd XV scored 235 points. This exceeded the tally in the 1971 season by one point. This statistic highlights the tremendous strength of the team in attack. They won six of their eight matches, losing to only one other 2nd XV, Leeds Grammar School. The secret of this success did not lie in the genius of any individual player but in the team as a whole. They were a formidable unit under the captaincy of M. Faulkner. He inspired the team by his own energy and will-to-win on the field, and quietly and authoritatively knit the team together off the field. Under his leadership the team developed a tremendous team spirit.

One of the strengths of the side was in the passing and handling of the three-quarter line. This was a credit to any 2nd XV and made the wings, R. Nelson and N. Whitehead, a real threat to the opposition. J. Gosling provided a very competent service from the base of the scrum and did not feel the need to make the breaks himself. M. Faulkner at stand-off dictated the tactics of the three-quarter line and developed a good eye for the situation. However, the main thrust in the line came from S. Murphy who with a very deceptive jink was able to thrust his way through the opposition. The weakness of this inside break was that he found it difficult to link up again with the three-quarters centre. The outside, M. Wallis, was more reluctant to beat his man, and although he had a nice outside break he was more concerned with feeding his wing. On the wings R. Nelson had a very deceptive run but was prone to come inside, and N. Woodhead although showing promise of a devastating break never cultivated it to the full. Last, but by no means least, mention must be made of the full-back, A. Mangeot. His personal tally of 81 points in the eight matches speaks for itself. If it was kickable, he would kick it.

The success of the threequarter line owed much to the strength of the forwards. Their ability to gain possession in the rucks was second to none. And not only did this and it would be invidious to pick out any individual. As soon as the movement broke down there was always someone there to snap up the ball and others to block and protect him. Their outstanding ability to do this was the envy of many opposing coaches. However, they had their deficiencies as a unit, and it is sad to relate that in the scrums was not good, and although for the last two matches the leader of the forwards, J. Stilliard, moved up into the loose head position the problem was not solved. Even on our put-in there was a tendency to lose ball and others to block and protect him. Under his leadership the team developed a tremendous team spirit.


Colours were awarded to: G. L. Vincenti, A. R. F. Mangeot, J. A. Durkin, J. A. Stilliard, C. A. Sandeman, S. C. G. Murphy, C. J. Simpson, T. M. Powell.

RESULTS

v. Cockington
   A Wen 15–13
v. Barnard Castle
   A Won 46–4
v. Durham
   A Won 65–6
v. Scarborough 1st XV
   A Won 42–12
v. Leeds
   A Lost 20–20
v. Ripon A XV
   A Lost 18–48
v. St Peter's
   A Won 15–7

M.D.P.

THE THIRD FIFTEEN

For the second year in succession this side was unbeaten. Again we were very fortunate in having a competent pool of players from which to choose, and comparatively few injuries to disrupt the team. The team played fast, open rugby and, apart from a very bad first half against Giggleswick, played it pretty well. The forwards worked very much as a pack and gave plenty of the ball to the backs. Allen at stand-off combined well with Fitzherbert and, with his sound tactical kicking and good ability to get his line moving smoothly, was always able to dictate the course of the game. The backs were large, ran hard and usually looked impressive, although rather too often good passes were dropped. Their defence was never really tested. Special mention should be made of Nicholas Herdon who played for his third successive season in the team (surely a record?) and being such a good player was unlucky not to play in a more senior side.

Justin Dowley captained the side quietly and intelligently.


RESULTS

v. Barnard Castle 3rd XV
   A Won 54–0
v. Giggleswick 3rd XV
   A Won 25–10
v. Scarborough College 2nd XV
   A Won 26–3
v. Leeds C.S. 3rd XV
   A Won 17–6
v. Archbishop Holgate's G.S. 3rd XV
   A Won 17–8

M.E.C.
UNDER SIXTEEN COLTS

This will not go down on record as being a vintage Colts season. The final record was not good enough for that. It was a disappointment that the major fixtures against Sedbergh and Stonyhurst were lost.

There were two main problems that had to be overcome during the course of the season. Firstly there was an acknowledged lack of talent in any form of depth. This meant it was difficult to extend the better players in practice, and when the occasion occurred it was difficult to replace injured players. Secondly it took a long time for the team to believe in their own ability. In fact it was not until the last two matches that we really began to see the football that they were capable of producing.

