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Literary communications should be sent to the Editor, Revd A. J. Stacpoole, o.s.B., M.C., M.A.

Business communications should be sent to the Secretary, Revd T. F. Dobson, o.s.B., F.C.A.
We live in lean times. The Observer's researchers last month discovered that the average taxpayer was paying out an annual £420 to bolster up ten enterprises which had become "incinerators" of Government money; and this quite apart from paying the normal bills for Defence, Health, Education, Roads, etc. The pound is falling to a new record low in relation to other currencies, and tourists are recommended not to bring sterling abroad as their hoteliers may not want to exchange it. The Chancellor of the Exchequer is committed to massive borrowing from overseas, as inflation rises to twenty-five per cent. Investment in industry is lower now than it has been for very many years, partly because of the threat of Labour selective nationalisation. Thirty per cent pay rises have come to be considered not abnormal, and forty per cent almost possible—and this despite the fact that gross domestic production has grown by 2½ per cent in Britain compared with 6 per cent in France, and productivity per head remains two-thirds of what it is in France and Germany (strikes being in an inverse ratio). This is the general picture over the last year.

It would be churlish then, to complain that the production of journals—affected by labour costs, paper costs, photo and printing costs, postal costs—has become enormously more expensive in the same period. When a society like ours comes upon lean times, it is not the skeleton and sinews of daily life that must bear the severest strain, but the flesh of privileged living; and into that area falls the general pursuit of culture and the luxuries of more personal communication. Art and intellect tend to be squeezed out as "un-economic", unable to fend easily for themselves in that they are insufficiently seen as "useful enterprises". Sad it may be, but it is always so. Thus it is that learned books are now costed at between £5 and £15 for less than 300 pages, and all the journals of circulations below 5,000 are being forced gradually to price themselves out of their markets.

This shadow has been over our journal for the last two years. Some other school magazines (and ours is partly that, for in the full edition almost a third of it is devoted to the School and Old Amplefordians) have either closed, or become an annual issue, or radically diminished their format, or appealed for considerable subsidy; but until now we have not. All journals of Catholic discussion, indeed, are at this moment having to raise their prices or appeal for help, even The Month which has swallowed up the former Dublin Reivew and Herder Correspondence and sells so far at 35p for 30 pages. The Tablet has just gone up by 5p to 30p per week for 24 pages: its paper costs have risen by 244 per cent, its distribution costs by 167 per cent, and its overall production costs by 131 per cent.

Our production and distribution costs have similarly risen. During the period Autumn 1971—Summer 1975 they have risen by 130 per cent (the same as the Tablet, which in the period has had to make an appeal for survival and considerably raise its selling price): during last year alone our costs have risen by 70 per cent. Until of late, the Journal has never been subsidised but has floated on a wide circulation (about 3,500 in all), successful advertising (now perforce threatened with curtailment), and a favourable relationship with our printer (who has given us terms below current). The Old Amplefordians composed about half of the distribution and they paid, through their Membership subscription, a third of the normal price asked of boys and parents, who in turn pay less than outside subscribers. It now
becomes necessary to face the annual deficit balance that has increased progressively during the last two or three years. Three courses are open, or a combination of them: to subsidise significantly, to increase selling prices forthwith, or to cut the size and quality of the Journal to meet current revenue. Fr. Abbot, after consulting the Headmaster, has decided against the first. The Hon. General Secretary of the Society has raised the selling price accordingly (see "Annual Subscriptions", Spring issue, p. 128). And the Editor has been instructed to cut back the present issue, and possibly all subsequent issues, so that it will not exceed revenue.

At present Old Amplefordians are being asked to pay 50p per issue. A comparison with other school journals offering a much simpler magazine in every way, and particularly in size, shows that in the current inflationary climate this new figure is not wholly economic. For instance, another Catholic school magazine with a circulation a little over 1,500 copies receives a printers' bill for about £1.30 for 88 pages and four photo illustrations: this is paid for by a flat charge of £1 per copy to all boys and old boys. And smaller schools with journals less well endowed or guaranteed in circulation are moreover offering far less favourable prices to their old boys.

As it stands, and particularly with only a third of the bankers' orders sanctioning the new charge of 50p returned to the Hon. General Secretary duly signed up, it has become necessary to cut the Journal rather drastically: the number of pages by something approaching a half, and all illustrations. The page is packed with more type by lengthening the lines and adding to the 46 lines a further six to make 52. Cuts of this order inevitably leave the record element of the Journal's contents relatively unaffected (because records, like the skeleton of a body, cannot be easily diminished), while the opinion forming element, the culturally educative element, is made to carry the burden of the price cut for the moment. This is indeed a more rewarding part, the part most worth printing and preserving. It has, moreover, of late represented an important part of the serious apostolic preaching of the monks of Ampleforth and their friends, a contribution to the Church at large—Ampleforth's gift, indeed, to the Catholic community of Great Britain. This gift, it seems, must now diminish.

This issue is not to be taken as a good example of what will be required of a radically reduced Journal. Two long articles from the Editor's pen were planned before the decision was made to cut the number of pages: a half of one was already in print and the other was signalled, both being tied to the recent deaths of three friends. Articles of such length cannot appear in future if balance and variety is to be maintained in so few available pages. Two articles scheduled for this issue have had to be held over, one being a report on the Third International Ecumenical Marian Conference held at Selly Oak, Birmingham, during ISt-5th April and attended by the Editor (of the equivalent report covering the Second Conference, Journal, Summer 1973, 64-73); and the other being a follow-on article by Rev. Roderick Strange concerning Newman's thought as it is relevant today.

Two courses are open to us. Either the Journal may revert to what it was during and after the War, a college magazine carrying a few articles of more general interest, but for a localised readership; or, with the concerted co-operation of all those who have given us so much support as far, it may return to its full standing, able to carry variety and depth and amplitude. All indications are that it will be a longer time before a response to the request for raised subscriptions is encouraging. It would be a great sadness were we to lose readers altogether, both Amplefordian and outside. But it does seem that, in these lean times, man is having to manage to live by bread alone.

† The frontispiece has been donated by Walter Smith, Esq. (Herald Printers) as a tribute to the memory of Alan Richardson.

ALAN RICHARDSON
K.B.E., M.A., D.D.
1905-1975

AN APPRECIATION
by
THE EDITOR

I have glorified Thee upon the earth;
I have finished the work Thou gavest me to do.

John 17:24.

There is a necessary poignancy in all life; it burgeons or blights in God's good time, not ours; and it is not for us to know the time of its going. On Saturday, 22nd February, this year I assisted at the marriage of my brother in Dorset: it was a wonderful ecumenical occasion where in the bride's church an Anglican Franciscan conducted the marriage service and a Benedictine then said the nuptial Mass for bride and groom. It was a time of music and family rejoicing. On the evening of Sunday, 23rd February, on the way back to Yorkshire by car, we listened to the news of the death of the Dean of York; and on the Monday I went to brush away some of Phyllis Richardson's tears at their home, the Deanery. I was far from unmoved myself, for Alan was not the first man of the Church to whom I had been closely attached over the years and who had died quite suddenly that winter. Both had inspired my affection, one more through letters and the other more directly because I saw him more constantly in York at meetings, at his dinner table occasionally and at York Minster Lectures regularly (and afterwards over a glass of Canon Reggie Cant's chilled white wine). He being formally of another denomination almost escaped my notice, for he had a mind in all senses catholic.

His last letter to this Editor gives the measure of the man so well that I should like to print it as it came. It was dated 15th January, and it dealt with three matters: first, some writing he was doing for us on the German theologian who had given the Heslington Lectures (University of York) in 1973 and was pioneering a theology of Hope at his own university, Tübingen: Alan was especially interested in modern trends of German theology and indeed twice lectured on it at Minster Lectures during that last winter—once at as last-minute stand-in for a Regius professor who got his train times wrong! We both knew Jurgen Moltmann from the week he stayed in York and had struck up a shared friendship with him. Secondly, the letter dealt with the York Enthronement on the Tuesday following his death, as it turned out. Initially it looked as though this would be postponed; but Phyllis Richardson was adamant, despite her sorrow and shock, that it should go on just as planned, and so it did, just as Alan would have wished. Thirdly the letter touched on an act of charity that the Richardsons had organised for the Archbishop of Canterbury's daughter, which like many such acts in his time at York was effortlessly successful—for York and Yorkshire knew he was a good man, so always responded accordingly.

The letter is written in his usual beautifully clear, serenely drafted, flowing hand, which always seemed so studiedly unhurried. It read—
Alan Richardson was born at Wigan, in the parish of Highfield, on 17th October, 1915. In the years I knew him I would not have hurried to describe him as clever in the sense of "sharp" or "learned"; he seemed some-thing more, wise with the wisdom of mental range and long maturing. But —as I discovered—he had been "sharp" in his time. When he was at the University of Liverpool during 1923-27, he achieved 1st Class Honours in Philosophy and in 1927 won the Edward Rathbone Prize for Philosophy. When he was at Ridley Hall, Cambridge, during 1927-28, he was outstanding as a student. When he was at Exeter College, Oxford, during 1931-33, he achieved 1st Class Honours in Theology. In 1934 he was ordained and he was outstanding as a chaplain of Ripon Hall for three years, then in 1934 as a Tutor of Jesus College (and one always recalls the joke about the Anglican Church —"from the Broad past Jesus to the High").

WRITINGS:

From that moment onwards Alan Richardson's endless flow of haute vulgarisation began, bridge-work between academic and religious choisters, between study and pulpit, between particular expert and general reader. His first book was entitled "Creeds in the Making". Published by the SCM Press in 1955, it went into a second edition in 1941, and into an eighth printing in 1968, which tells something of its durability of judgment. That same year he published "The Redemption of Modernism" (Sheffield), the second of his nineteen books. These books ranged from "History and the Kingdom of God" (1939) to "The Political Christ" (1973) across a simple spread of thought: two books were on scripture in general, one on the Old Testament, four on the New Testament, seven on Church History and the meeting place between scripture and history (notably his 1962 Bampton Lectures at Oxford, published as "History Sacred and Profane" in 1964), and five were on the meeting ground of science and Christian apologetics. For the most part they were extremely influential over a long period: "The Miracle Stories of the Gospels" (1941)—his B.D. thesis, written during air raids in London—went into its tenth impression in 1972, "Genesis I-XI" (1953) into its ninth impression in 1974, "Preface to Bible Study" (1943) into its eighth impression in 1972, "Christian Apologetics" (1947) into its eighth in 1970, and two other collections into their sixth impression in 1974. All his books but two were published by SCM Press, of which he was a consultant and onetime Board chairman for many years. Because of this, and because he had been such a success as a client author, he was sent over the years a steady stream of all SCM books for his own bookshelf, and these he read with relish both for his own education and to watch the quality of SCM's new publications, this concerning him to the end as an indirect part of his priestly preaching. It should be recorded here how much he did for the welfare of the SCM Press as both director and author: with the Editor he built up a coterie of contributors, administrators, editors and writers, wielding them into a good going show.

Besides writing his own books, Alan contributed to others and acted as editor to others. In 1950 he edited "A Theological Word Book of the Bible" which went into its eleventh impression in 1972; and he followed this with "A Dictionary of Christian Theology" in 1969 (drawing, incidentally, on the resources of Ampleforth Abbey for the bulk of the section on medieval theo-logy and theologians and for the planning of that section). His con-tri-bution to other men's flowers amounted to a list of seventeen books, beginning with an essay written in 1939 in collaboration with Professor C. H. Dodd (who has written for this jour-nal) on "Marriage and the Family in the Teaching of Jesus". Perhaps his most important contribution was to the Cambridge History of the Bible (1963), Chap. VIII on "The Rise of Modern Biblical Scholarship and Recent Discussion of the Authority of the Bible" (p. 294-338); and to a University of Alabama collection entitled "Our Secular Cathedrals: Change and Continuity in the Universities" (1973), where his Franklin Lectures in the Sciences and Humanities appeared as "History, Humanity and University". This last reinvigorated a theme he had made lively a decade earlier in John Coulson's collection on Theology and the University, where he had written on "The Place of a Department of Theology in a Modern University". His contributions found their way into French, German, Finnish, Swedish, American, Chinese, Japanese—nine language texts in all.

As we should expect, Alan Richardson's articles and reviews were legion. They and his other writings are to be listed at the end of a forthcoming Festschrift that i Billy Pantin's at Oxford, must now be a memorial and not a celebration: it was intended to mark the occasion of Alan's seventieth birthday next 17th October. The gathering of essays in appreciation has been made by Canon Ronald H. Preston, Professor of Social and Pastoral Theology at the University of Manchester, and incidentally a contributor to this journal; it is of course being printed by SCM Press, for no other would be fitting. There are eleven essays provided by friends and colleagues of Alan who have been associated with his life at various stages: for instance, Archbishop Michael Ramsey was a colleague first as curates in the Liverpool
discussion of Richardson's second book, "The Redemption of Modernism" (1935), for a start. However, it does show quite... (to mention his peers: neither Demant nor Quick had Alan's intellectual catholicity, for example in biblical studies as German Protestant theologians on history, he does not deal with the important work of T. A. Roberts and van A. Harvey in that area. Nor is his picture of Richardson's intellectual roots wholly satisfactory: he omits all the wholeness of his work. He came to write most for Theology, beginning in 1935 with an article on Reinhold Niebuhr as "An American Prophet of Social Responsibility", an interest which was taken up again in 1936 in his contribution to "Reinhold Niebuhr: his Religious, Social and Political Thought" (Macmillan, New York), examining him as an apologist. Alan's 1935 article had borne fruit in a lasting friendship, and whenever from the late 1930s onwards he and Phyllis were in America—or the Niebuhrs vice versa in London—the two families stayed with one another, exchanging not only renewed friendship but their respective seminal ideas about religion and social change at that moment. When Niebuhr was at Union Theological Seminary, New York, Alan was wont to go and give visiting-lecturer courses there. John Bennett, who became President of that seminary, was another of Alan's close American friends, for they shared an interest in Anglo-American public affairs with an eye to social justice.

Alan Richardson reviewed a good deal, especially for two periodicals, Theology (eleven reviews between 1940 and 1972) and The Journal of Theological Studies (fourteen reviews between 1948 and 1972). But latterly he turned in his interests to this Journal; his last article was an appreciation of Bishop Ian Ramsey of Durham in the summer of 1974 (just after he had died as Alan did), and his last review was of the Chaucer Society's Tenth for Professor Moule of Cambridge that same Autumn. (See list of his writings for the Journal, below.) As the letter quoted at the outset suggests, he had other things in stock for us too.

It would be tedious to speak at further length of the Dean's writings, unless one were to delve deeply into them and fill a book. But we should at least try swiftly to extract his pattern of thought over the years, asking what interests he was pursuing. A formal study of that kind has already been made as a Roman Gregorian University thesis by Fr John Navone, s.j., "History and Faith as the Thought of Alan Richardson" (1966). It has been judged moderately useful; but its subsidiary concern—in the consistency of the subject's thought with a fairly conservative view of Roman Catholic theology—rather gets in the way. And while the Jesuit deals with modern German Protestant theologians on history, he does not deal with the important work of T. A. Roberts and von A. Harvey in that area. Nor is his picture of Richardson's intellectual roots wholly satisfactory: he omits all discussion of Richardson's second book, "The Redemption of Modernism" (1935), for a start. It does show quite well how the Anglican theological tradition from "Lux Mundi" (1899) through to the radical destruction of the 1960s has been steadily reconstituted in the nine books of Alan Richardson. Taking up that point, Professor Arnold Nash, in a letter to the Dean's wife after his death, called for a biography of Alan as the embodiment in his thinking and scholarship of the Anglican position on so many topics in a fashion which no one has better exemplified since Temple: (to mention his peers: neither Demant nor Quick had Alan's intellectual catholicity, for example in biblical studies as well as theology, while Raven was too much of a maverick). That was not all: I think of the following features—

1. Alan's books were known the world over, but so was Alan. Few Anglican scholars knew first hand, as Alan did, Australasia, Europe, America, Africa, etc. It is as if he had been as much as one who could be regarded as defending a theological position independent of American liberalism and Continental neo-orthodoxy—but he appreciated and utilised the insights of both.

2. Alan's wide range of scholarship, as well as the nature of his specific theological meditation, made me realise so often the truth of Demant's comment: "We miss the essential point of the Anglican position if we do not see that Anglicanism is what it is as much because it sought to synthesise the Renaissance with the Catholic tradition as because it sought to bring together the Reformation and the Catholic tradition."

3. It is necessary to look at the source of Alan's rich contribution. There was, of course, the initial equipment of native talent in a first class mind working upon data supplied by a remarkable memory. I do not know of anyone who was so obviously "well educated"; he was able to touch at so many points in the intellectual spectrum. The titles of his books illustrate what I mean: history, science, the Bible, politics, etc. In all these fields he moved like a master as he digested and then went well beyond his teachers in the three institutions of higher learning where he had studied—

a. At Liverpool he was introduced by a remarkable Scot, Alexander Mair, to the riches of Greek thought at the level of Oxford Greats. But Mair did something else for Alan: unlike so many products of Oxford Greats, Alan received an introduction to the modern philosophical tradition of English empiricism, German Idealism and on to twentieth century American philosophy of William James, etc.

b. At Cambridge he soaked himself in the intellectual waters of the first five centuries of Christian thought.

c. At Oxford under Major, he first began to establish his own intellectual position in a self-conscious style. Major's challenge Alan really needed in a way in which Major, with all his gifts, failed. Alan set out to relate the classical Christian intellectual position to modern thought. But he did it by utilising with equal skill the insight of the Biblical theology of OT and NT scholars and of Niebuhr's analysis of the ills of our modern society in which he did it with all the precision and sense of coherence which his rigorous training in philosophy had given him.

4. Here again, one should mention his native talent with open voice. He was equally at home with a Lancashire open-air meeting as in an Oxford or Harvard University pulpit or lecture theatre. Incidentally, I think that I am right in saying that Alan preached in the same academic year at Oxford, Cambridge, Harvard and Yale—he must be the only person to achieve that distinction!

5. But there was something else. Thanks to his ready use of modern means of transportation from motor-cycle to jet plane, and thanks to his energy of body and mind, Alan was able to develop his thought not only in the study but in terms also of his contribution in person. The deliberation of the World Council of Churches study and research groups, Chairman of the Board of SCM since andvisiting to colleges of education as well as faculties of theology all over the U.K. and far beyond, all bear this out. And then to crown it all—the Minster!
Alan Richardson's two poles of interest—and they are excellent ones for a dedicated preacher—were essentially Revelation and the modern world: God's Word to us here now. It is Christ incarnate in living men, the mystery in vibrant human nature.

His articles often carried titles in that vein: "The Kingdom of God and the World", "Biblical Theology and the Modern Mood", "Religious Truth in an Age of Science", "When Is a Word an Event". He wrote books the same or religion in the contemporary debate (in fact, the title of his 1966 Queen's College, Dundee, Lecture), in the Biblical authority for the Church's social and political message today (subject of a WCC symposium he shared with Wolfgang Schweitzer in 1951), in religious thought and the idea of revolution (subject of an Open University course), in Pannenberg's 1970 "Revelation as History" or Piper's 1971 "Hope and History" (both reviewed earlier in these pages); all these underwrite the presence of this main axis in the processes of his mind: Word and World, Incarnational theology. He wanted to insisting that the nineteenth century scientific revolution had not stamped religion into panics, but had elucidated real faith; (cf. his Cadbury and Burns lectures, printed in 1961). A theological revolution, rooted in a return to Scripture, had emerged and creatively responded to the seemingly overwhelming scientific revolution, and this he saw. An Oxford don wrote of him after his death that "Alan showed me how strong the Christian faith was, and how far it was from being intellectually outmoded. His example and implicit courage made it much easier for me to join the battle of arguments against the forces of Modernism."