The season started somewhat hesitantly due to the fact that several minor injuries meant that a settled team could not be developed. The early matches suggested that the team had a potentially dangerous mid-field trio in Plummer, Lintin and Macfarlane, but because of slowness at scrum-half and the lack of dominance in the set pieces they were going to be short of ball. A very scrappy draw was played against Pocklington when numerous chances were not accepted. A good win here might have done a lot to give the team the confidence then needed. There was a hard fought win over a strong Durham team. A series of injuries meant that the team could not be reshaped to give the mid-field group more room. The side played quite well against Newcastle until the last ten minutes when an unforeseen error let Newcastle in, and, using their very strong forwards they proceeded to widen the gap between the two sides. For the big game against Sedbergh a somewhat weakened side was fielded but that was no excuse as a good Sedbergh side proceeded to control the game and made sure of victory by a period of complete dominance at the end of the first half. Interestingly enough we had enough of the play in the second half to suggest things were not as bad as they seemed. Stonyhurst was played in very wet and windy conditions and no side really offered much in the way of constructive football. Stonyhurst adapted themselves better to the conditions and deserved their win.

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This improvement at the end of term really did justice to the efforts of the team on the practice field. It was good to see their confidence in themselves really begin to show itself. As far as individuals were concerned it was obvious that there was an end at going to be enough talent to keep the 1st XV well supplied. The mid-field group was always potentially dangerous, and became more so when Swarbick finally got used to the problems of scrum-half play. Allen was always a tower of strength in the pack and he was only supported by Baker and Davey, although the former did not really dominate the line-outs as much as his physical strength might suggest. It was equally pleasing to see Ainscough coming through so well in the last match. Despite all the ups and downs it was for the team's coach a very pleasant start to rugby at Ampleforth.

Colours were awarded to Plummer, Lintin, Allen, Baker, Macfarlane, Davey and Ainscough.

UNDER FIFTEEN COLTS

This set has played a total of nine matches, winning eight and drawing only against an equally fine XV from Leeds. Two more matches have yet to be played. The teams have scored 250 points and yielded 37. It is an outstanding side. Most encouraging of all, it has been a strong and consistent set and those unlucky not to be part of the team have more than played their part, particularly Rob Hunter-Gordon who captained the reserve side when they beat St Wilfrid's from Pontefract, thereby reversing last year's narrow defeat.

Neither Burdell nor C. A. Vaughan, regulars in the undefeated side last year, could get into this side, nor could T. M. Lubomirski, a useful wing-forward, or J. A. Dundas, a lively and attacking scrum-half, and the strength of the pack was shown when M. Wood played as third choice wing and scored two good tries, showing that he would walk into a normal XV.

The only major weakness was at centre where the right combination was never found. At full strength it did not matter because Beardmore-Grey and Hunter-Gordon on the wings were fast and skilful players and it needed only good-passing centres to provide them with scoring opportunities. Until Hunter-Gordon broke an ankle Stapleton fed him so well that tries on the right wing became automatic. But Stapleton did not have the penetration to advance in the centre and Sedbergh-Kirk and Meikie and Webber were both all at one time tried in the three, joining Bickerstaffe, the other centre. None of these had real speed and it was left to Lacey at full-back to provide mid-field thrust. He has become a very good player, tough, intelligent and a safe and at times devastating tackler. An initial burst from a loose ball on his own line against Holgate's, a quick and well-timed pass and the side had scored in a flash—an exciting game.

The understanding at half-back between Dyson and Macauley at half-back was uncanny. Only twice in eight matches can one recall a breakdown at this point—two passes in succession against Holgate's. At the moment they are safe running—although Mike Chalmers, a useful wing-forward, and Macauley who was at his best when playing full-back, are the two best defensive positions against Leeds when his kicking and marking were first-class. He does not break well—he is too slow—and quick passing is not yet second nature to him. Dyson had moments in attack, particularly a try against Holgate's from 20 yards out with a perfect dummy. For the rest he was content to feed the backs once he had got over an initial tendency to run blind and wide and get lost.

No side can be successful without forward power and it was here that the genuine strength lay. The back five were the same as in 1971 until the last match but Dowling, a mighty mouse, had his moments in attack, particularly a try against Holgate's from 20 yards out with a perfect dummy. For the rest he was content to feed the backs once he had got over an initial tendency to run blind and wide and get lost.

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so express themselves on the field. Because they felt they were a team, they played as one and gave pleasure to many. They scored many tries and Macaulay converted most, but the most enjoyable match by far was the struggle against Leeds in the centre—and the XV in the loose. Leeds in the centre—when they were allowed to get the ball that far, and the XV at half-back. Because of injury to two wings, and to Neely, the team had to be changed occasionally. Some of those who seized their chance may stay and one hopes the XV will be prepared for this. No one wants to see a loyal team-player go, but for example if Moir is too big for the front row, and the competition for front row yields a better alternative combination, then someone must go, to allow for Moir elsewhere in the pack. Similarly, Wood is too good a player to be left out of the pack. An embarras de richesses, and when this happens a coach can take a back seat and enjoy watching a team mould itself round a captain.