That he had a constant interest in scriptural exegesis and simple exposition, and in biblical theology goes without saying: it was there for many years after. Beyond his two interests, Word and World, only one other is so evident—the sacredness of all history; and that was in fact for the decade, connecting the other two. He did however relax in his interests in his later years: perhaps the best testament to that is the series of articles and reviews he wrote for this Journal, or the contribution he made to a book I had a hand in editing, "The Noble City of York" (1972), his being the opening chapter on York against its background covering the previous hundred years. His reviews of books over the years show him also touching on Church unity, Barth and Brunner, Butler and Hume, Thomism and modern ethics, Hert and Pannenberg, the priesthood and the duties of the Trinity, the Atonement and the Eucharist. Yet all this can well be fitted into the context of our scheme, viz. Word-World-Buckle of history; nor did he forget the Second Coming or the proper end of man. His scheme had a due totality about it.

Pastoral Care:

There were three essential phases in Alan Richardson's adult life after he had qualified. The first was his pastoral cure, the second his professorial work, the third his diocesan ministry at York. His care of souls took him initially to be curate at St Saviour's, Liverpool (1928-30), at exactly the same place where Michael Ramsey was doing his first curacy after ordination; and then to be an assistant chaplain at the Cathedral (1930-31). While Chaplain at Ripon Hall, Oxford (1931-32), he was often invited to Parkhouse, and the following year in 1934 he brought her off—after a year as an Oxford Tutor—to Northumberland where he spent four happy years as vicar of Cambo, a county parish. After returning awhile to be Study Secretary of the SCM he became for a decade Sixth Canon of Durham Cathedral (1943-53), ending as the Sub-Acolyte. It was there that he deepened his friendship with Michael Ramsey, at first a fellow Canon until 1950 and married Phyllis, of Durham, who appreciated Alan's theological capacities so much. Though he was chaplain and lecturer at St Hilda's the women's teacher training college, no professorship was annexed to his Canony (as it was to Dr Ramsey's, in Durham University), so he took his cue from this freedom and in his pastoral urge: he and his wife plunged into an active life among the clergy and the young of County Durham, becoming inter alia chairman of the Bishop's youth council. As the Times obituary notice remarked, "a deep and informed concern for the Anglican Communion and for the Church in the world..." The two movements strengthened and enlarged; he was always ready to give his best mind in conference and discussion, and was much in demand both within and without the diocese. A letter tells of the kind of work he did in Durham: "What a splendid thing it was when Alan started the Club in your house, Phylis. This needed a great deal to the clergy from Durham and Northumberland. And then those lectures that he gave all over the diocese, and especially the ones in Sunderland on the growth of Existentialism, just at the time when the clergy most needed them."

This was the time when Dr Richardson's interest was fostered in the work of the World Council of Churches. He was at Uppsala in 1947. The following year found him at Zelen in Holland as a delegate to the preliminary study committee and a reporter of the conference; and in that capacity he attended some meetings of the WCC Assembly, which was formally constituted at Amsterdam on 23rd August as a "fellowship of Churches which accept Jesus Christ as God and Saviour". It had arisen from two earlier movements, "Evangelical Churches" (Uppsala, 1945) and "Faith & Order" (Edinburgh). The two Assemblies were held at Evanston, Illinois, in 1954 and New Delhi in 1961, and the then Professor Richardson was present at them both. Of the several administrative units founded under WCC, the one which fired his interest most was the Division of Inter-Church Aid, Refugee and World Service, which as its name implied carried out an extensive service to refugees and migrants and victims of such disasters as famines. In 1951 his work with the Study Department of WCC took him in August to Rolle, Switzerland (followed by a holiday in Austria). The following year he attended some work took him back to Holland. He was an admirer of Bishop George Bell of Chichester, who in 1954 wrote the story of WCC under the title, "The Kingdom of Christ".

The first practical steps to found the World Council of Churches had been taken in 1938 as a result of the two conferences at Oxford and Edinburgh in 1937. The Oxford one was on "Church, Community and State", and to this Alan Richardson had gone as a delegate. Already at that time the crisis in the German Church had become painfully acute, and the ecumenical movement had thrown its weight, light as it then was, behind the German "Confessing Church" which was struggling to oppose Hitler and his Nazi pressure being brought to bear upon Germany, Evangelical Church and which had issued the 1934 Bannon Declaration against attempts to turn the Evangelical Churches into instruments of Nazi policy. It was not possible for delegates to be present at Oxford in 1937, but in 1945 leaders of the Confessing Churches met a delegation of the Provisional WCC, led by Bishop Bell, at Stuttgart to make a "declaration of guilt" which proved the bridge between the German Churches and the WCC, which in turn was to give considerable assistance to the Confessing Church.
During 1938 and 1939 German pastors like Dietrich Bonhoeffer and Franz Hildebrandt, and German laymen like Justus Perels (the legal adviser of the Confessing Church) had stayed in the Richardson's London home while visiting Bishop Bell of Chichester and other church leaders in the world Church. In the War years the evidence of the Christian nobility of such men as these, culminating in the death of Bonhoeffer and Perels in the savage purge that resulted from the 1944 attempt on Hitler's life, deepened for Alan Richardson his awareness of the seriousness of the ecumenical movement. He saw in terms of people, the children of God for whom Christ himself had died. Justice for the oppressed, compassion for the suffering and under-privileged, these were profound elements in Christ's Gospel which for Alan were further deepened after these experiences by his later visits to Africa and India, and were often embodied in his subsequent prayers and sermons in the Minster. The Una Sancta was no sentimental dream for him. As Dr Kenneth Slack, for ten years secretary of the British Council of Churches, wrote of him, "How deep the gratitude of so many of us is that in Alan there was a theologian who served the OIKUMENE without ceasing to fight vehemently against ecumenese."

It should be counted among his pastoral duties that Dr Richardson became an examining chaplain to the Bishop of Sheffield in 1939 and remained so until 1962. He fulfilled the same task for the Archbishops of York—Cyril Garbett and Michael Ramsey—from 1948 to 1961; and for the Bishop of Southwell, Bishop F. R. Barry who now lives regularly and well for the Times, from 1953 (the year of his return to academia) till 1964 on coming to York. He was made an honorary Canon of Derby Cathedral during 1954-64.

PROFESSORIAL WORK:

Alan Richardson's professorial work began at Oxford in the early 1930s. It was furthered during 1938-43 when he became Study Secretary of the Student Christian Movement (SCM) of Great Britain and Ireland, and it reached its fruition when he became Professor of Christian Theology at the University of Nottingham from 1953 until 1964, and the last two years as Dean of the Faculty of Art. Such was his scholarly eminence that in 1952, while still at Durham, he was made an Honorary D.D. by the University of Glasgow; and in 1973 he was made an Honorary D.Univ. by the University of York.

When John Marsh resigned his Nottingham professorship, Alan was asked to replace him as Head of the Department of Theology. As the Times recorded, his influence was incalculable: he increased the Department's staff numbers, its reputation and scope. He himself lectured widely in such subjects as the philosophy of science and encouraged others to do so likewise. He had a wide and varied circle of friends among the staff, many of them students or former students and many of these from other disciplines than his own. This made continuous demands on his time, for they knew his accessibility, his complete absence of pomp and the soundness of the advice he could give. Former students have written after his death: "He was an ever-open door in the Department—and how much we valued this care and advice." His advice included the choice of students' theological colleges for them, often his old college, Ridley Hall, Cambridge; or perhaps the details of an overdraft pilgrimage to the Holy Land. "I shall always remember his continued interest afterwards. A live scholar, he was a deeply human person, with the gift of forging truly human relationships." "He did not only teach us theology, but he showed us Christ. We all knew that he was concerned about us as people. . . That the whole Department was such a caring community was surely a reflection of his own caring. When I look at how few around me have any faith and how many have fallen away from the Church, I realise that those years at Nottingham must have influenced me more deeply than I ever knew. . . We students simply took as our right all the care and love and hospitality that were given us, just as children do in a family." "He always created a sense of seriousness wherever he was," wrote the Bishop of Peterborough, "the Faculty at Nottingham would have collapsed had he not founded it so securely and so surely."

That is one side, his caring. The other was the rigour of his standards. He set forth theology as a discipline in its own right able to level peg with the sciences by which men would earn their livings, or the humanities from which men and women would draw their inspiration. He lifted it from being merely humanistic to a more theological training for the Anglican ministry, to being a discipline worthy of study as a formal higher educational course. And he went on to convince academics that this is what he had done, making them acknowledge that theology was not an accretion from the Middle Ages but a respectable discipline in its own right. Proof of that is his being asked to advise on the possibility of founding similar faculties the other side of the world, at Christ Church, New Zealand; and at Perth, W. Australia. As one academic wrote, "Alan taught us that Christianity was intellectually respectable. For the intelligent and highly educated, that is extremely important to them. And by his gentle manner he taught us to listen to the argument."

The opening of a chapel for the use of all denominations marked the establishment of a whole-time Anglican chaplain for the University in 1956 which could not have happened without his patient backing. In all this activity he was unremittingly supported by his wife Phyllis, their home being a centre of hospitality for both University and diocese as well as for those innumerable visitors who "dropped in" from all over the world.

TRAVELS:

In the latter part of his life, during 1946-71 Alan Richardson travelled a good deal in the interests of his priestly work. In 1947 he was commissioned by Archbishop Fisher to go to Helsinki to strengthen relations between the Church of England and the Finnish Church, after a long break caused by the War. He was invited to return to Finland in 1967 in connection with his writings, to Helsinki's Lutheran Faculty of Theology, the largest in Europe, to lecture for his friend Professor Aimo Nikolainen. He found by then that his youthfu1 lecturer colleagues of 1947 now occupied all the episcopal and professorial seats. During his visit he preached in the cathedral (presumably in Finnish) and addressed the Finnish Christian Cultural Convention.

1948 took him to the First Assembly of the World Council of Churches, and we have already seen his travels in this regard. The Second Assembly in late summer of 1954 coincided with a tour he was making in the USA: he spent the summer lecturing at Union Theological College, New York, preaching for five Sundays consecutively at St. John's Cathedral, and conducting a "Forum" later those same days. The Assembly being over, he spent a week with the "Faith & Order" Commission of WCC, going on to a diocesan conference in South Carolina and returning to North Carolina, and then Columbia Theological Seminary, Georgia to lecture on philosophy and sociology in a religious context. For the Third Assembly he flew to New Delhi in 1961 as a member of the "Witness" section, whose final report he himself drafted.
In 1949 Dr Richardson became Visiting English Lecturer at the Berkeley Divinity School, New Haven, Connecticut. This was not his first visit to the USA for he had been there before the War, in all he made about a dozen visits on various occasions, most often to lecture at the Union Theological Seminary, New York. His last visit was undertaken in 1971, when in April he flew to North Carolina, to join discussions at the University with a commission appointed by President Nixon to consider "Science and the Humanities" in university teaching: he addressed the Commission in plenary session as well as leading one of its seminar groups. He went to the University at Auburn, Alabama to give the Franklin Lectures later published by the university press in "Our Secular Cathedrals". These were not his only formal Lectures in the USA for in 1968 he had delivered the Keeler Lectures in the University of Wisconsin, at Minneapolis. Taking his wife with him, he found that they were travelling in the last voyage of the Queen Elizabeth before it was sold for scrap.

In 1953, just before taking on his professional duties at Nottingham, Alan Richardson went to Norway as the Anglican representative at the celebrations of the eighth centenary of Nicholas Breakepearse, who, immediately before becoming the first and only English Pope in 1154, had been sent on a mission to Scandinavia, where he reorganised the Churches of Sweden and Norway, made Trondheim an independent archbishopric, and reformed a mass of abuses. The main ceremonies were held at the Cathedral of Linkoping. This was followed by visits to most of the dioceses and universities in New Zealand before they went on to Australia, Singapore (both cathedral and college) and then on home by sea through the Canal.

Alan Richardson went to Africa twice, first to West Africa and then to South Africa. The first in 1962 was as the guest of Bishop Roseveare S.M. of Accra, to lecture at Legon University and then take clergy schools up country. In the time he returned to the capital, he found that his episcopal host had been deported by President Nkruma and the ground of his presence had been swept from under him. The South African visit in 1971 was of the same political order. He flew out to Pretoria to assist at cathedral school, and found himself present at part of the trial of the Dean of Johannesburg, and also that of Father Trevor Huddleston. At Witwatersrand University to lecture, he talked at length to a pastor of the Dutch Reformed Church who had been "unrocked" for his stand against apartheid. And so his tour went: he found seminary buildings annexed for secular education, groups standing out against political arrest, and churchmen too preoccupied with political issues to attend to theology. He and his wife both saw as much of the parish life in town and countryside as they could, often working with members of the South African Children's Feeding Scheme. They found that Archbishop Ramsey's visit of the previous year had left in his mind wherever they went, a strong and lasting impression. The same was so of Alan Richardson's visit, which was remembered with appreciation in Capetown and Pretoria at the same time of his death, Archbishop Robert Selby-Taylor of Capetown taking the pains to write.

In 1964 Dean Milner-White died, and Professor Richardson was offered what seemed a quiet job for a man turning 50 and in perfect health, the Deanery of York. He was encouraged to it by his wife. They felt both the capacity and the call to respond to the opportunity to bring a theological presence to the Minster, the church of Yorkshire. It was close to Durham where they had formed roots, it was adjacent to a new university (albeit one without theological faculty or orientation to Christian religion at all). It was the cathedral of the Primate of England in the north, with all the Convocational and other currents that this implied. It was a new diaconia, allowing the continuance of a teaching ministry through both pulpit and lecturing to men grappling with daily problems. It offered peace and security for the future. Richardson had been in York 1943-53, then during the ten years of his tenure as Dean, and then back to his mind as a quiet home and time of sacred scholarship. (He told his friends, such as Canon David Edwards at Westminster, that the Minster was in apple- pie order!) And lastly, this was his kind of country: for he and his wife enjoyed long-distance fell walking with their golden retrievers in the Lake District, or on the North Yorkshire Moors where at Lastingham they procured a cottage the better to get out on to the moors away from the pressures of York.

York offered peace; it proved otherwise. First, the new Dean's health all but collapsed soon after his coming north; and then the Minster collapsed—well, nearly. Poyllis was almost left to hold up both, Alan's health (a minor coronary) recovered, but never absolutely; and then he became prone to various frailties of age, not least fracturing his jaw once on falling, which kept his resources of patience taxed. Unwell as he often was, he had a heavy public task put upon him quite apart from the Minster appeal, the engineering of the great new dome and the continuity of the daily choral liturgy and the promotion of the institution of his studies (both taken and given). He was the religious host of the capital of the North for the Church of England. Not only was his Deanery home constantly open to royal and other dignitary visitors, but he was prominent in all the ceremonies that came to grace. When the Crown Courts of Law and many other official bodies held their annual inaugurations or thanksgiving services in the Minster, it was he who was required to address and bless them. When the great annual ceremonies (the liturgical ones apart) occurred, Battle of Britain services, Yorkshire harvest festivals and a continuous stream of others that may not have repeated each year, he was there to preside and bless. When concerts, oratorio, mystery plays, son et lumiere or civic functions occurred in the great nave he was usually there to act as host or guide or guardian. What I have touched on is the tip of the iceberg. The Minster became indeed, in Alan's own phrase, "the mother church of the North".

Hardly had he reached York than Dean Richardson had to put down his pen and reach for his plumb-line. He found himself a master-builder, responsible inter alia for some of the most exciting archaeological finds that York has ever witnessed. He brought glamour to the operation and excitement to the business of restoration. He described what was opened up to him and put upon him in an article on the Structural Crisis of York Minster (JOURNAL, Spring 1968, 20-31), an article full of awareness of the processes of time. He began: "In these days, when a magnificent new cathedral can be built in a matter of 250 weeks rather than 250 years, it is hardly possible for us to relive the experience of the men who spent 250 years in building York Minster. Archbishop de Gray in 1220 began the building which we see above ground today, and the completed edifice was consecrated when the Western
Towers were finished in May 1472. We look forward to a wonderful 500th anniversary, when we dare to hope that the main work of restoration will have been completed, in May 1972. That date will bring us near to the period of saving York Minster. But of course to begin at ground-level and at 1220 is to leave out half the story. . .".

Like all cathedrals, like all buildings, like all man-made artefacts or even nature itself, the Minster has a natural lifespan, and has been aging. It is the largest church north of the Alps and is proportionately liable to fatigue. But this fatiguing has accelerated in the last thirty years, possibly because of a lowering of the York water table. It was judged by the Surveyor of the Fabric in 1966 that left to its own the central tower (20,000 tons deadweight) would have another fifteen years of life, collapsing perhaps in 1980. With his great ally, Lord Scarbrough, the Dean called teams of experts together, to raise over £2 millions by appeal (four-fifths of which was ultimately raised from Yorkshire alone), to save the central tower area by modern technology and to preserve all that might be discovered during the course of necessary excavation. He called or presided over committees of gentlemen and industrialists of Yorkshire, of farmers and administrators, of architects and engineers, of archaeologists and liturgists. Of all this Lord Kilmaine wrote: "He had great statesmanship and the gift of handling people and getting them to do what he wanted. He was also quite unflappable and radiated calm. He must have taken the 'heat' out of countless awkward situations simply by compelling other people to be calm."

All were absorbed in the great enterprise, which attracted an unusual amount of voluntary lay support apart from grants. The money came, the engineering began and the prayers of the Church went on. The four piers of the central tower were stripped, then consolidated by means of grouting and stainless steel reinforcement. The tower was girdled in steel (two miles of Sheffield's best, at £1 per foot, ten times stronger than ordinary steel and virtually non-corrosive). The East End, containing the largest medieval window in the world, was found to be nearly three feet out of plumb and had to be stabilised by hydraulic rams. And under every arch was planted into its foundations. The western towers were given new foundations at the same time. The whole fabric was cleaned, redecorated and largely refurbished.

The area underground, once only a mass of crumbling masonry, was carved out to display gallery of unusual historical and architectural interest; set between massive concrete support. A well equipped shop was opened to fund the Minster activities (and this became the particular purview of Provost Richardson). The York Glaziers' Trust was constituted with Pilgrim Trust grants to look after the Minster and other medieval York glass. The floodlighting of the great cathedral and erection (appropriately enough) of the Roman column as a symbol of York's foundation in 71 AD were at the Dean's initiative. And, not least, the conditions of employment of the large Minster staff were made altogether more humane. As all this went on, so did Evensong ("the four o'clock miracle"), and so did the Appeal, watched over by the Earl of Scarbrough, whom the Dean had induced into the newly created office of High Steward of the Minster (a title found otherwise also at Westminster Abbey and Norwich Cathedral)—and when he succeeded with his target and later died, a memorial stone was set to his memory under the central tower.

The saving of the Minster turned out to be a wonderfully unifying operation. It involved all Yorkshire and all denominations. It had already been the Dean's policy from the day he came that the Minster should not merely be the Anglican archbishop's cathedra, but more broadly the ecclesia of Christ in Yorkshire, the Temple at Jerusalem, so to say. That he accomplished. That he brought out by a letter from an archivist after his death: "You [his wife] have no idea how quickly the whole atmosphere of the Minster and its services became different under his leadership." His policy and that of the Chancellor, Canon Reginald Can, has been to open it to the oecumene of Christendom—and with gifts from private donors they had created St William's chapel as a place to which all denominations might come as pilgrims and as a chapel of unity with a modern stone altar. So it was a delight to him when gifts flowed in from church leaders and congregations of all Christian Churches, and even from many individuals who would not claim to call themselves more than humanists. One of the first donations, before the Appeal was launched, came from the Apostolic Delegate, H.E. Archbishop Igino Cardinale. Equally the Yorkshire Catholic hierarchy gave generously.

The sense of oecumene did not stop at gifts to shore up the fabric. The Dean wrote in 1968: "There never has been a time, since the fragmentation of Western Christendom at the Reformation, in which so many people of all denominations have taken part in ecclesiastical services in the Minster. It would seem that a vigorous awareness is being born that York Minster is historically the mother of all Christian people in the North, not only Anglicans. For the first nine centuries of the Minster's life, all Christian people worshipped there in undivided unity; it is our hope and prayer that the Minster will survive to be once more the centre and symbol of the united Great Church of the future."

For his contribution to the resuscitation of the Minster during 1967-72, Dean Richardson was made a KBE, but of course without being dubbed a knight. He had great statesmanship, and supporting acts were gradually given to him. In all his work he was ably and constantly supported by a wife so entirely dedicated to their shared tasks that their activities were hardly separable. These are not just words, for, not having children, they were long used to sharing their mornings as well as their evenings. It is a pity that no formal recognition has come to her, not even the title 'Lady' that normally falls due to a knight's wife. As part of her task, she kept the Dean protected from worries and worrying and watched after him. When this was not possible, she kept the Dean protected from worries and worrying and watched after his health, knowing he was latterly living on borrowed time. He admired her tremendously and said so outwardly, telling his guests of the countless things she did so well for him and with him. It was a lovely partnership for all to see.

Meanwhile Alan Richardson's teaching ministry progressed unabated. Books and articles continued to appear, and though his books diminished in number his flow of articles increased. He presided unassumingly as Chairman of Governors at all meetings (when well) of St Peter's School, attached by the Dean and Chapter to the Minster, and he kept the Dean protected from worries and worrying and watched after his health, knowing he was latterly living on borrowed time. He admired her tremendously and said so outwardly, telling his guests of the countless things she did so well for him and with him. It was a lovely partnership for all to see.

He delivered sermons and lectures over much of the north of England, seizing the opportunities opened up in the wake of the Vatican Council.
of the fruits of this labour has been the warm friendship sprung up between
the Minster and Ampleforth. He allowed himself to become a member of
the Archbishop's Commission reporting on women in Holy Orders, writing
"A Third View" and "Suggestions for a Lay Ministry" in the Report; and in
1967 becoming a representative in the discussion in the Anglican Communion
as to whether women should be ordained to the ministry. In his last days the
vote of the diocesan Synod opted in favour (though it was rigorously
protested by Rev Gordon Thompson, not blind to the implications of too
rapid religious change).

At home he made his Deanery, as a friend put it, "a radiant centre of
hospitality". It became the ecclesiastical hotel of the north for all visiting
Minster VIPs, collared or tied. Often it was visiting royalty—the Duke of Kent to mark a
centenary. Sometimes it was London architects, overnight speakers
for the York Minster Lectures, officers of the Pilgrim Trust or experts
on stained glass. All of them, whether on business or as friends, received the
same warm welcome and a simple hospitality that left guests neither wanting
nor sated: for the Deanery was a civilised home of a priest-scholar with his
wife enthusiastically at his side.

CONCLUSION:

At last the question must be asked: was it unfortunate that a man of
such teaching gifts, who till 1964 had deliberately eschewed the episcopal
bench with its burden of daily administration, should have been persuaded
to spend so much of his ebbing energy in raising money and reconstruction
teams at York? Were his gifts peculiarly required for the public life a Deans
regime called him to? His remarkable resourcefulness was not put to bad use, but was it put to the best? He did not foresee his task, nor did he ask for it,
and indeed did he stumble before it. Unhesitatingly he turned his mind to
reflections upon the role of cathedrals in our age, reiterating the value of
public present worship in cities and endeavouring to extend the influence of the
one in his charge. He accepted the incarnational event, seeing the cathedrals as in the front line in propagating the things of God.

That is half an answer. The other half lies in the words of St John at the
outset, used by Archbishop Donald Coggan as his text at the memorial
service for the Dean on 11 March. He spoke of the obedience of Christ, "a
full, perfect, sufficient sacrifice", which in his way and his own time was
mirrored by the Dean. The Archbishop invoked a phrase of Augustine's,
"always at work, always at rest" to tell the quality of Alan Richardson's
obedience. And with all that, often under pressure and often sick as well, he
remained gentle, patient, unhurried and caring—and, withal, full of wit and
humour. As Dean Henry Chadwick remarked, "He was a great man who
never knew he was great!"

Alan had intended to retire after the Enthronement, and he saw a vista
of peace before him to be filled with writing, fell walks and talk to his wife
about a lifetime of thought half talked out. Then came the fire of Durham, and it had been earmarked. On his last Friday he gave a final
Minster Lecture on "Harnack to Pannenberg: German Theology in the
nineteenth century". So it was to be: man proposes ...

He died quickly on a Lenten Sunday after himself giving the Eveningsong
blessing in his own cathedral church, "Let us depart in peace". What more
could such a priest ask of his going—except that he did have one more
book that he wanted to write (but then, so did St Anselm)?

Nunc dimittis servum tuum, Domine...

ALAN RICHARDSON'S WRITINGS FOR THE AMPLEFORTH JOURNAL

ARTICLES

"Man, the Universe and the Second Coming", a paper delivered at the Maynooth Union

"To Save What was Lost: the structural crisis of York Minster". Spr 1968.


REVIEWS:

A New Catholic Commentary on Holy Scripture"; OT ed Leonard Johnston, NT ed


"The New Testament Christological Hymns: their historical religious background" by


"The Crucified God" by Jurgen Moltmann, SCM 1974—not completed.

* * *

It was announced from Downing Street on 10th June that the new Dean
of York is to be Canon Ronald Jasper, D.D., Archdeacon of Westminster, who
takes up his appointment on 10th October. Educated at Leeds University
and the College of the Resurrection (Mirfield), he was Vicar of Stillington—
between York and Ampleforth—during 1948-55, spending in all fifteen years
of his ministry in the North. He is a leading expert on liturgical reform ("a
modern Cranmer"), Chairman of the C. of E. Liturgical Commission, and
biographer of Bishop George Bell of Chichester.
## Appendix: Acta & Scripta

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1. Column 2 covers books written (1), books edited and contributed to (5).
2. Column 3 covers books contributed to (1), articles written (30).

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### THE MAKING OF A MONASTIC HISTORIAN

DOM DAVID KNOWLES, 1986-1940

*I was born in the age of horse and steam—my grandfather (b. 1823), whom I knew well, was born in the age of stage-coaches, candle-light, no police or wireless post, and lived to see the Channel flown by Bleriot and Crippen caught by wireless. Yet the essentials have not changed, and I have been greatly blessed by love from nursery till now. Unam pati at hanc requiram, ut inhabitem in domo Domini omnis et quiet.

MDK to AJH, 21st Oct. 71.

"I caught Cambridge when the lovely weather was still on, but all the trees were surprisingly green—the vast oaks in the Books and the College parades are usually an incredible shimmer of pale gold for St Luke's summer." (MDK to AJH, 8th Nov. 66).

"Next week I go to Oxford to examine a B.Litt. on Aston and Dilettanti. This is one extreme of Modern History—the other is Plotinus on whom two of my research students did theses. (Which bears out the comment of one of our old fathers at Downside on someone who had achieved what he called a 'fiddle-dee-dee' at Rome)." (MDK to AJH, 22nd May 71).

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### PART II: THE MAKING OF A HISTORIAN OF MONASTICISM AND MYSTICISM

DOM DAVID had two particularly interesting things to say about teaching and its relation to his historical work. The first concerned his subsequent life, the second his life at Downside. In a letter, he wrote: "Vivian Gahradth once said to me long ago that a teaching life inevitably changes one's work—and very many of my writings were called for, not chosen. Left to myself I would have finished "The Religious Orders" several years earlier and would have been able to work on monastic history, either modern Benedictine or Anglo-Saxon. But I felt that, having arrived most unexpectedly in a chair, and being a Catholic priest, it was right to appeal to as wide an audience as possible, not with apologetics but with history in which Christianity was taken for granted as true. Hence breadth rather than depth... I have felt all my life—and it was corroborated by no less a person than Pius XI—that scholarship is a real apostolate. As I quoted in my Inaugural: le vrai Dieu, le Dieu seul, c'est le Dieu des idees. I am sure in our condition in England a scholar (whether historical, biblical or theological) has a penetration and real influence above a dozen TV apologists." (MDK to JHCA, 14th Apr. 64). As to the second, he was fond of saying that he never had to work so hard at London or Cambridge as he did when he was teaching full time in the School at Downside.

But from Michaelmas 1929 (his 23rd birthday) those hard days were over, and for the next number of years Fr David gave himself to the study of spirituality, the spiritual leadership of the Juniors in his care and to the studies that began the process which culminated in "The Monastic Order". For nine years (1925-33) he said his daily Mass at the altar of Blessed Richard Whitting, the last Abbot of Glastonbury, in the Downside abbey church: "When I was Junior Master I used to gather there the juniors who were not serving Masses. The floor was of red tiles, slippery and noisy, and the chairs were of that low -seated high-backed type. One morning as I was finishing the Offertory anthem I heard behind me 'Dominus vobiscum.' (MDK to AJS, 27th Oct. 71)."

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*The Lordship Conference WCC at Oslo Meetings with RCS at Oslo.

"The religious character of the junior's life is such that the religious spirit is a decisive element in his formation. In my own case it was the religious spirit which determined the direction my life took, and it was the religious spirit which continued to influence my work as a historian."

(Part II: The Making of a Historian of Monasticism and Mysticism, 1930-1940)

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"I have been greatly blessed by love from nursery till now. Unam pati at hanc requiram, ut inhabitem in domo Domini omnis et quiet." (MDK to AJH, 22nd May 71). Such a profound influence did
Fr David have upon the juniors in his care, and so characteristically contemplative was his teaching on mysticism, to the detriment of the apostolic aspect—these two ever being in tension, if not in balance. In a monk's life—
that he was sent to the Downside dependent priory of St Benedict's, Ealing, in 1933 to protect the juniorate from the force of his argument when they were not yet able to weigh it. (He ceased also to be an Abbot's Councillor, which he had become in 1929.) It was a momentous decision, of which Fr David has since made comment that had he not been sent to Ealing he would never have left Downside.

To that comment, one would want to reply in his own words used at his Regius Professorship Inaugural Lecture: "A man’s character, above all when the man is one of no common mould, cannot he analysed by picking up an abstract characteristic here and there and tying them in a bunch. No one passes through time and its accidents and remains unchanged. A man has free will and he can, indeed he must, exercise it. His nature with its characteristics remains recognisable, as do his features; but his aims, his ideals, his sense of values and his directive strength of will may have changed entirely. A life is not a bundle of sets; it is a stream or a landscape; it is the manifestation of a single mind and personality that may grow more deformed or more beautiful to the end." What is important is not to judge the beauty or the deformity but to note the shift of values in those important years. As he said in the same lecture, "The change is greatest when the moral or spiritual issue predominates in a man’s life... but the development is always there, even if gradual and uneven. No one remains the same in virtue or in love; not to go forward is to go back."

The spiritual issue that caused the most substantial change in Dom David’s life—effecting its course and all of his writings afterwards, was his discovery in the summer of 1930 of a theory of mystical prayer which reversed attempts to understand previous mystical experiences. The teaching of his former Abbot, Cuthbert Butler, and rendered the work of the teaching of his former Abbot, Cuthbert Butler, and rendered the work of

In 1930 he went to Quarr for some days with Dom Hubert van Zeller (who later became Abbot of Quarr) and the following two summers they were joined at the Cistercian monastery of St Germain des Pres, where they were received in Ealing. Fr David spent the summer of 1933 at the Angelico College, Rome, which he published as "Perfection Chrétienne et Contemplation" (1923): its principal theme was the unity of the spiritual life—which directly considered the "other types of mysticism" approach to mystical experience and the theology of grace and the Christian virtues which were not then fully developed in the "benedictine centuries" up to St Bernard but which was different from others, and particularly from those of the Pseudo-Denis, Teresa or St John of the Cross (as he saw them). Not content with making this distinction, the Abbot passed on to discuss the reality and the apologetic value of the mystical experience, and to compare Christian with "natural" mysticism. As Knowles observed, "He was venturing upon very deep waters. He was, in fact, attempting to deal ab extra, by an eclectic, almost empirical method, with subjects that demand great theological and spiritual precision. He even would appear to have been unaware that these and kindred subjects had been for many years dealt by some of the ablest theologians and psychologists in Europe. During the very months in which ‘Western Mysticism’ was going through the press, Père Garrigou-Lagrange was preparing the epoch-making lectures on mystical theology which have given an orientation to so much subsequent work."

Critics expressed their dissatisfaction with Butler’s book publicly and privately, and in the second edition with Afterthoughts in 1936 the Abbot admitted that there was "a serious structural flaw" in the original work. Writing later, Knowles said in Butler’s defence: "Actually all Catholics in England were abysmally ignorant of the topic, and took their ideas from non-Catholics such as [William] James and [Evelyn] Underhill. Even von Hugel was without any theological knowledge of the mystical life. It was treated empirically (and therefore fundamentally superficially). ECB had the bad luck to come at the worst moment, though no one in England realised this at the time (and his presentation of Aug, Greg and Bern were alpha quality). What he had less excuse for was his practical contempt or dislike for St John of the Cross, whom he considered to be anti-Benedictine in spirit. After reading him before giving a retreat at Stanbrook (in the nineties?) he never read him again before or during his writing of West. Myst." (MDK to AJS, 29th Apr. 71).

What was lacking in England at the time was a close familiarity with the traditional mystical theology, or with the relations between mystical experience and the theology of grace and the Christian virtues which were even then receiving the careful attention of Père A. Gardel, o.p. (d. 1931), author of "La Structure de l’Ame et l’Experience Mystique" (1926), and more so, they were receiving the attentions of Gardeil’s most influential pupil Père R. Garrigou-Lagrange, o.p. (d. 1964) in a celebrated course of lectures at the Angelico College, Rome, which he published as "Perfection Chrétienne et Contemplation" (1923): its principal theme was the unity of the spiritual life—which directly considered the "other types of mysticism" approach to mystical experience and the more general expressions of the life of grace and the gifts of the Holy Spirit.

Dom David was accustomed to spend some part of his summer holidays at one of the contemplative monasteries in the company of Downside friends. In 1930 he went to Quarr for some days with Dom Hubert van Zeller (who is happily still with us and has just published another book, "Considerations"), and the following two summers they were joined at the Cistercian monastery of St Germain des Pres, where they were received in Ealing. Fr David spent the summer of 1933 at the Angelico College, Rome, which he published as "Perfection Chrétienne et Contemplation" (1923): its principal theme was the unity of the spiritual life—which directly considered the "other types of mysticism" approach to mystical experience and the more general expressions of the life of grace and the gifts of the Holy Spirit.  

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Solesmes. At once it changed their whole view. They came to see that the great book in the monastic library, that being a French house founded from Mount St Bernard by Dom Alban Brooks (latterly of Worth Abbey, died 1951), was destined for the highest life the apex of which was the mystical state. And so monks at Downside should be given time from their tasks of teaching to pursue the life of grace by study and prayer. The calling of the Carthusians was by definition higher and more glorious to God than the way of the great black monk abbots that had formed the spine of English medieval life. Mount Grace and the London Charterhouse were in the spiritual order greater than St Albans and Westminster. Downside must at once take account of that; for having led the movement back from the monasteries to the monastery in the late nineteenth century, it was in danger of falling at the next ditch, by not leading the movement out of the classroom into the cloister again. Dom David and his chosen friends were willing to change both themselves and their work—and if necessary their stability.

The effect this had on immediate relationships among the Community can be gathered from a letter of the following winter to one of the brethren abroad studying at Munich: "Si oportet gloriarum..."

"I would never have believed that I could hear to leave the next ditch, by not leading the movement out of the classroom into the cloister again. Dom David and his chosen friends were willing to change both themselves and their work—and if necessary their stability.

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two in particular with whom he corresponded and corresponded at length. The fruit of this was a set of three anonymous articles in the Clergy Review for March-April-May 1932, written without his name attached because he wanted to produce, as "field evidence" so to say, valuable parts of the letters from his muses. This is not the place to rehearse the arguments at length; suffice it to say that the two quotations he provides at the end of his piece from the finest work of St John of the Cross, "The Living Flame of Love." Of these the latter (here given in desiccated form) touches the neuralgic point:

This [renunciation] is what the soul has to do on its part... When the soul reaches freedom and disappropriation, which is what it has in its power to do... then it is impossible that God should fail to do his part in communicating himself to the soul, at least in secret and in silence. It is more impossible than that the sun should fail to shine.

The next year Dom David followed this with a long study of contemplative prayer in St Teresa, designed to uncover the discrepancies or even contradictions said to exist between her teaching and that of St John of the Cross. The year after he wrote a shorter study of contemplation in St Thomas Aquinas, where he asked whether contemplation in the Summa Theologiae is merely natural theological speculation ("certainly not"), whether it is common to all Christians ("Yes, radically; for it springs from the principles which all Christians possess"), and whether the contemplation of St Thomas is that of St John of the Cross ("Yes... the fundamental resemblance between the two stands out"). This last was important, for it refuted the "many mysticisms" of the Mendip Abbot, Butler.

Knowles wrote in his article of 1932: "Another frequent experience is a strong desire for some outwardly stricter, more perfect form of life—for renunciation. This was the.setCurrent for the Charterhouse. This is not the place to rehearse his arguments, but the point was that Milton wonderfully concentrated the minds of "the Spirituals" upon a shift of ballast at Downside in favour of a small contemplative foundation, "a pure monastery" as they called it. Dom David submitted a project to Abbot John Chapman in 1933 for a foundation embracing those "called to a life of prayer, recollection and real hardship in God's service... a life in which all the peculiar exercises, duties, aids and consolations of the monastic state are actually and permanently present, not only during the years of formation, but through life; not only as a background, but as the very breath of life". It was to be for those "called by God to the contemplative life, that is to say, a way of life whose chief occupation is the love and adoration of God in prayer, public and private." He went on, "Such a life ordinarily both requires and desires a real measure of separation from the world; it also demands and wishes for simplicity, roughness. Love without austerity would never be strong; and love will wish to follow Our Lord in poverty, however imperfectly."