But there have been some good moments even in defeat. In the second half of the match against Leeds G.S., as ever a well-organised and athletic side, the forwards played with magnificent heart and vigour and put on their best performance of the term. If they had been able to play such aggressive rugby against some of the weaker opposition they would have so dominated possession that the defensive lapses would have been less noticeable. Craston has captained the side and led the forwards well. He lacks pace but has done his fair share of work in both tight and loose. Moore has been a tireless worker from wing-forward and on occasion Reid, who should become a strong and mobile front row player, Sandeman and Ainscough have given him good support. Dockworth, has hooked well for the side and Simpson, who came into the side late, has improved tremendously as the term has progressed.

The Junior final was a very hard-fought affair between St John's and St Bede's, St Cuthbert's, and St Aidan's formed a direct contrast, the result after extra time being 6-6. St Thomas's took an early lead through two fine penalties by Plummer but St Bede's were looking dangerous when their midfield triangle had the ball. It was Finlow, indeed, who scored the try that brought the scores level but the ferocious St Thomas's less...
SWIMMING

The Swimming Club has loyally stuck to its guns. This term we have travelled over 700 miles for swimming purposes—that is, without counting the distances actually swum—and results showed in various ways. We swam in two York and District Galas, and four swimmers reached finals, A. Heape, A. Graham, S. Ashworth and J. Simpson, the latter resetting the School breaststroke record in the process. Others who competed were T. Odole, M. Mawey, A. Hampton, M. Webber and J. Gilling.

We have also pressed on with the development of water-polo; in November we acted as hosts at St. John's College pool to a four-school league in which we came second to St Peter's, the other schools being Bootham and Archbishop Holgate's. And in our own mini-pool there have been some fierce House games, with a tendency of St Peter's to win, though there was one occasion when St Cuthbert's surprised them: and there have been some good first- and second-year games. In this pool there is not much swimming involved, but speed and accuracy of handling and passing are at a premium, so it is good practice.

In a first-year 50 metre competition, winners were in free, back, fly and breast respectively, S. O'Rorke, A. Beck, S. Reid and C. Healey. And here we may add a word of thanks to Mr Henry, who takes a very energetic gym session each week to improve fitness. Finally we would like to thank George Gretton for giving us a cup for new swimmers— and results showed in various ways. We swam in two York and District Galas, and four swimmers reached finals, A. Heape, A. Graham, S. Ashworth and J. Simpson, the latter resetting the School breaststroke record in the process. Others who competed were T. Odole, M. Mawey, A. Hampton, M. Webber and J. Gilling.

GOLF

Golf continues to flourish, as does the course under the astute and able work of Fr Leo and a most willing band of players. A number of boys played golf throughout the term, and although the pleasant weather against the O.A.G.S. was lost, all seemed to enjoy the game enough to wish to play throughout the Easter Term as well. S. Ceddes, the Captain, won the Vardon Trophy with an excellent 9-hole total of 36, par for the course.

SQUASH

The boys have had their strongest team so far. Although the matches against St Peter's and Barnard Castle were lost 5-0, the sport continues to be very popular. G. Daly, the Captain, and C. Ainscough were always very difficult to beat and are becoming good players. They will share the Davies Trophy this year as the Competition was unfished. It is difficult to take more boys the ten miles to Wellburn for concentrated practice but P. de Zuleta, C. Holroyd and N. Plummer were the other members of the team who tried hard at all times. May we take this opportunity again of thanking Major and Mrs Shaw of Wellburn Hall who most kindly allow us the use of their court whenever we wish: we are much indebted to them.

COMBINED CADET FORCE

After many years commanding the R.A.F. Section Fr Stephen has retired from that post and is in order to take over the R.E.M.E. Section. The latter Section has until now been entirely boy-run and has provided training of great value for a large number of boys who were interested in car engines; now it is intended to extend it to a larger number of boys and to provide a more methodical course of training. The R.A.F. Section has been taken over by Mr Davies, who also continues as adjutant.

The Basic Section under Mr Martin and Fr Edward assisted by U.O. N. O. Freson and U/O C. V. Clarke had also the help of 12 Cadet Training Team. The main work was directed towards the Weapon Handling and Safety Test for the Army Proficiency Certificate; nearly all the candidates were successful in passing the test which was held on the last parade of the term.

The bulk of the new intake into the Army Section trained for the A.P.C. Night Patrol Test under Mr Dean, assisted by Cpls. M. A. Campbell, A. P. C. Denvers, J. P. Ryan and L/O H. C. J. Plowden. Apart from normal Monday afternoon training, a night compass exercise was held early in the term, and a night patrol exercise over on the Gilling ridge just before half-term. The actual A.P.C. Test was taken by all the boys at the end of the term when three North Vietnamese patrols under the command of three grim orientals, Ber Bun Ting, Wil Fer Gu Sun and Gy Ni Te (Bernard Bunting, William Fergusson, Guy Knight) made their way from the Ho Chi Minh Trail (which runs across the valley) just north of the Mekong River (which runs through the valley), to locate, and intercept Morse messages from American Imperialists and/or their South Vietnamese lackeys. In spite of steady drizzle, all patrols successfully accomplished their missions and all cadets passed the test.

The Signals Section was run by U/O P. C. Scrope with the assistance of L/Cs J. F. Anderson and S. A. C. Everett. During the term seven cadets passed their Signals Classification and Sgt M. P. Rigby, L/Cs J. F. Anderson and S. A. C. Everett obtained the Signals Instructor's Certificate.

A small group of five senior cadets working under Sgt Spencer (12 C.T.T.) trained for the Advanced Infantry Training qualification. For the most part this involved learning about and firing the Stirling SMG, Bren L.M.G. and 2 ins. Mortar. They will complete the course next term with the Carl Gustav Rocket Launcher and tactical and other tests. Just after half-term the three Under Officers, Fraser, Clarke and Scrope, together with Sgt Rigby and Scott, spent a weekend at Wragby attached to Sandhurst University O.T.C. doing tactical training using modern weapons and helicopters. Snow and rain impeded training, but it was a most valuable experience: incidentally it was pleasant to find among the O.T.C. cadets one of our recent old boys, Peter Craven, who used to run the R.E.M.E. Section.

ROYAL AIR FORCE SECTION

PROMOTIONS

ARMY SECTION

To be Sergeants: Cpl M. P. Rigby, Cpl M. G. M. Scott.

ROYAL NAVY SECTION

The term was largely devoted to work for various Proficiency examinations. The Leading Seaman, training for Advanced Proficiency, worked with C.P.O. R. Ingrey and also helped with the instruction of the new Ordinary Seamen. The Able Seamen were helped by P.O. Jordan from our parent establishment at Church Fenton. We are very sorry to lose P.O. Jordan from our parent establishment at Church Fenton. We wish him well in his future career. We welcome in his place P.O. M. Martin.
During the course of the term we were visited by Captain R. A. Stephens, Royal Navy, in charge of Officer Entry to the Service who discussed Service careers with some dozen prospective Naval officers. The continuing assistance we got from this source contributes much to the number of Naval Scholarships the Section gains. We were also visited by Commander J. G. Groom, Royal Navy, from L.C.E.C., who helps us with our problems, and it is always good for the Section to meet and talk to officers on the Active List who can keep them informed of the present role of the Royal Navy.

ROYAL AIR FORCE SECTION

This Christmas Term started with 25 boys in the Section, very well led by Flt/Sgt N. Baker (W). As it is always unfortunately the case in the winter term much of the work had to be in classrooms, but morale was high and out of 23 candidates for the Part II Proficiency, we obtained two distinctions, four credits, and only two failures. Much very useful instruction was given by our regular liaison N.C.O., Flt/Sgt Kitson. Sadly we said farewell to Flt/Sgt Kitson who is retiring from the Service in March. His help in instruction, administration and with stores over the last two years has been invaluable to us, and we wish him all success on his return to civilian life. Flying has been quite successful (at least weatherwise) resulting in just under half the Section getting airborne. We would like to thank both R.A.F. Church Fenton, and R.A.F. Topcliffe for their organisation in this. The Section would also like to thank the Rev. Flt/Lt Stephen Wright, o.a.a., who relinquished command of the Section, having run it successfully for the past eight years, and wish him all success with his spanners and screwdrivers with the R.E.M.E. Section.

THE VENTURE SCOUTS

This year about 50 Venture Scouts and Rangers from the North Riding and beyond came to camp at the Lakes for our (annual?) Raven Weekend. A wide choice of energetic activities was offered and on Saturday evening a convoy of Scout vehicles swept across the valley for Tony Coghlan’s (A 69) talk and slides on the various and international expeditions he has led to the caves of Spain. This was this first-hand account of original exploration and discovery by one who had been a member of the Unit only three years ago.

The term had begun with a meeting called to discuss whether the Unit, with an active membership of only half a dozen, should disband and form itself into an Adventurous Activities Club. Interestingly enough, this proposal was defeated by a majority of those present, including members and non-members of the Unit. For the rest of the term the session has been an occasional hand-to-mouth basis, encouraged by the enthusiasm of the two Nicks—Coghlan and Higgins—doys of the Unit. It was they who discovered Blood Pot—a wind-pit in Shallowdale—and over several trips a survey was made which led to the discovery of a third entrance. Nick Coghlan will soon be in print with the section he has written on the local wind pits for Northern Caves, the successor to Penine Underground. It was very encouraging to hear that all this activity did not prevent their being successful at Oxford in December.