It was proposed to buy a house in a rural area, preferably not too Catholic so that it did not attract interest and then pastoral involvements. A life of prayer and work was mapped out which entailed slower and simpler life. The aim was to have more silence and personal prayer than at Downside, a full hour of spiritual reading daily; conferences and chapter-of-faults weekly; and a modicum of work. "The contemplative life... is the whole raison d'etre of the foundation. No one therefor who cannot live without the distractions of activity should be accepted for such a house." Nevertheless these neo-Spirituals were keen to "carry on the precious Gregorian tradition of scholarship and culture; and there are some in our group who could study, write and teach theology... giving Retreats to guests and groups." All who were fit for it would do house and field work. Recreation would be an hour per day; but without smoking, games or wireless. A single newspaper and a few learned periodicals, only really in season. There would be a weekly walk outside closure; but no holidays away nor even one-day excursions, no meals with relations or attending family weddings. Though a spirit of silence was to prevail, it was not to be of an eremitical or Trappist kind: "It is of the genius of Benedictinism to have the members of a family know each other and learn from each other. And equally it is Benedictine that guests and visitors acquire a real personal knowledge of some at least of the monks."

This noble scheme did not eventually mature, not for want of talent. It took Dom David to Rome on appeal, for instance, at Christmas of 1933-4, when he met the great scholar and Prefect of the Vatican Library: Cardinal Franz Erle, s.j. "In his last years he lived quietly in the Jesuit spiritual houses, living a life active only in earning a livelihood and feeding souls quæreris intellectum, rather than the life of the big monastic monasteries with their schools and parishes. In 1932 Milton Abbey, former Benedictine monastery and recent home of the Hambro family, in the mid Dorset near enough to Downside, came up for sale, and this seemed the matrix upon which—better to speak of it as a project for the future—Gregorian expansion (as a prop, school? as a missionary enterprise? As a new form of Gregorian monasticism, largely contemplative?). The details of what followed are not to be told here, but the point was that Milton wonderfully concentrated the minds of the "Spirituals" upon a shift of ballast at Downside in favour of a small contemplative foundation, "a pure monastery" as they called it. Dom David submitted a project to Abbot John Chapman in 1933 for a foundation embracing those "called to a life of prayer, recollection and real hardship in God's service... a life in which all the peculiar exercises, duties, aids and consolations of the monastic state are actually and permanently present, not only during the years of formation, but through life; not only as a background, but as the very breath of life". It was to be for those "called by God to the contemplative life, that is to say, a way of life whose chief occupation is the love and adoration of God in prayer, public and private." He went on, "Such a life ordinarily both requires and desires a real measure of separation from the world; it also demands and wishes for simplicity, roughness. Love without austerity would never be strong; and love will wish to follow Our Lord in poverty, however imperfectly."

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Generalate at Rome, and there in December 1933, on a visit to an English friend that I was daring enough to make, I passed him, an old man of 80, in the corridor. He died on Holy Saturday 1934. Stillborn as it may have been, the scheme left a permanent mark on Knowles' whole historical judgment. How could it not?

While his spiritual self grappled with mystical principles and monastic politics, Dom David's intellectual self set the ground base of "The Monastic Order" in the early thirties. The programme began with "The Mappa Mundi of Gervase of Canterbury" (Rolls Series 131) and an excised survey of England, an ecclesiastical survey of each county with a list of religious houses in each—a first attempt at what Knowles & Haddick would later do exhaustively. In this the young monk took Bishop Stubbs to task for warning scholars off what was in fact first grade evidence, properly handled. He showed Stubbs' conjectures about a terminus ad quem to be wrong, bringing a good start.


1932 III. The Norman Monasticism 16p IV. The Growth of Exemption 31p + 41p

1933 V. The Cathedral Monasteries 24p VI. Parish Organisation 22p The Monastic Horarium 20p

1934 VIII. The Diet of Black Monks 16p total = 213p Before we examine these, let us remark on Dom David's good fortune in being Editor of DR from 1929 to 1939; the volumes swell to almost double size in that year. In 1931 he took up 60 pages of article space (never mind nine reviews), and in 1932 some 88 pages, in 1933 some 145 pages, and in 1934 a record 214 pages: that is, in those four years, besides review space for 23 reviews, he had available space to the tune of 474 pages, which in quantity is a very substantial book, and in quality covered mysticism, monasticism and the study of Abbot Butler (reprinted in "The Historian and Character", 264-362). In that same time he had written a 27-page introduction to a new translation of de Caussade, had written a hundred pages on contemplative theology, and had written two articles on St Walstan of Worcester and the great monks of Bec. In all, he exceeded seven hundred pages during those vastly industrious years of 1931-4, while writing many letters and engaging in many heart searching. It may not have been bliss for him, but he was still young and very much alive.

Of the eight Essays, undoubtedly the fourth on Exemption is the most important. In the firstKnowles showed systematically, by combining the Rolls volumes, that each English Norman house had its own method of election, "either direct or per compromissum, usually the latter". In the second he showed how in 21 years under the Conqueror and Lanfranc the vast majority of English abbeys passed into Norman hands without the suppression of a single Saxon house or introduction of a single foreign community to a Saxon house or the shortfall of English vocations. In the third he showed that the success or failure of Norman monasticism did not depend on the Cluniac or the Bec-Evroul-Jumiege tradition: the English abbeys at the turn of the century appear to have displayed every degree of religious and intellectual activity and sloth, and this—where it was commendable—not because of a Norman code but because of some great Norman abbeys.

The best way to approach the fourth Essay is by way of Dom David's essay on "The Growth of Exemptions" covered ground never before investigated in detail: it allowed Knowles to record tendencies which would...
seems to be a burden at any who looked at the record of one individual house. It showed the stages in the growth of papal power, and at the moral level it afforded one more illustration of that aspiration to libertas secured by legal safeguards which pervaded society and religious history alike in the England of the 1150-1250. Knowles came up against the barrier of his own lack of expertise in dealing with pre-Conquest charters, knowing full well that almost all of them were spurious at least in part, but containing a kernel of truth that only the highly trained scholar familiar with both Saxon and papal documents could sift as gold from mud. He traced the Norman scene with deftness, taking soundings in a series of major monasteries—Battle twice, Canterbury at length. His conclusion was that no grave spiritual principle was at stake on either side: “in some cases, especially at St Augustine’s and Evesham, we cannot help feeling that the expense of time, wealth and even life for something so unessential presents a somewhat melancholy spectacle.” The struggle was not a moral one, but a sign of adjustments of equilibrium affected during the shift in the Church from local custom to the uniformity of a single legal system. It was a fight between local heritage and evolving canon law. Individuals may diminish that Christ may increase, but corporations may not—and monasteries by the standards of those days were great corporations.

It might be noticed in passing that Dom David, who of course read his Thucydides in Greek and quoted his chronicles in their Latin, who referred to the tongue of the Spanish mystics in his studies of contemplation and the French of St Francois de Sales, was at this time going to the German of Knowles to read German literature and from it, he has always had a charming facility for using the odd Greek or Latin verse.

The last of the Essays, the eighth (though labelled VII), discussed the monastic diet: “A religious house or order may without unfairness be judged, as by rule of thumb, by its food.” Brave words indeed! "Mens sana in corpore sano" was the motto of the order of St Benedict. Astudent ought to be able to write "ex corde". His letter is too much to say about its "distico ordinis". Where foreign words did not grace the page, lines of literature did instead, mostly from the poets.

The sixth Essay covered parish organisation, where Knowles showed that the ideal or pastoral work was non-existent among the Anglo-Norman monks; the monasteries “lay as a kind of enclosure within the parish and diocese” where parishes were formed. But there were marked exceptions to this, Prior Wulstan of Worcester, Odo of Battle, Simon of Barry and Fulchred of Shrewsbury all being men of the pulpit. Where abbeys controlled parishes materially, with their own vicar general, it was not the abbot but the local bishop who had jurisdiction in spiritualibus, with two exceptions, one being St Albans: “Lastly we come to the case of Evesham. . . . the origin of the exemption churches of the Vale: . . . there can be little doubt that from 1163-1204 Evesham enjoyed complete jurisdiction in spiritualibus in the Vale.” So the matter stood till the Dissolution, when the patronage passed to Christchurch, Oxford.

What followed was not grouped among the Essays, though it was so in fact. Encouraged by a chapter in Butler’s “Benedictine Monachism” and by Dom Thomas Symons’ article, “The Monastic Observance of the Regulars of c. 1080” (April 1926), Knowles went on to work on the Horarium for the years 970-1120. After a sweeping survey full of charm and expectancy, he took for comparison the Rule from Montecassino, the provencal Odo Qualiter of c. 770, the English Regularis Concordia of c. 970, the Cluniac Customs of c. 980, the Lanfranc Statutes of c. 1075 (which he was later to edit for Nelson Medieval Texts), the Ulrichs Consuetudines of c. 1100, the Cistercian Conventuals of c. 1119, the Premonstratensian Usus of c. 1127 and for completeness sake the Horarium of the Black Augustinian Canons of c. 1141. As we should guess, all of these were tolerably flexible, leaving room for the pity and the poetry of life—except Cluny—and that much to say about its "distico ordinis."

The last of the Essays, the eighth (though labelled VII), discussed the monastic diet: “A religious house or order may without unfairness be judged, as by rule of thumb, by its food.” Brave words indeed! "Mens sana in corpore sano." The paper, not at all the best of them, settled down to the vexed question: what abbeys broke the Rule and took to flesh meat, and when? Today we forget how hard perpetual abstinence must have been in northern England in a medieval winter—and in writing his Rule, St Benedict never envisaged or expected it, for he wrote only with the mild hills of mid-Italy in mind. In this last Essay, the judgment on the closing page is of special interest: the character of it leaves in its mark right through the four great volumes of the coming years. Dr Pantin, in his curriculum vitae to the 1963 Festschrift, was to write on the point: “All through the four volumes . . . participation in and contribution to the spiritual life is the underlyng test, applied to all men, all movements and all periods; it is the existence of this unifying, rigorous standard which gives a unique character to these volumes. All will agree with him in admiring the best and in respecting the worst; some may feel that Father David is sometimes a little hard on the medieva...
the smoking flax. But if he is severe, this, I think, like his interest in character study, is because Father David cares deeply for the people and the things present in his history so constantly, it is even present in his spiritual counselling, where he may set a standard too bleak and too unattainable for those he most wants to help. It comes out in his letters at the time: "You should have realised too, shouldn't you, that my indiscretion or stupidity in regard to you was not the result of disapproval, but of affection. I can't ever drift away from you. If they have ever been a great part of my life, they remain so long after they have forgotten me. I want you—told you—and I still want you—told you. They are something out of the ordinary, not in achievement external, but in reality. I want you to be holy, no less, and because I can see where I have failed in the past, I have been too ready to suppose that you are likely to fail there too." The same letters have come down the years to young religious with whom Fr David became engaged, intellectually and then spiritual grounds: the same high idealism, the same concern for ultimate holiness. But we must ask ourselves what constitutes ultimate holiness. Munks are not made for perpetual abstinence nor for any other form of observance: they are made for the perfect love of God, quaeque Deum. Is Knowles the historian (at least that in him) not too quick to apply narrower criteria, to judge love by "observance"?

The same severe search for perfection is present in Dom David's criticism of the mystical writers (as we would expect, though he can be too hard on Dom Augustine Baker and the garrulous Margery Kempe). Dr Pantin once described the process as akin to an examination board in session. Miss Beryl Smalley, in an amusing review of "The English Mystical Tradition" for The Oxford Magazine (30th Nov. 1961) took this picture a stage further: after reassessment since the 1927 book on the English Mystics, "Rolle stands where he did before; he gets a distinction in prelim., which he mistook for reception by the theological faculty of Tübingen—Funk and Co.—dressed in seedy black with no collar... A ritual takes place every morning at the end of breakfast: 'I always have half a banana at breakfast, father, half a banana, father?' (The banana is cut up, not halved but in proportions 2:1 and the small part handed over very trembling) 'Now, father'. But is Ealing a place for monachism? Is it possible? Could there be a place quite like the monastic life? At present there is plenty of edification, but if there were twelve ..?' (MDK to AM). The 1934 Memoir, drawn from first hand witness, records that the one who saw him [Butler] in the daily life of the small community of his new house could fail to be deeply—overwhelmingly—impressed by the simplicity with which he took part in the recurring duties, reading lessons in choir, saying or singing the parish masses, preaching short discourses at an early mass and hearing the confessions of the people. He brought out sheets of laughter and crumbs flying in all directions his (very good) account of his reception by the theological faculty of Tübingen—Funk and Co.—dressed in seedy black with no collar... A ritual takes place every morning at the end of breakfast: 'I always have half a banana at breakfast, father, half a banana, father?' (The banana is cut up, not halved but in proportions 2:1 and the small part handed over very trembling) 'Now, father'. But is Ealing a place for monachism? Is it possible? Could a dozen or more live here anything like the monastic life? At present there is plenty of edification, but if there were twelve? (MDK to AM).

When Abbot Cuthbert Butler died, Fr David embarked upon his long and remarkable Memoir which caused much delight and some admiration, not to say congratulation among the more naturally reticent fathers. It rested principally on two documents which in the pages of the 1894 DR were termed MS A and MS B. I had fondly thought that in the old Abbot's last days with his brilliant protege there had been a meditative exchange of confidences and papers, but in fact that was surprisingly not so, for each was wrapped up in his own world of problems, and their views on mysticism had irrevocably separated them: "During my time with Abbot Butler at Ealing I had no talk with him on monastic theory or spirituality. His autobiographical correspondence with his spiritual was based on the very passage that Fr Roger Hudleston, sent to clear up his remains, came across the sheets among his papers and handed them to me sooner than tear them up. Their biographical value was at once apparent."

15 Is abundantly evident in the final judgmental pages of RO III, where Knowles gives his opinion that at the time of the Dissolution there was a top shelf of superb quality (Charterhouse, Syn, Observant Franciscans, larger monasteries, two cathedral practices of reform could they have been reformed spiritually? "Within no foreseeable future and by so wide a middle class: "A tolerant man of the world would have allowed them to continue, a severe spiritual reformer would have found them wanting this: "On the spiritual level the dissolution of the monastery was not of itself a great monasteries had little warmth to spare for others. One is drawn to ask what is the subject of such refined idealism, spirituality or men? Was man made for the Sabbath?"
What he called "God's external gift"; had enlisted a number of communities for his future influence in his life, a professional haven harbouring him in illness, and yet all too possible to imagine.

At the end of 1934, Knowles had become so disillusioned with Downside, that he was driven from it by his ideals. He never lost his warm affection for his mother house or for nearly everybody in it, however they differed with him and however entrenched they remained in judging his actions. Even in old age his fondness for it held: "Downside has been to me rather like the Anglican Church to Newman—greatly loved with a sense of eternal gratitude, left perforate and unwillingly, and then recollected in tranquility." (MDK to AM, 27th Oct. 1972). When he was away in Rome during Christmas 1933-4 in pursuit of his appeal, he wrote most warmly as his mind went back to his home: "It is almost impossible to write that at Downside the Christmas holidays are running their wonted course—with crib, long-drawn-out teas in the half light of the fires, whole days out on the Mendips, evenings in the refectory. Impossible—and yet all too possible to imagine.

I scha dicht an, und Wehmut
Schleicht mir ins Herz hinne.

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The AMPLEFORTH JOURNAL

which within a few years trebled its numbers and changed its character entirely.

The second argument follows on, concerning the nature of a monk's obedience. Dom David turned to St Bernard for the ideal. The saintly abbot had written that a man in vows may neither be forced beyond his profession by the law of obedience, "nor can he be kept from realising when he has stood and... still less can be compelled to act against it." Knowles quoted the Bernardine rule, perfecta obedientia legem nescit, before asking for himself, "is there not a level of observance beneath which observance of the evangelical counsels is not possible?" He produced Bernard's letter to the founder monks of Fountains Abbey (a famous source in its contest), speaking of "the danger, for those who have professed the Rule, of halting one's advance short of purity;" and to the monks' former abbot at St Mary's York, "it is wholly wrong to try to extinguish the spirit." Where a monk found himself in the dilemma of choosing between the precepts of the Rule and the practices of a house incompatible with it, Bernard's solution was that a monk should follow his carefully formed conscience, even against common opinion—and he went on to witness to the essential role of monasticity and abbey as "existing primarily for the profit of the soul of the individual monk, not for any external work or purpose."

By temperament, by schooling and monastic training, by subsequent recreational and working circumstances in monastery and school, Dom David had acquired an elitist view of monastic life, to which these twin judgments must have room for frailty, anomaly, eccentricity and what Eliot called "the rhythms of blood and the day and the night..." By temperament, by schooling and monastic training, a man in vows may neither be forced beyond his profession by the law of obedience, nor can he be kept from realising when he has stood and... still less can be compelled to act against it.

So in 1935 Fr David Knowles settled down to a deeply lonely life at Ealing Priory, where he would see few people in or out of the community. He never spoke unless spoken to. When friends of past years, perhaps some whom he had taught and dazzled in the School at Downside, came to visit and showed delight at seeing him there, he merely shook hands with more than due formality and excused himself. He kept Office hours punctually and spent as much time as he could at the British Museum and other London libraries, researching the great book he had, at last, in his fortieth year, settled down to tackle. There is little to record: there never is much when a scholar of an artist immerses himself in his major work. Though Ealing was a Downside daughter house, filled with Gregorian monks, he never became wholly integrated into it. He took some classes in classics and fewer in English, which he asked the headmaster to have removed from him. Despite his unorthodox aloofness, he was greatly respected by his boys. He took his monastic historical duties, which included hearing the confessions of those Londoners who came to the monastery door for the sacrament. His article on the revolt of the Sempringham laybrothers was symptomatic of his mood at the time. It cannot have been easy for the Ealing community, most of whom did not understand but were prepared to respect his wishes and his courtesy, but should be paid to their charity towards him.

He worked on through 1936. In that year he published, as spin-off of his book, a notable study of an archiepiscopal quarrel in the mid-twelfth century, "The Case of St William of York", designed to solve a problem that needed a swifter record in the pages of MO. This was typical of a kind of scholarship that Knowles became characteristically good at—shaking out larger issues to its roots: he is seen at his best at it in his Becket writings or on the doings of local pastoral duties, which included hearing the confessions of those Londoners who came to the monastery door for the sacrament. His article on the revolt of the Sempringham laybrothers was symptomatic of his mood at the time. It cannot have been easy for the Ealing community, most of whom did not understand but were prepared to respect his wishes and his courtesy, but should be paid to their charity towards him.

end his excursions into the realm of pure theology were tinged with a certain diffidence and agnosticism regarding any conclusion for which a definition of the Church could not be quoted.19 By degrees the force of Dom David's ideals, the precision and rigour of his judgment of his fellows, and the tenacity of his historical studies all took him into a terrible isolation from his friends, from his superiors and ultimately from the monasticity of his profession. That old Infidelitatis which seemed to emerge at the time of the Midsomer Norton car crash kept reappearing.20 It was not helped by the fact that his mother Cary, to whom as an only son he had been devoted especially in her late invalid years, had died in March 1930 and his father had gone to live under the shadow of Downside, to whose views he tended to be more sympathetic than to those of his son.