We were grateful to Fr Patrick for the Monday Whole Holiday for the Penine weekend, which by leaving at lunch time on Saturday we were able to pop down Valley Entrance for a couple of hours before camping for the night in Kingsdale. Ireby, with its five pitches, Ding, Dong, Bell, Pussy and Well, and an exhausting first trip down Lancaster made a very enjoyable weekend, rounded off by supper with Fr Jerome at his parish in Knaresborough.

Together with the Venture Scouts of York we made a start at erecting a new hut for the Scouts at Welburn Hall Special School. The Committee hope that there may be longer term opportunities for giving service at Welburn Hall.

The term finished the term still in existence and preparing for an influx of eager new members. In January was due mainly to the enthusiasm and work of this term’s Committee, Josh Hartley, Charlie Francis and Mark Willbourne.

THE SEA SCOUTS

The warm weather at the beginning of the winter term is ideal for sailing and canoeing but when the colder weather comes these tend to be replaced by activities like hiking and potholing. In this term two canoe trips were made; the first being a practice in the handling of canoes, in the white water below the broken weir at Howhawm on the Derwent river. The second was planned as a touring trip down the Ure but when the prolonged autumn drought dried this up an attempt was made to canoe down the remaining trickle of the River Swale. This was a mixed success; one of the canoe canoes was holed below the waterline and it had to be withdrawn from the tour. The other canvas and fibre glass canoes made the trip, however.

At the same time as canoeing trips were going on, each of the sailing groups were sailing at the Lakes on alternate weekends. This gave opportunity to new members to learn the basic principles of sailing from the sailing group leaders, P. and T. Francis, J. White, M. Palarete, D. Longdale, J. Fullar, M. Holt and T. Mann.

A hiking and potholing camp took place in early October. Much work was put into the preparatory organisation of the camps in the case of the considerable work involved in ordering and allocating food the job had its own rewards; Martin Holt and James Simson were almost ill from excess of bacon and egg. A total of seven potholes was descended over the weekend by members of the party, including Sunset pot. This cave (the location of a BBC documentary film on potholing) proved one of the most interesting of the weekend and not only as a pothole, the route to Sunset passed through a field in which grazed a large bull. Our party, which had made a careful country-code-conscious entry into the field, was forced to return the same way, this time vaulting the gate to escape the charging bull.

While one party was descending Sunset three of the Birkhead caves, the other party hiked from Selside on Sunset Fell and back to the camp site at Aystwick. The dense mist cleared just as the summit was reached to give a good view of the “Three Peaks” and surrounding countryside. The next day all went caving one party doing the upper and lower Long Churn while the other party made the Bow Gill-Calf Caves trip. During the term two fibre glass canoes were built; Simon Harrison’s was built to last and with the amount of resin that he used it will be a constant threat to the rocks and boulders on any river bed. Nick Millen also completed one and eleven more are planned. Shortage of space forbids an account of other events during the term such as a visit to a steel works, a Moors hike ending with a high tea very generously provided by Mr and Mrs Barracough, other potholing expeditions both to the Pennine potholes and well as to the local “wetcavies” such as Antics and Backlands. Almost none of these events would have taken place without the energy and work put in by some of the second and third year members of the troop; particularly by Martin Holt, the S.P.L., who left the troop at the end of the term to join the Venture Scouts.

This term Fr Jonathan left the Sea Scouts and he will be working for the next nine months in the Benedictine parish of St Mary’s, Warrington. He spent three years working for the Sea Scouts and for two of those years he was also secretary for the whole Scout movement at Amersham. We are very grateful to him not only for all that he did for the troop but for doing this at the same time as he was running the Football Society—a job which also required a great deal of his time and enthusiasm.

THE BEAGLES

In spite of a heavy shower the Puppie Show, held in early May, was a success. Mrs P. Burrows and Mrs J. Paisley judged a fair entry, awarding first places to puppies walked by Mr A. Smith, Mrs Teasdale and Mrs G. Mackley. Several Masters of neighbouring packs were present as well as the usual good turnout of local Old Boys from the Christ Church and Farley Hill. Both Oxford and Cambridge Old Boys from the Christ Church and Fielding Whippet as well.
This made the annual visit of those packs to Northumberland in September quite an occasion, with much hospitality from John Riddell at Swinburne and Lance Algood at Nunwick amongst others.

The Great Yorkshire and Peterborough Shows, both held in July, did not bring us much notable success this year but both were enjoyable occasions, made all the more so by the number of Old Boys and other friends who were there.

R. H. Faber succeeded as Master and has been hunting hounds very successfully. J. J. Honeyford-Strickland, J. F. Buxton and N. J. Leeming have been whipp-in with A. F. B. Ashbrooke as Field Master: a competent team.