19 "The Historian and Character", 239, 253, 280, 270f.
20 See Chapter six of this volume for a fuller account. Fr David had the gift of friendship which last year, but seems to have forfeited for all time.
of the Cambridge University Press. To gauge how hard a task it must have been to guide that script through its many prunings and polishings, we should note that only two small studies came from Dom David's pen in 1938, one on the Canterbury election of 1285-6, needed for the book; and one on the early community at Christ Church, Canterbury. Again in 1939, the year that he handed in the final proofs with their appendices, bibliography, graphs, and amendments, there were no other published writings. He signed the Preface on 25th March 1939. The Monastic Order was published in 1940, a millennium after its proper terminus a quo: but no one at the time knew that, till some years later it was discovered in a charter that St Dunstan had entered his abbey at Clastonbury not in 945 (first edition) but in 946 (second edition).

In his review article of “Rashdall’s Medieval Universities” published in the summer of 1936, Dom David had written: “Although it was a pioneer work, it was also a work so long overdue that it could be done in great part once and for all. The materials essential for a final synthesis had been long given to few other branches of national history. Men like Bodley, Cotton, Baker, Reyner, Twysden, Dodsworth, Dugdale, Tanner, Gale, Hearne, Wanley and Sparks had all laboured days recovering and printing the principal sources. Other scholars had worked over them with their studies, notably at that time Dr Rose Graham (she of the Gilbertines). However, despite these detailed monographs, no scholar had as yet attempted a survey of the whole general study. Particularly in the last fifty years, the sections of monastic chronicles and other records had received particular attention over isolated periods, but the broad review of the generality of monastic life over the five crucial centuries culminating in the Reformation remained, as Dr Coulton observed, still to be done. Knowles might have been referring to his own book then on Wanley and Sparke had all lived laborious days recovering and printing the principal sources; and yet as a compiler who made use of such sources he had written an encyclopaedia rather than a book at once denied it. His range of taste, his constancy of reading, his penchant for disentangling, his feeling for the work of others all enabled him to turn what others had mined into gold. Changing the metaphor, others grew the flowers, he arranged the garden. Wide and deep as his reading was, it was seldom among the manuscript sources; and yet as a compiler who made use of such sources he made a considerable contribution, beginning indeed with his 1940 book issued along with MO and for the most part reviewed in tandem, “The Religious Houses of Medieval England”. That process reached its climax in the 1970s with the publication of “Medieval Religious Houses” (2nd edition) and “The Heads of Houses”, of which much has been said in our earlier pages. He was, then, both compiler and writer.

Not all of the great book got through the editorial hands of the Cambridge Syndics. Strange to say, the main casualty was a chapter on the only English monastic founder, St Gilbert of Sempringham, who was reduced to a businesslike four pages tacked on to the end of the chapter on “The New Orders” (p. 204-7). The original chapter had contained all the warmth that Fr. David had put into his passages on Aelred; and, though it remained still unpublished, he has given me an account of Gilbert’s death to include here in any account of the making of the book that should have carried it—

At last, when he had reached his hundredth year, he felt his end approaching and received the last sacrament on Christmas night, 1188. He was at Newgate in Lindsey, and his chaplains, fearing that powerful clients might detain the dying saint on the road in order to bury him in some private church or the monastery of another order, decided to carry him with all speed and by devious routes to Sempringham. Arrived there, he took farewell of all, then he lay alone, with only Roger, prior of Malton, who was to be his successor, sitting by his bed. The biographer, Roger or another, tells of his last moments in words that attain a high degree of solemn beauty:

After he had for long been silent, as one about to draw his last breath, and no one for long had spoken to him, not even himself, either hear or see anyone, realising in spirit (so we think) the presence of the one he set by him, he repeated in a low voice, but slowly, distinctly and intelligibly, the verse of the psalm: “he hath distributed, and no one for long had spoken to him”, one of the best comments came from Dr Billy Pantin, shortly in print and at greater length in a letter to the AMJ, “MDK had a great gift for turning controversy into something positive and creative. English monastic history had become a very dry desert controversy—Gasquet v. Coulton—for thirty or forty years, until MDK arrived; and he made the controversy just irrelevant, simply by doing the whole thing de novo so much better, so sympathetically and so candidly and so objectively, rather like Mabillon creating the silence of diplomatic in answer to Papenbroek or monastic studies in answer to Ranke.” (WAP to AJS, 12th Apr. 69).

Not a profoundly original mind, Dom David nevertheless had the great gift of being able to transmute the work of others, and with marvellous diligence. Had he been a lesser man, he might only have been a maker of controversies—but a maker of controversies—which he repeatedly considered. Dr Eileen Power on The New Mills Societies, that, till some years later it was discovered in a charter that St Dunstan had entered his abbey at Clastonbury not in 945 (first edition) but in 946 (second edition).
be said: he distributed to many; he gave, he did not sell; to the poor, not to the rich", and he added, "on thee now lies this duty"...  But so... David, the saintly king of Scots, when death stood at his door, repeated seven times the verse of the psalm in which he put his hope: "I have done justice and judgment, deliver me not to those that trouble me".

On the next day the sabbath dawned; the time for him to rest from his labours. The night had passed and the day was at hand, for he could truly say: "the darkness shall not possess me nor tread me down". It was the hour of morning Lauds, the hour of the outgoings of the morning, nor were there wanting stars of the morning to praise the Lord... On that Sabbath, the day before the nones of February, in the year of Our Lord's nativity 1189, when night was changing to day and Lauds were being sung by the community, he passed from the darkness of the world and earthly toil to true light and to enter eternal rest, an old man past a hundred and full of days, to dwell in the house of the Lord and to praise God unto eternity.

In the Autumn of 1939, his historical work being completed and his visionary scheme brought to nought, Dom David Knowles underwent a nervous breakdown at the Priory of Ealing. He left the jurisdiction of the Abbots of Downside and came into the hands of his doctor. As he had then and so he admitted himself). How much, in the difficult decade of the 1930s, he had wholly escaped the spells of that old enchantress elitism (or perhaps perfectionism), with her siren voice and her power to scatter the golden mist of the unreal over his calling, it is hard to judge and perhaps in the end it is not for us to judge. But the reader of these pages, in making any judgment he may make, would do well if, while abating not a whit of the ideal of Christ, he remember also the warning of the ancient liturgy, and be mindful of his own proper state and condition.

It is hoped to publish a Bibliography of the Writings of Dom David Knowles, 1963-1974 (bringing the one published in his Festschrift, "The Historian and Character", up to the time of his death) in the next issue.

His literary executor, Professor Christopher Brooke of Westfield College, University of London, is to write the obituary note in the Proceedings of the British Academy. Incidentally, one of the last things Knowles ever wrote to his house was the equivalent notice for Dr W. A. Parrott.

BRITATUM: Note 8 on p. 81 of the last issue, Part I of the above article, contains an error of fact casting a shadow on an error of fact casting a shadow on an error. In the catalogue on the subject of Mary, collected by an American lady who had passion for the subject. And all this, let me remind you, is fact—these events which actually happened to one woman. When it comes to fiction, one might say with justice, follow that! But the fascinating thing about the topic of Mary Queen of Scots is that one might almost say it is an industry. In the Collection of English prisons, there are about 20,000 books listed in the catalogue on the subject of Mary, collected by an American lady who had passion for the subject.
crimes, and in her final superb ending a Martyr Queen or at any rate a Catholic Martyr. The third group of historians sees the real importance of her life as the dynastic issue, the struggle with her cousin Elizabeth, in terms of European power politics, England, Scotland, France and Spain at the time. All these schools of thought have been present in historical studies from Mary’s death down to the present day. The Mary of the novels, plays, etc., is a far more unanimous creation. Universally, this Mary is a femme fatale. Nor is there anything wrong with being a femme fatale, but it has occurred to me in studying the many fictional forms of her life, that simply to concentrate on that element in Mary’s character is to miss a great deal of interest. The successful fictional forms, the outstanding ones, have always managed to go beyond this. Pre-eminent among these is Schiller’s play, on which the libretto of Donizetti’s opera is founded. Schiller, like many writers, begins by being fascinated by the contrast of Mary with Elizabeth her cousin, where one is represented as being a woman all heart, and one all head. It is a contrast which also absorbed Robert Bolt in his own day in his highly successful play “Vivat Rex Regina”. The rather uneven and unexciting recent Hollywood film starring Vanessa Redgrave and Glenda Jackson also picks on the same point: Mary is emotional, romantic, ruled by passion, whereas Elizabeth is masterful, loves, but never ever lets her love get totally out of control.

But Schiller goes beyond this. Therefore by implication Donizetti’s opera does too. It is true the most famous scene of all, the crisis of the action, is the confrontation of the two Queens in the forest. Is it, I wonder, necessary even now to stress that this confrontation never took place? That Elizabeth and Mary never actually met in real life? Yes, I fear it is—for one thing the scene in the film where Bothwell figures as the hero might be fairly described as “his tune”. It’s based on Maxwell Anderson’s play of the same name, a play actually written in blank verse which contains some spirited lines as well as some highly pathetic ones. Where Elizabeth addresses Mary as “my dear” in the great row: “Your letters, my dear. Your letters to Bothwell prove it . . . .” Which is anachronistic in the wrong way.

What about Bothwell? Naturally he doesn’t figure in the Schiller based versions, which is why he doesn’t come into the opera. Although the action has been brought back into 1571 at the beginning of this new English version, instead of 1590 where Schiller had it, keeping the classical unity, even 1571 is four years after Mary’s last parting from Bothwell. So the romantic lead is played by Elizabeth’s lover Leicester. In one sense historically it’s quite wrong—that love affair never took place. But it has a certain piquancy in that Elizabeth, many years before the captivity, did, after Leicester was Mary’s bridegroom of a harlot”. Now the point of this is that the confrontation was historically accurate but that Schiller had understood the exact historical contrast between the two ladies.

If you had been alive in their age, you would not have indulged yourself in maundering such platitudes as “one is all heart and the other is all head. But you would have been extremely aware that whereas Mary Queen of Scots was the daughter of a Scottish king, the great-grand-daughter of an English king—Henry VII, with the rest of her blood French and equally grand, the situation over the ancesotry of Elizabeth was markedly different. Was it not Henry’s desire to marry Elizabeth, another Anne which had provoked the Reformation crisis? Since Henry’s first wife Katherine of Aragon was still alive at the time of Elizabeth’s birth, by strict Catholic standards Elizabeth was a nulla nuptiæ, the harlot whose shamed daughter she was being of course Anne Boleyn. Now this emphasis on Elizabeth’s birth wasn’t mere muck-raking: it was the stage for the Bastardy of Elizabeth which gave Mary her claim to the English throne, not only to be Elizabeth’s heiress, but actually to supplant her.
the truth than the conventional picture of Mary as a pure Victorian heroine. Mary, as I have said, was predominantly a queen first, a woman second. Bothwell, on the other hand, probably was a pretty rough character, and he was certainly attractive to women as we know from contemporary accounts and hints. What I might think surprise some readers of heavily romantic fiction on the subject is that when the Scots were rough in those days, they were rough indeed, and it would have been no courting gallant with a Scots accent that Mary found, but someone more equipped to either play in or watch a Scottish football match.

But there is another genre of fiction about Mary which also intrigues me, and is in a way more inventive—those who have tried to add to history instead of slightly twisting it. In the nineteenth century Charlotte M. Yonge wrote a novel I much admire called "Unknown History" which supposes that Mary instead of miscarrying twins on Lochleven, actually gave birth to a daughter who was spirited away to France and brought up there. There were rumours to that effect in seventeenth century records, although without foundation in my view, Charlotte M. Yonge developed. I think if I was going to write a historical novel or play about Mary, I would prefer to tread a newer path of invention than the same old round of the invented confrontation between the two Queens. The relationship or rather non-relationship between Mary and her son James VI and I has never as far as I know been fictionally explored. Yet it presents fascinating possibilities as well as the eternal theme of mother and son.

Consider the facts: Mary never saw her son after he was eleven months old, but continued to write to him. While he forgot her, she wrote to him, and in the light of the new found data, when he begins to discover she has been living in a dream world. In the end James even tacitly accepts her execution, yet he could have probably saved her. I know been fictionalized before, yet it presents fascinating possibilities as well as the eternal theme of mother and son.

As in fact I am not going to write it, as I said at the beginning, finding the real history of Mary Queen of Scots sufficiently dramatic in itself, I can only make a present of this idea to any writer who still prefers, unlike me, Mary Queen of Scots in fiction rather than fact.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Order and Method; Monastic History; the Suffering Church.

1. ORDER AND METHOD


Hamish Swanston's latest book on the mid-nineteenth century renewal of Anglican theology, is a welcome contribution to a neglected area of scholarship. He has examined the work of four writers, R. D. Hampson, H. L. Manuel, F. D. Maurice and Bennington, and his study is based on a comprehensive selection of their works. The book is a valuable contribution to the study of Anglican theology.

Finally, it should be confessed that there are many surprising twists in the story of the Suffering Church. However, as Max Beerbohm once observed, one can brighten up a serious work. How splendid to find so many under the title, Ideas of Order.

English Martyrs' Presbytery,
Wallasey.


The papers and articles (and an interview) here assembled date from the period 1962-1973. Together with Method in Theology they provide important material for understanding the progress of Fr Lonergan's thought since 1945. The volume includes a study of the development of his thought since 1962. The papers and articles are grouped under the following headings: the spirit level, the levels of understanding, and judgment. The final paper in the present volume. But it appears to me that what has been happening is the same thing that would have led us to expect: not so much a rejection of the earlier work as a "sublation" (Urhebung), an ascent to a higher viewpoint from which the earlier positions are still seen, substantially as they were seen before, but with a new horizon and in the light of other developments that are authentically in the spirit of the earlier achievements.

To put the matter shortly: the core of the study was a study of cognition; though this study led on to excursions into metaphysics, ethics and the question of God's existence. Lonergan maintained that human cognition involved three hierarchical co-ordinated levels: sense data, understanding, and judgment. You move up from, without deserting, the level of data in your efforts to understand; and you move up from the level of understanding, though without relinquishing what it has given you, in the process of reflection leading to judgment. The three levels are interrelated not logically but dynamically.

Since 1964 Lonergan has been affirming that there is yet another level of human spiritual activity: the level of responsible decision leading to action. Already in Insight he had spoken of "the extension of intellectual activity that we name deliberation and its implications that what at first seems novel in the work of the later Lonergan derives its content and motivation. But it is not a level that is unconnected with the three levels of experience, understanding and judgment. On the contrary, it presupposes and builds upon them. He is concerned with the 'authentic subject not by disregard of data, by omitting to understand, by being desirous
II. MONASTIC HISTORY

Wolfgang Braunfels MONASTERIES OF WESTERN EUROPE

Old Hall Green, Ware. B. C. Bumea, o.s.a.

Dewart, Lonergan says. "fails to discern the elements of Hellenism that still survive in the

of God can he attained by the natural light of human reason, you should read Natural

Aristotle is advised to read the paper on The Subject. Anyone who wants to place the later

the last paper in this collection. If you wonder what Lonergan's position is about the

the paper should convince the reader that Lonergan's transition from classicism is not a move

to irrationalism or to unthinking rejection of our cultural and religious tradition.

Lonergan is not prepared to do.

printed is on the transition from a classicist world-view to historical-mindedness, a transi-

Lonergan with reference to his earlier role as philosopher should read Insight Revisited.

paper should convince the reader that Lonergan's transition from classicism is not a move

is thus much in evidence in the work of the later Lonergan, and the first paper here re-

of judgment. To become an authentic subject you are required to be attentive (to data),

characteristics of rooms in which to act it out (Ci Ch 9: 'Monastic Republics, Cities, and Ci s'). Here were the gates to the

In a short review it would not be appropriate to go through all the diverse papers

of cloisters. As litanies proliferated, processional paths grew longer or more obtuse. Thirdly, liturgical focus —notably...

— and notably so in pro-

In the central tower ceiling before your neck aches. You will find yourself in the friars' cemetery

artistic photographer. This combination results in work of exceptional quality and intelli-

Christopher Brooke & Wim Swaan THE MONASTIC WORLD 1000-1300 Elek 1974 272 p

for thought. It is a "must" for every novitiate : so painless and good a way into monastic

Christopher Brooke, a historian of the front rank, provides a substantial and scholarly

Christopher Brooke & Wim Swaan THE MONASTIC WORLD 1000-1300 Elek 1974 272 p

4 colour plates 380 monochrome plates 31 maps & plans £15.

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writes: "It passes the wit of man to decide where in the Templar movement treasure on earth ended and treasure in heaven began." And, after a section on the Waldensian chal- set themselves, as the book was conceived neither as an illustrated history nor as a photo-

The question of the integration of text and picture is central to the task the authors have set themselves, as the book was conceived neither as an illustrated history nor as a photogra 

The authors' success. The essential prerequisite of unity is there: verbal and visual excel-

lence. In many chapters script and picture are marvelously interwoven and both illuminate 

writes "It passes the wit of man to decide where in the Templar movement treasure on 

scales new heights.

a coda", writes Professor Brooke. In its context this sentence could refer to the monastic 

whom this book is dedicated) said that if he had his time over again he would like to write 

anecdote tells us better than anything else that the modern period cannot be treated in the 

history of the religious orders from the sixteenth century onwards. Perhaps this can be 

Professor Brooke brings to it the historian's eyes and Geoffrey Moorhouse's spectacles 

plenty of crisis and challenge but strong memories of the resilience of the religious life. 1 

involuntary: "Thus was Christendom making ready for St Francis; or rather, one is  bound to 

the history of the religious orders from the sixteenth century onwards. Perhaps this 

Dr Hunt has written two books on Cluny in the Middle Ages.

Durham. 

The question of the integration of text and picture is central to the task the authors

involuntary: "Thus was Christendom making ready for St Francis; or rather, one is bound to 

the other. Sometimes, however, word or photograph are less complementary, especially in 

of postlude to the middle ages. "All that lies beyond 1300 must be for us an epilogue,

Dr Hunt has written two books on Cluny in the Middle Ages. 

Durham. Noreen Hunt 

Dr Hunt has written two books on Cluny in the Middle Ages.

BOOK REVIEWS


Dr Hunt has written two books on Cluny in the Middle Ages.
iii. the suffering church

Trevor Beeson

Discretion and Valour: Religious Conditions in Russia and Eastern Europe

Fontana Original 1974 348pp 60p

In this present work is an interesting, well-written, informed and up-to-date account of the history and the present condition of those Soviet blue-churches. The detailed information, culled from a wide variety of sources, and much of it otherwise not easily available in English, enables the reader to judge the degree of freedom that these churches enjoy. The author has been interestingly written-up by the journalistically gifted Trevor Beeson, the story being told up to its latest known date. It is a book which should be read by all Christians interested in the adult and mature implications of their faith.

As a curiosity-minded person, this story of humanism and democracy, of struggle and cooperation, of courage and selection, gives much food for thought, and brings into question, once again, the validity of Christian tradition. All the more so, when we consider the implications of our faith.

The editorial goes on to lament the modern prevalence of crime. Violence and war. Perhaps the immediate awareness of daily horror provided by the media can cloud historical perspective. Was war less horrible in “Christian” 1916 or 1816, and how much then did we know of crime and violence in the East End or Glasgow slums, or cruelty to wives, children and servants in Victorian times? And is our own non-religious Western Europe more violent than others?

The editorial advances a number of points. The modern prevalence of crime. Violence and war. Perhaps the immediate awareness of daily horror provided by the media can cloud historical perspective. Was war less horrible in “Christian” 1916 or 1816, and how much then did we know of crime and violence in the East End or Glasgow slums, or cruelty to wives, children and servants in Victorian times? And is our own non-religious Western Europe now enjoying the longest period of peace for more than a century? We might also remember that the applause for the massacre at Amritsar came primarily from members of the so-called Christian establishment.

As for business morality and the corruption of public life, there are matters of judgement even more difficult to assess. That Poulson and his ilk were found out, proves nothing. (When the Security Services catch spies, the papers and MPs with perversely illogicality usually raise an outcry about tax security). It could be, who knows, that there is more morality in public life now than at any time since Camelot. And on the “fair day’s work for a fair day’s wage” theme, one might observe that if our Christian forebears were more conscientious about the reverse proposition and less selfish in grinding poverty’s face, we might not suffer less from the righteous indignation that fosters communism. Darl I also suggest while on the subject of...
poverty, that this is only a virtue when freely chosen; when imposed it is surely an evil which denies freedom as much as any prison.

Skipping some of the paragraphs on marriage, abortion and euthanasia, much of which it would be difficult to disagree with, may I just comment on the obedience/authority question that appears briefly towards the editorial's end. I would simply suggest that human betterment and the advance of learning, art, medicine, science, music, politics and perhaps religion also, has generally rested on a distaste for accepting human authority. Human degradation has rested often enough on the reverse. Thus a decline in obedience to authority is not necessarily all bad, despite some of its tiresome manifestations.

I have written too long already and certainly don't presume to answer the central and important question your editorial poses. I would only submit that it will not be answered well if the canvas is clouded by pessimistic assumptions based, in my view, on a superficial use of statistics, and on an inclination to believe that the news media present a fair picture of the social scene. In fact, almost by definition, they chronicle the exceptions rather than the rule. Personally I find that to meet people from all sorts of backgrounds at work, to travel on the tubes and buses, or indeed to visit Ampleforth, serves only to convince me that ordinary people are still generally good and kind and honest, and that society is more fair, compassionate and less cruel than ever before. Christianity gave us two essential commandments, love of God and love of our neighbour. In Britain we may not always be doing well at the former but perhaps we may return that way again—since for all our aberrations and selfishness I am sure we are doing better at the latter.

Yours faithfully,
Michael O'Kelly (C 45).

The Orchard, South Harting,
Petersfield, Hants.
B. Fr Stephen Wright—"Charismatic Renewal: is it important? Is it for all? Is it Pope John's New Pentecost?"

II. JESUS & Penance
C. Fr Henry Wansbrough—"Rabbi Jeshua of Galilee: how did Jesus compare with other rabbis, and how did he think of himself?"
D. Fr Timothy Wright—"The New Rite of Penance: a (w)right explanation."

III. MORTALITY
E. Fr Alberic Stacpoole—"Life Mortality: the current debate about Abortion and Euthanasia."
F. Fr Leo Chamberlain—"Natural Mortality: is it possible to find a basis of morality without religion in a pluralist society?"

As well as these discussions, various loosely organised prayer groups were arranged. Fr Stephen Wright conducted three late evening ones under the title: "Charismatic Dimension". He has for some time been closely linked with the pentecostal movement in Yorkshire, and so brought his experience to bear. Fr Felix again offered two meditations with music, using Haydn's quartet music to accompany the sermons upon "The Seven Last Words from the Cross"; Antonio Vivaldi's "Five Compositions on Christ's Passion" (Stabat Mater, Al Santo Sepolcro, etc; and other Crucifixion music.

Of course the main weight of the timetable was taken up with the Divine Office and central liturgy. Maundy Thursday was marked by a Pontifical Mass, with the washing of feet after the homily, and the procession as the altar of repose after the post-communion prayer, the altar then being stripped. Good Friday was marked by a long Liturgy of the Word, including the reading of the John Passion; by general intercessions and biddings; the veneration of the Cross; and—this one day in the year—no Mass but a distribution of communion, suggesting hope restored after the experience of the Cross. One is reminded of the difference between Vivaldi and Bach in this regard: Bach describes the scene of the sepulchre (in his Matthew Passion) with the calm certainty of an established faith, all things being fulfilled in accordance with the loving advice of God. Vivaldi saw it as a human tragedy: in his music he led straight to the crucial point of the tragedy, ignoring its significance in view of salvation. The death of Christ is portrayed as the end of all hopes, as the absurdity of a fate the disciples had till then considered divine, but which in lonely despair manifests itself as the void of human destiny. For Vivaldi, a priest, what was left of the faith was the Eucharist that we had been deprived of till the Lord had risen. We ended with Lauds of the Resurrection.

It was not all ora et labora. As the Abbot wrote in his letter, "the Community is available to you and we want to share whatever we have with you; and we shall receive from you."

THE ORDINATION OF FR SIMEON
Fr Simeon who came to St Symeon's House as a deacon to act as Assistant Warden was ordained to the priesthood in the Serbian Orthodox Church in Park on 9th March. He was previously in the Greek Church, and served for a while in Glasgow and Birmingham after leaving Uganda in 1973. The ordination service which took place during the Pontifical Liturgy served by His Grace Bishop Lawrence, Bishop of the Serbian Diocese of Western Europe, was an memorable and colourful occasion during which Fr Simeon was led around the altar during his ordination (part of the Eastern Rite) by Fr Lubimir, a former student of St Symeon's House. After the service there was a very substantial "agape" meal attended by the Bishop, the five priests and the three deacons who participated in the Pontifical Liturgy as well as the Parish Committees of the host church. The ordination took place on the same day as Fr Simeon became the official Warden of St Symeon.

THE GRANGE
The Grange is now in its second year of full use and is being used by a wide variety of groups of all denominations. The variety of groups can be seen from some that are listed:

- Transcendental Meditation Courses
- Diocesan Clergy Retreat
- Lancaster and York University Chaplaincy
- Knights of Malta
- Parents Retreat
- Salvation Army Scouter/Guide Conference
- Hull Church Union Retreat
- VI Formers from Cardinal Allen School Liverpool and Young Christian Students, Sheffield.

In addition to these and other groups, we are now able through the Grange to accommodate the parents of the Community, and many came on a return visit in Holy Week and enjoyed sharing Easter with their sons and members of the Community once again.

Many individuals come to the Grange for very various reasons. Some, such as students come to work for exams; others come to seek peace and quiet and reflect. Others come specifically to make a private retreat.

There is no doubt but that the Grange is serving a useful purpose. It offers a new dimension to our work at Ampleforth as many of the Community help in giving Retreats or Days of Recollection.

Both groups and individuals value and appreciate greatly being allowed to share in the private life of the Community. All are also loath in their praise of the way in which they are looked after materially: much gratitude is due in this respect to Mrs McPherson, our cook and housekeeper.

KNIGHTS IN FULL RETREAT
On a mid-March weekend more than twenty of the Knights of Malta came to make their annual retreat at the Grange, the discourse being given by Fr Abbot. They were integrated into the Community's liturgy for much of the weekend, attending offices, Friday Benediction, Saturday evening Communion, and then the Eucharist that we had been deprived of till the Lord had risen. We ended with Lauds of the Resurrection.
Mass and High Mass on Sunday, always taking their places in the choir stalls with the brethren and the schola. At the High Mass Robert Grant-Ferris, now Lord Harvington, drew on his experience in the chair at Westminster and read the Epistle in a commanding voice.

The full title of the Knights is “The British Association of the Sovereign Military Order of the Hospital of St John of Jerusalem, of Rhodes and of Malta” (three places of significant defeat, incidentally). The members on retreat were led by the President of the Order’s British Association, Major General Gilbert Winder Viscount Monckton of Brenchley (who was by no means the highest ranking soldier present) and they brought their senior conventional chaplain, Mgr Alfred Gilbey. They came for silence and kept it: at meals Sir Giles Isham; Bt; a former actor, read to them from the history of Compagno Cardinal Protector of England in the time of Henry VIII. They wore their mantels, which signal their various ranks in the Order, for much of the time and always in church. Prayer and spiritual reading was clearly familiar to their daily lives.

These Knights are members of the oldest extant order of chivalry, founded in the eleventh century to care for the wounded on the Crusades. It now has its headquarters in the Piazza Cavalieri di Malta close by the Benedictine College Sant’Anselmo in Rome overlooking the Tiber; and from there it issues its own passports, coinage and postage stamps and raises funds for world-wide medical aid. Nova et vetera: it is a curious but fruitful marriage of pageant, philanthropy and personal spirituality.

THE APPEAL

It is always satisfying to be able to give good news—the gross total for the Appeal is now £692,000. Twelve months ago it was £470,000, and the increase of £222,000 in that period is most remarkable in view of the financial conditions obtaining during this last year. Two very large gifts have been received but the remainder has been in fairly small covenants—no gift is too small—relatively small amounts very quickly reach a large total.

There is still a considerable amount required to reach the target figure of £900,000 but the remainder has been in fairly small covenants—no gift too small—relatively small amounts very quickly reach a large total.

In writing this report, it became clear that the planning, design and construction of the buildings would be extremely complicated, requiring careful dovetailing.

The work on this report, however, helped us to get a feeling for Ampleforth as a place, and the forms that might be developed for the new buildings. The main ideas were clear from the beginning. These can be defined rather simply as:

(a) The cliff-like formation of the building must be retained and emphasised.
(b) The design of the roof is very important, as all buildings will be seen from above.
(c) All materials used should appear weighty.
(d) The wide walkways should extend outwards.
The east-west line of buildings, if added to, and the central buildings which are part of the line, should form a consistent strong spine, to which all other buildings should be attached.

The preservation of old trees and the planting of new ones is of great importance.

Over and above all these points, however, any scheme had to allow for a staged growth and development. This implied an informal arrangement as at any stage of the plan had to appear finished. The "set piece" that awaited a final symmetry that in the event may never be realised, would not be satisfactory. The completion of any stage had to stand on its own as well as being a part of an evolving scheme.

The phase first commissioned was Nevill House and some classroom accommodation (with the consequent conversions). The idea was to erect the central buildings of essentials, as it was known that these, without major renovation work or rebuilding would have a short life. In the happier optimistic days of five years ago, it was assumed that following on this, we would provide a new house for senior boys, central dining facilities related to a new refectory for the monastery, and numerous lecture rooms to form a new central piece of the school.

From anywhere on the Ampleforth site, the view over the valley is dominant; the valley changes hourly and has an enormously powerful influence on the school. The windows look south over the view, and the building, with its great weight and sculptural strength, provides a wall along the side of the valley. This is extremely important to Ampleforth's architecture. The windows are also brought forward to the surface to give reflectivity and a liveliness to the building's personality.

In developing the ideas from the Feasibility Study in buildings, this aspect, in conjunction with the choice of facing materials, strongly influenced the final forms. Stone seemed the right answer but was an economic impossibility. However, as we have already stated, a material with visual strength and weight is preferred. We have developed a concrete block, first used in the Sports Hall at Surrey University in Guildford. This is indeed a tough material, having a certain resemblance to rusticated stone and, like stone, has good weathering properties. So experiments were done with different stone aggregates to get as near as possible to the colour of Ampleforth. This sort of material is an extremely difficult one to make, and although, samples were erected and tested on site, only in the final building would we know how well it would work. Now they are complete, we can see that the colour blends, and that the apparent weight and scale of the block is as close as we could have hoped to the stone.

The scale of the new buildings had also to be very carefully considered for they had to be able to stand side by side with the fairly large scale of those which already exist, and on the other hand, ensure domestic activities which must not be overpowered. The farms, therefore, had to be able to continue the "wall" along the hillside, and also embody both cells of a small scale and common rooms, etc. of a larger scale.

The siting extends the circulation pattern of the school, and also tends to reinforce the "wall" along the contours. Nevill House which overlooks the east, follows the line of the main south facade of the school, but is set forward to enclose the main terrace and to sit into the hill side reflecting the way in which Summit Hill juts out southwards towards the valley.

The two new buildings have a similar structure. Both construction and service methods are repeated, although the width of the bays which govern the planning differs. In each case the plate roof, light in weight, is supported above and free of the heavy blockwork. This has the effect of stressing the strength of the load bearing walls and adds to the lightness of the roof. The blockwork piers which make up a constructed wall, march regularly around the building and are given considerable depth. This means that although the surface area of the solid walls is small, it appears in perspective to be solid. The deeply recessed windows give additional weight. In places windows are also brought forward to the surface to give reflectivity and a liveliness to the buildings' personality.

The interiors at Ampleforth are rich in Thompson oak furniture and panelling. This oak furniture gives the school a most distinctive character. Much of which is in Thompson's hand, looks elegant but substantial enough to match the quality of the interiors.

It is rare to work for an organisation with a formally defined philosophy. This gives a rich social framework within which an architect can design. Architecture is always the servant of society and must reflect the values of those for whom it is built. We hope that in our new buildings we have reflected something of the Community's nature.

It is easy to think of the work of the Community as educational and pastoral—the school at Ampleforth and the parishes dotted up and down the country from Carlisle to Cardiff with a solid block spread over South Lancashire (or what they used to call South Lancashire, but now unwillingly call Cheshire) up to the Ribble Valley which has provided so many members of the Ampleforth Community in years past. There are nineteen such Ampleforth parishes with resident priests, forty seven in all, without taking into account those parishes served from the Abbey. Practically all of these parishes have their own Junior and Infant schools, all have their own or share secondary or comprehensive schools and none, and this may surprise many, has its own grammar school.

The decision of the present Government to do away with selection at 11+ and "Go Comprehensive" will involve many of the parishes in an educational reorganisation that will change the whole picture of education in our parishes for years to come. It seems an apt moment to record the educational scene in 1975 as well as bringing to the notice of those who only read the School Notes of the past that a large section of the Ampleforth Community is engaged in organising education for many young people for whom Ampleforth is only a name.

Some of our parishes have separate schools for infants (5-7 yrs) and for juniors (7-11 yrs); others have a primary school taking in the whole age range of five to eleven year olds. Whatever the pattern followed the total number of children of primary age educated in our schools is the same—5130. The staff employed to teach them is 178 or one teacher to twenty-eight children. These teachers are selected and employed by the School Managers, though paid by the Local Authority.

When we try to calculate the value of the buildings in the primary sector it is best to do so by the cost of replacing such schools, and in these days of escalation it is difficult to know what yardstick to go by. Taking all things into consideration, £1,300 per place would seem reasonable. This
ELEVENTH ANNUAL CONFERENCE:
RYEDALE CHRISTIAN COUNCIL

This year's annual conference, held as usual at Ampleforth on Saturday, 12th April, wondered "Are the Churches really necessary?" and gave as subtitle to the question "Christianity versus Churchianity." It was a well chosen topic. Outward-looking, it dealt with a common problem and set the Churches in relation to the... It was dealt with by the conference as a whole, with less concern for the different Churches' approaches than in the past.

There are still many young people committing themselves to the sacramental life of the Church. There is a problem: the Church is so old, it tends to get lumped with other outdated institutions, it is hard to make it seem interesting, thrilling, relevant, particularly to 14-40 year olds. One answer, the Bishop thought, is to make services more like the "gathering of the friends of Jesus", whilst too often prayers, psalms etc. are over monotheistic. The Bishop communicated much of his obvious love and knowledge of the Church, more by way of a vision of his own experience, than by rational argument.

The Bishop's talk was a comprehensive and masterly resume of the traditional value of the Church, that of the Deputy Speaker of the House of Commons was something of a challenge. Thirty years as a Labour M.P., the Vice Presidency of the Methodist Conference 1960-61, posts including Secretary at the Commonwealth Office and Secretary of State for Wales, coupled with early years of hardship in a mining community have made the Rt Hon George Thomas a compelling personality.

He was not speaking for Christianity as opposed to Churchianity so to speak, but set the problem out clearly. The questioning mind is a grace given by God—history owes an enormous debt to it, as a cause of all human progress. But today everything is held in question, and authority itself is suspect: "my life is my own; it is not up to others to tell me how to use it." This is true in Parliament, in industry (a manager recently com-
plained: 'I don't know what's happened to my men, they speak to me as I used to speak to them!', indeed in all walks of life, and the Church is not exempt. The Church is challenged on her teaching, her authority, her place in society, and her teaching, because of her age, to represent the establishment.

The Church's role is to proclaim Christ crucified and resurrected, to reconcile people to God, to provide an "umbrella" of fellowship which is the strength of every believer meeting others who share his belief. But if the world turns us back on the Church's message, then we fail probably lies with the messenger. Man's basic needs would seem to be unchanging; the love of God certainly is—and His power to meet the needs of man. Why then do so many reject the Church—the venue for the meeting of the two? Why does this generation not see the relevance of Christianity?

To answer this George Thomas analysed our society: the national past-time seems to be a new militancy in the words "look after No 1 and communal interests will follow". Even only ten years ago the opposite was at least the profession norm. People in every walk of life, from doctors to dustmen use blackmail tactics, and authority is frightened. Secondly, old privileges no longer hold good; there is an overall better standard of living; affluence and a love of God certainly is—and His power to meet the needs of man. Why then do we oppose her policy. It should be as much a duty to take a full part in the national life as to go to Communion.

The Church, God's witness, has to improve its technique of reaching this generation that is militant, affluent, morally/graceless. People in every walk of life; and the Church is not exempt. She is challenged on her teaching, her authority, her place in society; and she tends, because of her age, to represent the establishment.

After an excellent light lunch, the conference met in groups of about ten to discuss what had been said and to draw up questions for the Forum. In fact the groups are often more a means of getting to know a set of committed Christians and, as such, are often extremely rewarding.

The Forum was unusually entertaining this year. The two speakers were joined on the panel by Captain Gilbert Ellis of the Salvation Army in York and Fr Barnabas of St Ellis monastery near Fowey in Wales, a small Greek Orthodox monastery of three hermits. He is a convert from Anglicanism, and shares nationality with George Thomas, who promoted to congregation in 1957 with the lively sense of dedication of Captain Ellis and the urbane knowledge of the Bishop, combined to make a very varied panel.

After a proper service in the Abbey Church, finishing in time for the dispersed. The day was immensely appreciated and any thoughts the Committee may have had of not continuing next year, seem to have been ousted by a very strong reaction. Whilst the demand is there, the Conference will continue.

Matthew Burns, O.S.B.

THEOLOGY AND THE ABBOTS: WORTH ABBEY, 13-16th APRIL, 1975

It was an uncommon privilege for me to be invited to attend what turned out to be a joint meeting of the EBC Theology Commission, with the Abbots of not just the EBC, but the English and Scottish houses of other congregations, held recently at Worth Abbey. Besides some busy business of high abbatial affairs, such as the choice of a new Magister Scholarum (aptly, Dom Daniel Rees), the main business of the Worth Conference was a kind of theological tea-in on the subjects of "Eucharist and the Monastic Life" and "Priesthood in Monastic Living". Four papers delivered by Dom Bernard Neunheuser from Rome, and Dom Placid Murray from Glenstal constituted the formal framework of the conference.

Dom Neunheuser, of international fame in the realm of sacramental theology, gave two talks on Eucharistic theology and practice in monastic houses. These covered a wide field, dealing with the history of the Eucharist in monasticism; the theological situation today, with the attendant call to change ourselves according to the Church's mind, and return to certain more wholesome attitudes to the Eucharist than have been prevalent in the more recent past; certain difficult points were then covered, including the question of daily or less frequent celebration, consecration, the number and role of private altars, and Eucharist piety. Dom Placid Murray, besides giving us a somewhat light-hearted, though revealing look at the image of the EBC as seen from across the Irish Sea, gave two papers on various aspects of "Priesthood in Monastic Living". He looked at the problem of priesthood from the viewpoint both of the busy abbot in a rapidly changing theological situation, and of the individual bewildered priest who feels his "priesthood" being whittled down by all the liturgical changes, the stress on lay participation, and the renewal of collegiality.