After a 6.30 a.m. meet at the Kennels at the end of September and a day at Monkhouse in Farnsley the season opened at East Moors on 7th October. Conditions were typical of what was to follow for most of the term: lovely weather to be cut in, but too dry and scentless for hunting. In spite of this there were some good days and all were enjoyable. We have to thank Mr Featherstone, the keeper, and of course Mr J. R. Morris, who now owns the dale, for two new meets in Farnsley: at Sprunt Top and Blakey Bank, enabling us now to hunt the whole of this lovely dale at last!

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afternoon. On account of strong wind and snow we took the low-lying sheltered road instead of crossing the moors and arrived at Carlton slightly bored but none the worse for wear. The morning saw us up Carlton Bank and down the top end of Raisdale and in the afternoon we walked along the ridge to the Bilsdale T.V. mast and down to Fangdale Beck.

Simon Durkin is the Senior Patrol Leader and Euan Duncan is his deputy. The other six Patrol Leaders are Simon Dick, Michael Madden, Timothy May, Malcolm Sillars, Benedict Edwards and Jonathan Copping. We welcome Fr Ambrose, who has amazed us by managing to fit in with his responsibilities as Procurator, the duties of Assistant Scout Leader, in place of Fr Matthew whose talents are needed in the carpentry shop. Welcome, too, to Fr Francis as an Instructor and to six new Instructors from the Sixth Form: Paul Somner, Julian Tomkins, Julian Barber, Edward Graves, John Rylands and Nigel Spence.

SPORT

The last XV had a moderately good season. Of the eight matches played, five were won, two were lost and one was drawn. There were 94 points scored and 56 conceded. The first match, by tradition, was against an Upper School team of the Junior House "Old Boys". This was won and so was the match with St Martin's. Then came a poor game with Red House, which we lost by four tries to one for the simple reason that we were unable to tackle a very big stand-off. Although we won against Ashtead College by a try to nothing, bad tackling again let us down in the game with St Olave's when we were unable to tackle the opposition comfortably by four tries to nothing. And so we concentrated on learning how to tackle all over again and it made an enormous difference. We beat Barnard Castle and Pocklington (who had themselves defeated St Olave's) and ended up with a most exciting draw, 16–16, with Roundhay. The first Colours of the season were awarded after the Roundhay game. The forwards usually played well, especially in the loose, but they were a bit too light for set scrums and line-outs. The backs began to play well when their defence improved and by the end of term they were playing with much determination and confidence.

The first XV played three matches. They played very well indeed to beat a touring side from Stonyhurst, 18–14. They lost to St Olave's, 14–20, and then won the Pocklington game 16–4. It is a very promising team indeed and contains some big, strong players. True, they have much to learn. Their defence is suspect at the moment and they lack teamwork in attack. But it is felt that these are matters which can soon be put right and a successful season next year is predicted for them.

FACTS AND FIGURES

The House monitors during term were:


The sacristans were P. M. Sheehy, I. C. S. Watts and C. T. Secondy-Kynnersley.

The two postmen were D. McN. Craig and A. R. Goodson.

In charge of the bookroom were P. B. Myers and S. J. Henderson.

The librarians were T. R. B. Fattorini and I. C. B. Tate.

Singing as trebles in the schola were:


In addition to the trebles listed above, the following sang in the Choral Society:


The following played for the first team:

- P. B. Myers and E. J. D. O'Brien (full-backs); S. R. F. Hardy, S. J. Dick, M. T. C. Madden, P. K. Corkery, R. I. C. Fraser, L. R. Dowling (threequarters); D. R. Ellingham and A. C. A. Quirke (half-backs); P. S. Stokes, C. P. Watters, T. M. May, M. P. Trowbridge, J. F. Copping, D. C. Bradley, S. J. Unwin, J. C. B. Tate, T. B. P. Hubbard (forwards).

The following played for the first year team:

THE PREPARATORY SCHOOL

T/remal Officials for the term were as follows:

Head Captain and Captain of Rugby: H. J. Young


Secretaries: T. C. Danbar, G. L. Forbes


Dispensary: S. C. Bright, G. L. Anderson.


Griffiths.

J. G. Waterton, A. C. Walker.

Mr Otto Grenfeld, who has done so much for Gilling music, is now fully engaged at the College. We welcome Miss Jill Clowes, who has come as our first musical director. Her first act was to invite Mr Emerson to demonstrate brass wind instruments to us. This was very enjoyable, all the more so because we were allowed to handle them ourselves. Ten of us had the magnificent experience of belonging to the Choral Society at the College and of singing in the concert. We also had two further pieces of a high standard, the second of which is reviewed in these notes.

In the I.A.P.S. Northern District Junior Spelling Competition we again came 7th out of the 13 schools taking part. This was a very creditable effort, though slightly disappointing in that our first year to do well this year. This historians busied themselves drawing and painting some very intricate time machines, and a party of us were privileged to pay a visit to Mr Bunting's superb exhibition of sculpture at Billingham.