Between these talks occurred discussions of varying interest and fruitfulness. Especially useful were the discussion sessions of the Theological Commission with the two periti, while simultaneously the abbots were thinking up questions to fire at the former in the plenary sessions. It was most informative to experience the different wisdoms of "prophets" and "guardians"; to hear from the lips of abbots from both sides of the Atlantic, and from inside and outside the EBC, that sane practicality which seems to be the special charism of our monastic "guardians".

A very delightful four days, in which the kindness of our hosts, the Worth Community, and our joint prayer in their new Abbey Church, were such outstanding features, was marred somewhat for your special correspondent by his being deputed to draft the paper on the Eucharist for the EBC Theological Statement. Never mind, I tell my self, there are no mixed blessings this side of eternity!

Aelred Burrows, O.S.B.

CHAIRMAN OF THE UNIVERSITY CHAPLAINS' CONFERENCE

Dr Fabian Cowper, who has completed five years as Catholic Chaplain at York University in July, is the Chairman-elect of the Conference of University Chaplains. After reaching history and politics to A level for eight years
at Ampleforth, he spent the year of 1966 at Corpus Christi College, London, where he attained a diploma in catechetics. From 1967-69 he spent three years as full time chaplain at London University with Mgr Bruce Kent, before coming to York to run his own chaplaincy alone, at More House (bought by Fr Bernard Boyan when the University began).

University work is always difficult, since it falls along the hairline between the worlds of the bishop trying to uphold his local Church by concepts and conventions long employed, with diminishing effect, and the world of students in a secular society wanting a firm basis for their beliefs. Chaplains come under fire both from the young, unconcerned with old institutional loyalties, and the aged, unconcerned with anything but the traditional faith their students in their turn will go out to join and foster; and by racialism or poverty or other fundamental social issues. Their task in the midst of such tensions is to create a living Christian nucleus of a community, from which their students in their turn will go out to join and foster many other such communities as a flowering of these experiences.

Fr Fabian's chaplaincy work has taken him into many commitments with Counselling committees over recent years, most of them to do with the psycho-sexual field. For instance, he has been on the Standing Committee for the Advancement of Counselling, attached to the National Council of Social Service, and has served on a working party for the Albany Trust which produced a valuable group report; and he has been a member with groups and activities connected with the Association of Humanistic Psychology, and other counselling bodies specialising in both single-sex and cross-sex emotional problems. All this besides the pondus diei et aestus of daily term-time chaplaincy work. We wish him well in his chairmanship.

CATHOLIC-METHODIST TALKS

Fr Mark and Fr Henry are both members of the Sub-Commission for theology in the talks between Catholics and Methodists. So far they have been asked to produce a statement on the Eucharist and on the Ministry. The former was finally approved by the Sub-Commission in September, and the latter in April. The meetings of the Sub-Commission have been most rewarding, producing a great deal of frank statement and the sort of outspoken discussion which is possible only in an atmosphere of great warmth and friendliness. Both sides have found the talks an impetus to thinking about problems and discussing their own views on the topics discussed, and have been surprised to find how much is shared by the other side. The statements aim to express the points of difference as well as the points of agreement with a clarity which has not always been achieved by such joint statements. Fr Mark and Fr Henry are two members of the National Commission for Conversations between Catholics and Methodists.

AMPLFORTH PILGRIMAGE TO ROME

The idea came to us on a bus returning from an October evening of son et lumière at Fountains Abbey: "Why not be ambitious and respond to the coming Holy Year by going to Rome?" The last was in 1950 and the next will be at the turn of the millennium, so to spend Easter of 1975 at the centre of Christendom seemed worth all our efforts. Fr Jonathan Cotton, as curate in the vicarage arranged our pilgrimage for 6-10th April (Low Sunday to Thursday) with Cosmos Tours, via Luton airport. Our party grew from a very small group to include some from our Lancashire/Cheshire parishes, some from Yorkshire, some from London, and four more monks—Fr John Mantle, Fr Julian Rochford, Fr Albéric Steucope and Fr Aedh McCarry. We were a party of forty in all.

Nothing is ever perfect: three things went badly for us. After morning through the very early morning to Luton from Ampleforth, we found snow on the ground there and were diverted to Birmingham for an afternoon takeoff. Our "Air Hotel Palace" at Ostia proved less than ideal: it was near the sea, where tiny mosquitoes, which meant long daily journeys and an inextricable programme; and its shortfall in amenities got it into the Daily Mail the very week we were there. Cosmos Tours striking it off their list. Last and most seriously, papal audiences became so oversubscribed over the Easter period, that most of us failed to get into the new Audience Hall and had to be content to see the Holy Father arriving in his Mercedes in the courtyard. The following week it was announced in the press that the Pope had taken to appearing in St Peter's Square "on board a pale blue Japanese jeep before about 80,000 pilgrims. It was the fist time the audience had been held in the Square. It had become clear that the influx of Holy Year pilgrims was so great that arrangements for separate audiences in the Vatican audience hall, St Peter's and a courtyard were inadequate." (Times, 30th April).

First, we made our pilgrimage. We celebrated Mass our first day at the altar of St Gregory the Great at St Peter's, many other pilgrims there coming to communion with us. We visited the four great basilicas—St Peter's, St Paul's without the Walls, St John Lateran (St Saviour, cathedral of Rome), and St Mary Major —going through their special doors unsealed only for Holy Years, and being led in the litany of appropriate prayers. We climbed the Scala Santa, the stairs Our Lord reputedly trod on his way to be condemned, on our knees as a penitential act. We sang Mass in the church of St Sebastian above the catacombs, before visiting the tombs of saints from the early persecuted Church. And we went in our best hats to see the Pope at the Vatican. Most of us have our souvenir medals to mark the fact that we made our pilgrimage—and our own private memories. One common memory is of the Anglican pilgrimage at the hotel who joined us for our catacomb Mass, at least we thought they were Anglicans, at some stage of the night they turned out to be a Venerabile (the English College, visible witness to the long tradition of recusant martyrdom); or up hills vista-ed by cypress trees to find the Collegio Anselmo, where Fr Dominic is Prior and enjoying the experience of presiding at Anselmo, where Fr Dominic is Prior and enjoying the experience of presiding there, the view from the steps over the meeting of many religious cultures. On the Aventine Hill we looked over the several Romanesque datums on the route, most remarkable of which is surely the fifth century St Sabina, where at the time French Dominicans were exhorting a massive French pilgrimage whose huge steeple was finished down the Campagna. We explored cool cloisters with fountains bubbling in the middle and formal gardens an array of colour through the myriad of twisted pillars.
We took ourselves to the Vatican museum, library and art gallery and saw as well the awe-inspiring Sistine chapel, scene of papal conclaves. We went further afield, some to explore Ostia Antiqua or the shoreline; some as far as the Villa d’Este out at Tivoli. We bought souvenirs from pavement bars ("This is the last one I have, Mister"), artichokes or the painted corridors of the Vatican (beautiful miniatures of the great paintings, dose by hand). We tried public transport, bus and metro, in morning light and evening light. The rain had stopped the day we arrived, places being washed clean for our coming.

Thirdly, and most importantly for many of us, we were present (not all, alas, in the Audience Hall) for the Holy Father's public audience. It was for us a dress rehearsal, suits and ties, gloves and hats. Till we reached Bernini's colonnades, we picture ourselves going to Royal Ascot; but the wilful pushing and surging forward with no vestige of piety. At eleven o'clock the Holy Father drove into the portico, and was taken in shoulder high on his state chair (his sedia gestatoria) impressing everyone by his strong healthy face and the depth and kindliness of his expression. As he passed by he was clapped, and rosaries were held up for blessing. He ascended the stairs to a position under a superb tapestry of the Resurrection that came from one of the Vatican museum corridors (we had noticed it missing from the Vatican). A priest then introduced eight bishops present, who in turn stood up to be recognised. Then the names of each major pilgrimage party were proclaimed according to their language, English, German and Spanish (The French and Portuguese speaking groups had been diverted to St Peter's for a midday audience). Groups speaking groups had been diverted to St Peter's for a midday audience). Groups from New Jersey and Texas, Birmingham and Dublin, Singapore and Tokyo, Sydney and South Africa were present, some of them Baptists or Presbyterians; as they were proclaimed, so they clapped. The introductions over, the Pope spoke for about ten minutes in English, thanking us for coming (1) and touching on the Easter season we were celebrating with the freedom of the new risen life in Christ. He then wished us that peace which Christ wished for his disciples after the Resurrection. The same procedure occurred for the German/Austrian groups in German; and for the Spanish, South American and Philippines groups in Spanish. The same message of joy and renewal came from this frail voice in the tongue of the ears, giving itself and the um, it was evidently strained at the age of 73, when emotions are not dimmed but resilience is. Mrs Bishop of our party commented: "One had hoped the impact of a Christ-like personally rather than of a majestic administrator." He went on to conduct more audiences, public and private. Meanwhile some of us returned to examine the new Hall designed by the engineer/architect Nevoli, and wondered why so revered an occasion had to be so undignified in its organisation. A few of us were at being excluded from the event we had most wanted to be at, for some the whole point of the pilgrimage.

The last night we spent celebrating in a simple restaurant all to ourselves, the principal (avuncular) speech being made inevitably by Richard Adams. Our last Mass was next morning Fr Julian reminded us that a pilgrimage was a learning: thus we marked the Holy Year, starting in old St Peter's and the catacombs, and ending in a modern concrete church where Rome comes to pray before it goes to swim. The sun continued to shine till we reached Luton.

A. J. S.
Rome or administrative level), which reduced English political interest in the Papacy to the minimum. Yet the church of SS. Giovanni e Paolo has two links with England more significant than its elegant portico. First, in the sixteenth century the church housed the last English Bishop of Queen Mary's reign, Thomas Goldwell, who retired there when Elizabeth came to power. In the eighteenth century, however, the church became a base for the Papacy to the minimum. Yet the church of SS. Giovanni e Paolo has two links with England more significant than its elegant portico. First, in the sixteenth century the church housed the last English Bishop of Queen Mary's reign, Thomas Goldwell, who retired there when Elizabeth came to power. In the eighteenth century, however, the church became a base for the

Accordingly in 1889 they offered the church of S. Silvestro in Capite for the use of English-speaking Catholics and the offer was accepted. Few English people can now be expected to realise this church is specifically for English-speaking Catholics: like King Ine's church, it bears few marks of its Englishness. Yet as the titulus church of the Cardinal Archibishop of Westminster, it attracts hundreds of pilgrims every year for the Easter ceremonies now celebrated in English. Whilst St Gregory would doubtless have found the change of site of the English "national" church an inscrutable act of God which had perforce to be accepted, he would surely have welcomed the Angles back to Rome at whatever site was acceptable to them. He would also have rejoiced to see, near S. Silvestro, halfway up the slope leading from Piazza di Spagna to the Villa Medici (and to one of the French "national" churches) the church of St George and the English Martyrs, because it is now the chapel of the first order of English nuns to be founded since the Reformation. The mission, Gregory entrusted to Augustine in 998, whose development was frustrated by the Reformation, rapture with Rome, can be seen to be bearing new fruit.

Paul Weaver.

FLORENTINE STUDY CENTRE

Ina Reenland Smith writes: I was fortunate to be able to spend ten days around Easter time at the Badia Fiesolana near San Domenico, on the way up to Fiesole from Florence. Originally a Benedictine monastery, it came under the patronage of Cosimo de' Medici, was a meeting place of the Platonic Academy in Lorenzo's time, and, after many vicissitudes through the centuries, came finally, towards the end of the nineteenth century, into the hands of the Padri Scopoli of the Congregation founded by St Joseph Calasanz. Until two years ago they ran a private boarding school. This they have now closed; and, in its place, they run a Study Centre. Very diverse groups come to make use of the facilities: groups of all ages for retreats or "periods of renewal"; professional and ecclesiastical groups for conferences, both residential and non-residential. In fact, its purposes are similar to those of our Grange, but on a much larger scale.

There is now a community of eight. The majority go down to Florence each morning to teach at their state school in via Cavour. It seemed familiar to me because I have been there in the past, and the school is a scholarly one. Darwinism in late nineteenth century Tuscany, and travels the fifty miles to a parish in Siena to do pastoral work all weekend.

The superior is Ernesto Baldacci, well known—some would say, notorious—as a writer and speaker. He has written about a dozen books, including a life of Pope John which has been translated into English. He stressed in 1958 and is still editor of the radical monthly review, Testimonianze. This has many of the same objectives as had Stari here in England in the mid-sixties, but it preserves a better balance between zeal for the Kingdom of God in this world and in the world to come. Advance copies of Baldacci's most recent book, "From Faith to Faith," (cf Rom I 17), came out while I was there. The book grew out of a meeting of priests at the Badia, come together to reflect on their ministerial identity in the contemporary world, but it ranges more widely than that. The author believes that the fruitful renewal of the Church must involve a much greater breakdown of institutional structures than has hitherto occurred, and that the pleads for freedom within the Church, especially for its prophetic element. Our faith must grow from faith by returning constantly to its source in the Word, and should not be fettered by static elements belonging to a particular culture.

The majority of the community are clearly of one mind with their superior. No ungraciousness is intended towards such friendly and warmhearted hosts. I say that some of the judgments I heard seemed to reflect a certain lack of discrimination in their assumption that Left is always right; but I found myself in agreement with a great deal, especially in its Italian context. Many of those for whom "la religione" is, perhaps even unconsciously, a comforting support for a particular social order, look askance at the work and views of this lively community. I can imagine that Padre
Balducci could sometimes be abrasive and dismissive in speech, but his writings are balanced, and provoke a healthy discomfort. He always recognises that any criticisms of the actions or attitudes of others may well be applicable to similar faults within ourselves.

Certainly Ernesto Balducci has the gift of drawing others. He preached on both Sundays that I was there. In the beautiful church (Brunelleschian, but not by Brunelleschi) there was each time a congregation of about 300. It is not a parish church, and the majority had come out from Florence. I noticed two men recording the sermons on tape and another taking notes.

The future of the Study Centre is in jeopardy, because higher authorities are considering handing over most of the buildings to the projected European University, leaving only very reduced facilities for the Study Centre. The community feel anxious and sad about this, as their new work seems to be prospering and they have done much of the conversion of the buildings with their own hands. Having spent ten stimulating days at the Badia, I can only hope that the work may be allowed to continue. It says much for the Centre that regular visitors should include men of the moral stature of Giorgio La Pira, the somewhat quixotic ex-mayor of Florence, and Roger Garaudy, who wrote movingly of the bouleversement that regular visitors should include men of the moral stature of Giorgio La Pira, the somewhat quixotic ex-mayor of Florence, and Roger Garaudy, who, in the epilogue of his challenging book "L'Alternative", wrote movingly of the bouleversement that he had never ceased to carry. And to accept the responsibility of that hope.

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In the past fifteen years, each section of mankind has been examining its human structures; factories, government departments, schools, families etc. So too have religious orders, and this in response to the crisis which they, it, common with the whole world, have experienced. On an external and superficial level, this has appeared as a lessening in numbers at seminaries, and the disappearance of religious from the Orders. But at the same time, in many different places, there has been a deepening of understanding of the religious life, and a growing desire to live it authentically, which has produced and is producing great fruits.

Many individual religious, and entire religious communities have been led to this re-awakening by means of the spirituality of the Pocholare Movement. This movement began 32 years ago among a group of young girls in Trent, who together rediscovered the gospel for themselves, and decided to live what they had understood in a way that corresponded to our own time. Despite themselves this grew into a large international movement, and from the beginning of it men and women in religious orders have been in contact with it.

I was fortunate to be able to spend ten days after the Ampleforth Rome pilgrimage this April, sharing the life of a male community every member of which lives this spirituality, among the Oblates of Mary Immaculate at their scholastic house in Frascati outside Rome. As a Benedictine these few days threw much light on to my monastic way of life, as the life of the gospel is common to all religious institutes, and yet is manifest in different ways according to the charism of each, as it has come from each founder. Each part complements another, and makes a whole, and I was able to experience what was written down in the second Vatican Council of religious, "...the marvelous variety of religious communities, formed by the impulse of the Holy Spirit and approved by the Church, is for the good and support of the Body of Christ, and for manifesting the multiform wisdom of God."

What impressed me was how much I felt at home in those far away surroundings; how concerned the superiors and juniors were for my Englishness—making endless cups of tea and querying if I'd had enough breakfast—and for my Benedictine vocation. They drove me with great joy to Subiaco where as Oblates and a Benedictine we celebrated at the Sacro Speco, and prayed that the Spirit of Benedict may influence again in a new way through the religious Orders. Their evident zeal to be true followers of their founders, Bishop Eugenio de Mazenod (to be beatified in the autumn 1973), and the quiet confidence they have in the Church's love and guidance for them, was also very striking.

There was nothing unusual or "way out" about them; it seemed a normal family home, with much to rejoice and relax about, and above all a very strong sense of friendship and love among themselves.

This situation did not arise without some suffering and crisis—the novitiate was closed entirely for a year. But now they see one of the few institutes to be without a vocation problem in Italy. This has been one of the many fruits that has arisen from this renewal among religious.

JONATHAN COTTON, O.S.B.
The effectiveness of the missionary work is increased enormously with the help of two auxiliary forces, the Jesuit Volunteers and the native deacons. The former are laypeople recruited all over the U.S., mostly from the Jesuit universities and colleges, who volunteer to serve on the Alaskan mission for one year, and who often extend this to a second and even a third year. They may work in a mission as a housekeeper, maintenance man, radio station manager or teacher, or they may nurse in a hospital or teach in a public school and donate their salary to the mission and work there in their off-time. St Mary’s School near the mouth of the Yukon River, a boarding school for 300 Eskimo boys and girls, is entirely staffed by Jesuit volunteers.

The native deaconate was started by the Bishop of Fairbanks several years ago. The priests selected from each village as elder to be trained as a deacon. These elders attended courses together and were trained by the Bishop and priests to conduct Gospel services, baptism, Holy Communion, bury the dead, and catechise the children. When the priest is at a mission the deacon assists him by reading part of the Liturgy in the local Eskimo tongue for the benefit of the older natives who do not understand English. The priest leaves the Blessed Sacrament in the church when he moves on to the next mission and the deacon holds a service each Sunday at which he gives Holy Communion to the people. He also instructs the children and takes care of the sick. While the writer was in Bethel about thirty of these native deacons gathered to go to a disused gold mine about eighty miles away for a period of training. The training was conducted by Fr Anderson Bakewell S.J. who came to Bethel from Rome on a sabbatical leave before returning to England.

Readers of the JOURNAL may wonder how an Ampleforth monk came to be working in Alaska. It all started when Fr Anderson Bakewell S.J. came home to St Louis on a short vacation from his parish in Delta, Alaska, and asked whether any of the St Louis monks would care to help him in his parish during the Christmas vacation. He needed help at his parish covered about the same area as Belgium! At the time the practical difficulties were enormous but as time went on they seemed to evaporate, and eventually Fr Bakewell had his helper not only during two Summer vacations, but more surprisingly, two Christmas vacations as well.