All our activities will benefit from the very generous gift of Mr W. R. Doherty, who has presented us with a magnificent film strip projector and tape recorder. We are extremely grateful to him. Our thanks also go to Mrs Clowes and the kitchen staff, who continue to surpass our highest gastronomic expectations; to Jack Leng and the gardening staff, who continue to conjure up beautiful flowers and vegetables regardless of the elements; to Tommy Welford and Trevor Robinson who will cheerfully put in their hours to anything; and indeed to all the staff who look after us and this beautiful house so well.

THE PREPARATORY SCHOOL

ART

A number of careful drawings this term by W. Gladstone, R. K. Miller and J. G. Waterton show that promise and care on which art-room flourishes. The bolder and more imaginative works have been supplied by the Hon J. F. T. Scott, J. C. Gruenfeld and R. J. Micklethwait. The combined efforts of all were concentrated to produce a large (five feet by five feet) poster for a concert. And another effort at co-operative work resulted in a tripe putting Britain back into Normandy via Bayeux and seeming in exhaustion for every kind of martial object found free scope in a convincing if noisy battle scene. And the term ended with the rush for Christmas card designs had time to gather momentum. Perhaps from an artistic point of view, at least, this was no loss.

The boys in the second form attended art lessons with their usual enthusiasm. By the end of the term all had learnt how to hold a pencil, and how to draw as a war-time way of looking at the world. The boys were rhythmical and very well drilled. Some of the players were obviously new to their instruments, but from the start Barton and Geddes played their simple pieces with a poise and confidence which gives good hope for the future, and D. Williams' oboe solo was correct and tuneful. He has clearly mastered the reed and his piano piece later in the programme marked him out as a promising musician. One of the most hopeful features of the concert was the number and standard of choirs, whether the Pc. M. E. Fattorini with his tiny violin or a courageous performance of a difficult Bartok duet by P. Ainscough and A. Fawcett; and Bright and Grenfeld gave quite accomplished performances. Of the pianists Pratt played forcefully and well, whilst Lovegrove is a gifted player whose place was a joy to hear. As ever Miss Clowes and her staff deserve every congratulation— not to mention those who actually played so well.

THE PREPARATORY SCHOOL

DRAMA

A CONCILIATION of the scriptural passages referring to the Nativity was acted out and spoken by the third form in the Fairfax dormitory. The Hon J. F. T. Scott was outstanding as the Angel Gabriel. R. J. Micklethwait made a fine Mary, P. Ainscough played the part of Zechariah, R. A. Robinson made a memorable Prophet and R. Q. C. Lovegrove and R. K. B. Millar did well as Narrators. Amongst the minor parts A. J. Bean showed the most talent and C. D. P. Steel stood out in his portrayal of the Child Jesus. This was a difficult play to carry off and its success is a tribute to the hard work of all who took part.

MUSIC

The first Gilling concert under the new director of music was impressive and enjoyable. The ensembles at the beginning ("Billy Shatso" by Form II B, equipped with every possible musical instrument for tinkling) and at the end (two folk songs by the Orchestra, a very promising group) were rhythmical and very well drilled. Especially remarkable was the excellence of timing and the variety of musical life which obviously goes on. The whole programme was imaginative and ambitious. Some of the players were obviously new to their instruments, but from the start Barton and Geddes played their simple pieces with a poise and confidence which gives good hope for the future, and D. Williams' oboe solo was correct and tuneful. He has clearly mastered the reed, and his piano piece later in the programme marked him out as a promising musician. One of the most hopeful features of the concert was the number and standard of choirs, whether the Pc. M. E. Fattorini with his tiny violin or a courageous performance of a difficult Bartok duet by P. Ainscough and A. Fawcett; and Bright and Grenfeld gave quite accomplished performances. Of the pianists Pratt played forcefully and well, whilst Lovegrove is a gifted player whose place was a joy to hear. As ever Miss Clowes and her staff deserve every congratulation— not to mention those who actually played so well.

J.H.W.
GRIFFITHS, A. R. FITZALAN-HOWARD AND
MURRAY, J. G. BEVERIDGE AND R. H.
TENSON. FOR NEXT TERM MR COLLINS HAS
FIRST. OTHER BOYS WHO RAN WELL INCLUDED
B. L. BATES. IN THE LAST RACE ALL STARTED
TOGETHER AND R. Q. C. LOVEGROVE CAME IN
SECOND. DURING THE FIRST INFORMAL CONCERT OF THE
TERM, THE SENIOR XV PLAYED THEIR MATCHES AGAINST ST OLAVE’S BUT THEY WERE
EXCELLENT, HARD-FOUGHT GAMES. G. L. BETES
SCORED OUR ONLY TRY IN THE AWAY MATCH; SCORER 4–12 TO ST OLAVE’S. IN THE HOME
MATCH WE WERE WINNING IN THE FIRST HALF
WITH A TRY FROM BEATRY WHICH HE CON
VERTED, BUT IN THE SECOND HALF OUR DEFENSIVE
PLAY BECAME RATHER WEAK AND WE WERE
BEATEN 14–6.

THE UNDER TEN TEAM LOST BOTH THEIR
MATCHES AGAINST ST OLAVE’S BUT THEY WERE
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THE SENIOR AND JUNIOR RUGBY T.A.R.S.
MATCHES WERE WON BY THE ATHENIANS, THE
SENIOR SEVENS BY THE TROJANS AND THE
JUNIOR SEVENS BY THE ATHENIANS.

THE FOLLOWING NOT SO FAR MENTIONED
PLAYED FOR THE SCHOOL: SENIOR TEAM:
M. T. B. FATTORINI, G. L. FORBES, J. G.
GRUNENFIELD, G. T. B. FATTORINI, A. J. BEAN,
J. A. RAYNER, R. A. ROBINSON, V. D. S.
SCHOFIELD, P. AINSCOUGH, J. J. D. SODEN
BIRD, S. G. E. MORETON, E. S. GAYNOR.

JUNIOR TEAM: A. H. STJ. MURRAY, CAPT.,
J. A. WAUCHOPE, J. G. W. BRODIE, M. W.
BEAN, I. S. WAUCHOPE, C. R. N. PROCTOR,
S. P. EVANS, M. A. BOND, F. W. B. BING
HAM, S. J. KASSUPIAN, A. J. STOCKHOUSE, J. G.
BEVERIDGE, S. D. A. TATE, E. W. CUNNINGHAM,
C. B. RICHARDSON, J. M. BARTON.
TACKLING COLOURS WERE AWARDED TO O. J. J.
WINNIE, S. C. BRIGHT, J. T. KEVILL, S. C. E.
MORETON, J. H. I. FRASER AND I. S.
WAUCHOPE.

SWIMMING

Once again it proved a real blessing to
have five weeks of swimming to enable
people to get to know one another. MANY
OF THE III AND II FORMS HAD CLEARLY
HAD SOME PRACTICE DURING THE HOLIDAYS, AND
MOST OF THE NEW BOYS ARE ALREADY SAFELY
ALOFT. THE PROSPECTS FOR THE COMING YEAR
ARE THEREFORE LOOKING GOOD.

RUGGER

ALTHOUGH THE SCHOOL XV PLAYED THEIR
MATCHES WITH GREAT COURAGE, DETERMINATION,
AND EVEN SKILL, THEY ONLY MANAGED TO
BREAK EVEN BY THE END OF THE SEASON
TWO MATCHES WON AND TWO LOST. IT WAS
UNFORTUNATE THAT THREE MATCHES HAD TO
BE CANCELLED BECAUSE OF SICKNESS.

THE GILLING TEAM SUFFERED A VERY HEAVY
DEFEAT IN THEIR FIRST MATCH OF THE SEASON
AGAINST MALIS AS HOME. OUR TEAM WAS
OUTCLASSED, ESPECIALLY IN THE FORWARD; THE
SCORE BY THE END OF THE GAME WAS 32
POINTS TO MALIS AND 4 POINTS TO GILLING.

Lovegrove gave us our four points with a
FINE CUT-THROUGH TRY AFTER INTERCEPTING A
PASS IN THE MALIS THREESQUARTER LINE. OUR
SECOND MATCH WAS AN EASY WIN AGAINST
HOSHAM HALL AWAY; 32 POINTS TO GILLING
AND NONE TO HOSHAM; Young and Lovegrove
Both Scored Twice, and Each of Them Converted One of Their Own Tries;
Forsythe, R. J. Micklethwait and P. Ains
cough All Scored Once. The Third Match
Against St Olave’s Away Was a Very Hard
Fought Game. Gilling Was First to Score
But This Was Our Only Try and by the End
Of the Game St Olave’s Had Scored Twice,
So We Lost the Match 5–4. As against
Malis it Was Lovegrove Who Scored Our
Only Try, a Try Which Might Have Won Us
the Match if Our Tackling Had Been Better.
Our Last Match for the Senior XV Was
Against St Olave’s at Home. This Was
Another Excellent Game in Which Both
Sides Played Extremely Well. Our Best
Forward, Fawcett, Scored Twice, and Lovegrove
Converted One of His Tries. After
Some Anxious Moments in the Second Half
When the St Olave’s Team Fought Back
With Renewed Vigour to Score Six Points
Against Us, Gilling Won the Match 10–6.

THE SENIOR XV DID NOT LOSE THEIR
MATCHES AGAINST ST OLAVE’S BUT THEY WERE
EXCELLENT, HARD-FOUGHT GAMES. G. L. BETES
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