The Delta parish is an inland one adjoining the Yukon border with great extremes of temperature. Just before Christmas the temperature went down to 55 degrees below zero, which is cold even by Alaskan standards. In spite of the extreme cold, the church service was attended by almost all the Eskimos, who shared the proceeds of their hunting and fishing. Among them there is none of the competition between individuals as there is among more sophisticated "civilised" peoples. In short, the natural virtues are there in such abundance that grace can readily yield a spiritual harvest approaching the Gospel "hundredfold".

The Experience of Language through Drama

Arbery Price has just returned from a course in Cambridge entitled “The Experience of Language through Drama” and outlines some aspects of the place of drama in current educational practice.

THOMAS LOUGHLIN, O.S.B.

IMPROVISED DRAMA IN EDUCATION

Fr Justin Arbery Price has just returned from a course in Cambridge entitled “The Experience of Language through Drama” and outlines some aspects of the place of drama in current educational practice.
For most of us, drama in school means the school play: a carefully prepared theatrical presentation, based on a script and destined for public performance. Such endeavours have a proven educational value, especially for the small group directly involved, but in recent years "drama" in school has taken on a meaning distinct from theatre, and has won its own place in the curriculum as a time-tabled subject for all. At Ampleforth, it is integrated with English Studies, each set from the First Form in Junior House to the Lower Fifth in the Upper School having one forty minute period per week. A boy arriving at the age of ten has about five years of drama to look forward to. What might he hope to gain? Probably not an "O" level in drama (though that is not an impossibility) but something perhaps of more lasting importance.

One of the primary aims of drama is to provoke and sustain a growing awareness of the nuances and intricacies of human experience through the concerted exercise of intellect, imagination, mind and body in development with English Studies, each set from the First Form in Junior House to the Lower Fifth in the Upper School having one forty minute period per week. A boy arriving at the age of ten has about five years of drama to look forward to. What might he hope to gain? Probably not an "O" level in drama (though that is not an impossibility) but something perhaps of more lasting importance.

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DOM DAVID KNOWLES: WESTMINSTER CATHEDRAL REQUIEM

Fa James Forbes represented the Vice-Chancellor of Oxford, and Rev Owen Chadwick the Vice-Chancellor of Cambridge at the Requiem Mass concelebrated at Westminster Cathedral on the morning of Saturday, 26th April, the principal celebrant being Mgr Francis Bartlett, Administrator of the Cathedral. The two lessons were read by Professor Jack Searlebrick of Warwick University and Professor Hugh Lawrence of London University, the latter afterwards giving a short address.

That such should have happened, though late enough, is salutary: the initiative came from Catholic dons at London, who felt that the memorial service at Peterhouse, Cambridge had not been sufficient and that the Catholic intelligentsia, owing so much to Dom David, should make its own public prayer for him. How much is owed to him has been well judged by a Cambridge scholar and monk of Ampleforth at the time of his formal retirement: "(Professor Knowles) has been a mediator on two fronts, a mediator between Catholic learning and professional secular academic historians; a mediator also between research historians and the general educated reading public; a mediator with a message to all, expressed briefly and repeatedly in many ways.

REGULAE BENEDICTI STUDIA

An international association has been formed for the study of the Rule of St Benedict, with its own Annuario Internazionale under the management of Dr Bernd Jaspert. Under its auspices congresses are called from time to time. The following have been coopted as national bloc representatives: Professor Rudolf Hanslik of Vienna, A. L. Conde of Salamanca, Francois Masai of Brussels, Fr Armand Veilleux OCM of Mistassini in Canada, and Sister Frideswide Sandeman, Prioress of Stanbrook.

The first International Congress on the Rule of St Benedict was held in Rome in 1971, where it was agreed that there were many problems concerning pre-Carolingian monasticism, not yet sufficiently examined in the light of the Rule. Nor had the literary and theological interdependence of the several levels, in present day monasticism. As before, the proceedings are to be published. This is bennett's study of a seriousness no longer undertaken in England since the days of Gasquet and Cathcart Butler at Downside.

ABBREYS AS TOP ATTRACTIONS

The Department of the Environment has announced its figures for 1974 of visitors to monuments in its charge. In the north Fountains Abbey was well in the lead, attracting 235,400 visitors (almost a quarter of a million): its location just outside Ripon, with its cathedral and amenities, may partially account for this. Second, again with a town in the environs, was Clifford's Tower, York, with 183,500 visitors; and the same is so with Scarborough Castle, visited by 155,700, and with Richmond Castle, visited by 121,200.

Rievaulx Abbey, out in the wilds, had 138,800 visitors; and Whitby Abbey on the cliffs had 125,400. These two abbeys and the two castles of Scarborough and Richmond were more popular than ever before.
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OLD AMPLEFORDIAN NEWS

CENTENARY CELEBRATIONS

Proposed Timetable: 7-9th September, 1975

Fri 7 Sep 2.15 Committee Meeting of the Ampleforth Society, 7.00 Supper
Sat 8 Sep 11.00 Extraordinary General Meeting of the Ampleforth Society
1.00 Lunch, 4.00 Tea, 4.45 Old Films of Ampleforth Life, 6.00 Vespers, 7.00 Centenary Dinner, 9-10 Entertainment
Sun 9 Sep 10.00 Pontifical High Mass, 12.30 Sherry, 1.30 Lunch, Depart

Abbott Herbert Byrne will be present at the Celebrations and will be speaking together with His Grace the Duke of Norfolk.

FATHER ABBOT has written to all members of the Society inviting them to attend the Celebrations and requesting that the Treasurer is informed by 10 July as to how many will be present. By that date it will be possible to give the staff and caterers an indication of the likely numbers before people disperse on their summer holiday. It is recognised, however, that many will not be able to give a firm answer until much nearer the first week in September and such members are asked to contact the Hon. Treasurer Secretary not later than Friday 29 August; but the earliest possible indication of your intention would be appreciated. Those staying overnight are asked to bring their own towel.

FATHER ABBOT writes:—On 5th March, 1973 the London Committee of the Ampleforth Society set up a sub-committee “to take a fresh look at the Society and the object for which it exists” and to make recommendations. This work had my full support. The outcome was what we now call the “Goodall Report” published in the summer issue of the Journal 1974 (p 139). A full discussion on matters raised in that report and on others discussed subsequently was held at the committee meeting on Good Friday 1975.

Briefly the issues are these:

(a) What is the Ampleforth Society? This was admirably expressed in the Goodall Report (para 3) and it is worth quoting again in full:

“We began by asking what distinguishes the relationship between Ampleforth and the members of the Society from the ties of sentiment and affection which may exist between any public school and its old boys and well-wishers. Clearly, the main point of difference is that Ampleforth is first and foremost a monastic house, and that the school is intimately linked to the monastic community. (If this link were to be significantly weakened, Ampleforth’s distinctive character as a school—and perhaps its justification—would be eroded.) The single most important feature of the education which Ampleforth provides is that the boys who go there are to some degree incorporated into the monastic family. This creates a special relationship which does not lapse when a boy leaves the school; and membership of the Ampleforth Society ought in our view to be as the expression of a desire to maintain this relationship in later life. Parents, friends and well-wishers will be admitted because they want to share in this relationship”.

(b) What should that “special relationship” entail “which does not lapse when a boy leaves school”? Should the Society do more for its members? If so what is to be recommended? A number of suggestions have been made. These are listed in the Goodall Report, and will be discussed at the Extraordinary General Meeting of the Society on Saturday, 6th September.
What does the Ampleforth Society do at the present? It provides each member with a copy of the Ampleforth Journal; surplus from the income from subscriptions is put at the disposal of the Headmaster to help in the education of the boys in need. Other activities are sponsored by the Society, some are spiritual (Ampleforth Sunday, occasional days of recollection elsewhere); some are social (either dinners, hot-pot or in the realm of sport, OACC, golf etc).

(d) If the Society as such is to be more active or is to sponsor more activities a number of further questions may be asked: should there be changes in both the central and local organisation of the Society? Should the “areas” be broken down into smaller units? Should membership be extended to more persons than is the case at present, including women?

This is no more than a brief note, but it gives some indication of the thinking that is going on in the minds of several members. There have been some valuable discussions. What we are really seeking are ways whereby the Community can be of assistance to the members of the Society and how it can be of help to us. Our coming together for the weekend of 6th and 7th September to celebrate the Centenary will enable us not only to look back over 100 years, but forward to a new era in the life of the Society. There are, let it be said, bonds which do not find their way into memoranda, cannot be discussed in committees, nor be the subject of organisation; I mean that intangible “thing” which makes a monastic community and those associated with it into a “family” of mutual concern and support.

G. B. Hume, O.S.B.

AGENDA FOR THE EXTRAORDINARY GENERAL MEETING OF THE AMPLEFORTH SOCIETY AT 11.00 a.m. ON SATURDAY, 6th SEPTEMBER, 1975

1. Father Abbot to set in context the present thinking on the aims, functions, and organisation of the Society.
2. To review the present position of the Ampleforth Journal and to discuss the nature and scope of the Journal as it affects the Society.
3. To receive an interim report from a working party set up to consider the reorganisation of the Society at local level.
4. To discuss the financial future of the Society and in particular to hear current views on the Direct Debiting Service.

OBITUARY

Prayers are asked for the following who have died:—Dr A. M. Porter (E 46), G. Y. I. Miller on 23 December, G. A. Vetch on 24 December, E. P. Connolly (1918) on 14 February, J. J. Drummond (J 64) on 12 April, Dr L. Schmidt on 22 April and R. B. M. Francis (H 71) on 17 May.

We should regretfully record the death of Bernard, sixteenth Duke of Norfolk on Friday 31 January. His connections with Ampleforth were not close, but through his family they were many. Though he was not here but at the Oratory School, his heir, Miles Fitzalan-Howard (who succeeded to the titles of Lord Beaumont and Lord Howard of Glosop on the death of his mother and his father respectively), was: two of his three sisters, Lady Rachel Davidson and Lady Katherine Phillips both sent their sons to Ampleforth. He visited us in 1946 in connexion with a scheme to revive Fountains Abbey as a memorial after the Second War; and he later agreed to be guest speaker at an Ampleforth Dinner in the Dorchester Hotel, making a most amusing speech. When on 6 February he was buried at Arundel, separate Requiem Masses were said for him at the Brompton Oratory, in Darmstadt and at St Everild's church, Everingham Park near York; to the last the Abbot and several of the Community went, providing the music and singing—a Latin plainsong Mass with English hymns added. The Mass was celebrated by Bishop Wheeler who spoke warmly of the Duke and his wife, having known them for many years.

NIGEL LORING

Nigel Loring (C 66) who was killed in action in March 1975 on the Sultan of Oman's forces on 6 January was granted a posthumous award of the Bravery Medal by His Majesty the Sultan of Oman. This award is rarely given and only for courage of the very highest order. Part of the citation read, "Captain Loring's company came under fire while crossing an area of open ground. During the contact... many were either killed or wounded. Captain Loring despite being wounded himself reorganised those who were still alive and within a few minutes was personally leading the advance to known enemy positions. As the party reached high ground... they came under heavy fire from a hidden enemy group. Captain Loring was killed instantly at point blank range. He had on many occasions shown complete disregard for his personal safety. The action of getting the point platoon on their feet whilst under fire and advancing across open country was a most gallant action, and he showed leadership and bravery of the highest order."

MARRIAGES

Peter Anthony (O 68) to Catherine Anne at St Robert's Church, Fenham on 17 May.

Lord Binning (C 60) to Prudence Elizabeth Rutherford-Hayles at St Mary's Kelso on 19 April.

Neil Boulton (A 68) to Valerie Fox at Sherborne Abbey on 12 April.

Patrick Chrimes (O 65) to Susan Fisher at St Joseph's Church, Birkenhead on 12 October 1974.

Patrick Brocklehurst (B 58) to Frances Horgan at St Michael's Church, Blackrock, Cork on 2 April.

Nicholas Fellows (A 55) to Denise Hameau in Paris on 21 December 1974.

Christopher Harrison (D 70) to Gillian Smith at St Mary's Church, Haxby, York on 8 February.

David Lovegrove (J 70) to Noreen Langford at the Church of the Holy Spirit, West Bridgford, Nottingham on 28 December.

Philip Scrope (C 61) to Penelope Williams at the Church of Our Lady of the Assumption and St Gregory on 2 April.

Mark Shepherd (B 63) to Alice Nguyen Thi Thao at St Augustine's Church, Datchet on 21 December.

Neville Symington (B 55) to Dr Joan Cornwell in Melbourne on 21 December.

ENGAGEMENTS

Earl of Ancram (W 62) to Lady Jane Fitzalan Howard; Martin Bowen Wright (H 64) to Anne Richmond, Richard Carey (C 61) to Michelle Musoor, John de Trafford (H 67) to Anne Faure de Peleyre; Martin Davies (H 62) to...
to Caroline Ann Scarlett; Michael Fatofomi (A 68) to Heather McLusky; Henry Guly (T 68) to Mervyn McGuinness; Michael Hallinan (G 69) to Rona Egan; Simon Lamb (A 65) to Lynn Brie; Andrew Lukas (E 66) to Sarah Falkner; Michael Rambaut (D 66) to Juliet Clare Paterson-Morgan; Andrew Rogerson (H 66) to Julia Peckham.

**BIRTHS**

Barbara and Edmund Barton (B 54) a son Nicholas, by adoption; Lyn and Jeremy (deceased) Ginone (D 59) a daughter Katherine; Caroline and David Lentaigne (H 61) a son, John Charles; Patricia and Martin Ryan (J 72) a daughter, Charlotte Anne; Irene and Peter Serbrock (D 53) a son, Anton Theo Mark; Janet and James Squire (A 63) a daughter, Sarah Bridgit; Mrs and Michael Vosser (J 63) a daughter, Sarah.

David Windleshaw (E 49), who held government posts in the 1970-74 Heath administration, has published a collection of his writings reflecting his responsibilities during the period, entitled "Politics in Practice" (Cape, £5). He was concerned with the attempt to put relations between government and voluntary social organisations on a new footing, and two chapters describe what happened. Two others arise from his experience as Minister of State in the Northern Ireland Office. At the end he was briefly coordinator of government information services, and a chapter is entitled "Government and the media." The Times reviewer describes him as informative, attentive to the subject and striving in comment. His two best essays here are on the characteristics and influence of the House of Lords, of which he was Leader for a while; and "Ulster beyond the breaking point"—as a clearing-house description of the social psychology of the province as is found anywhere in small compass.

King Moshoeshoe II of Lesotho (O 58) has left his palace in Maseru and returned to Oxford to continue his studies in PPE.

Dr John Dalrymple (O 46) described as Scotsman and Priest and author of "The Christian Affirmation", has written another book. It is "Cosying not less than everything" (D LYT £1.00), the title taken from Elliot's "Little Gidding". There are three parts on Father, Son and Spirit. A chapter in Part I is entitled "The divine presence is personal", and Part II, "The standards of Jesus"; and in Part III, "And gash gold-verbatim". He is in the Edinburgh archdiocese as a parish priest, remaining in demand as broadcaster, retreat giver and writer.

Sebastian de Ferranti (C 45) and his brother Basil remain as chairman and deputy chairman after the Minister for Industry has injected £15 millions into their electronics firm as a rescue operation (Times, 15 May, p. 1, 29): the Government is thereby taking 62% of the equity (50% of the voting capital) and appointing a new chief executive and a new finance director. It will nominate two further directors, putting the Ferranti brothers into a subsidiary role. The firm has been victim of the 3-day-week stop-go policy and tightening of bank loans in face of inflation. A high technology company run by a single family through three generations it employs 16,000 with an asset base of only £24 millions.

Dominic Cooper (W 61) has written "The Dead of Winter" (Chatto and Windus 1975). The Sunday Times describes it as an "outstanding first novel... the action increasing in pace and intensity... attracts to itself depths of in-
MARTIN RYAN (J 72) started with a Mini Cooper and then an E Jag, before turning to historic sports cars. He has now become the race secretary of the Historic Sports Car Club. Law CAMDEN (C 70) has become President of the RAC Motor Sports Council.

COLIN CRABBE (C 59) used to do a lot of international sports car endurance racing in a Ford GT 40, turning to grand prix racing after becoming one of the first champions. He successfully sponsored a championship for such cars.

ALEXANDER Hesketh (W 66) hogs the limelight with his formula 1 car driven by James Hunt (a nephew of Fr Boniface). There are in fact other OAs also in the game.

REPORT OF THE PROCEEDINGS OF THE 93rd ANNUAL GENERAL MEETING OF THE AMPLEFORTH SOCIETY

The 93rd Annual General Meeting of the Society was held at Ampleforth in the evening of Holy Saturday, 28th March 1975. Fr Abbot, the President, was in the chair and 45 members were present.

The Report of the Hon General Secretary was adopted. Meetings which had taken place to discuss the aims and reorganization of the government of the Society were reported. Action had been taken in two directions: first, the price which members paid for the JOURNAL was to be increased from 32½d per copy to 50p to off-set the losses on the JOURNAL which amounted to £3,000 for the past year; secondly, a small working party was to re-examine the Area structure of the Society.

There were 2709 members in the Society. 66 had joined, 11 had resigned, 40 removed from the lists for non-payment of the subscription, 16 had died.

The Report of the Hon General Treasurer was presented to the meeting and the Accounts were adopted subject to audit. The provisional surplus for the year was £900 compared with £1461 the previous year. Increase in members JOURNALS and cost of postage accounted for the increased expenditure of the Society.

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The AGM took place in most years after the beginning of the financial year and means were discussed of enabling the Society to raise the annual subscription.

 Elections: Hon General Treasurer W. B. Atkinson (C 31), Hon General Secretary Rev J. Felix Stephens o.s.B. (H 61), Chaplain Rev Benet Perceval o.s.B. (W 34) and Committee for three years: Rev Ambrose Griffiths o.s.B. (A 46), A. J. C. Lodge (J 62) and P. J. Williams (T 69).

In AOB the view was strongly expressed that the reasons given for the Abbey being unable to hold the Centenary Celebrations in September 1975 should be reconsidered. Fr Abbot agreed to do this and announced on Easter Monday that the Celebrations would take place as originally decided.
REPORT OF THE AUDITORS TO THE MEMBERS OF
THE AMPLEFORTH SOCIETY

We have examined the above balance sheet at 31st March, 1975 and the annexed revenue account, bursary and special reserve fund, and general fund for the year ended on that date. In our opinion together they give a true and fair view of the state of affairs of the Society as at 31st March, 1975 and of the financial activities for the year ended on that date.

W. B. Atkinson, Hon Treasurer
2nd May, 1975
SCHOOL NOTES

SCHOOL OFFICIALS, SPRING 1975

CAREERS We welcomed Mr Richard Dunn (W 47) to talk about the work of a Solicitor. After outlining the academic requirements he spoke about the selection of a principal and went on to describe the different types of work with which a Solicitor in private practice has to deal. He made clear the complexity of the work, forever increased by the pace of legislation, and the consequent need for Solicitors to specialise. The qualities he saw as most necessary were a head for figures, a good memory and cooperative ability. The willingness to work hard was very clear to us that day. We had hoped that this talk would be followed on a talk on the Bar by Mr Hillary Goodall (W 65). This went on to explain some of the work of a barrister and contrast it with his own profession. Mr Dunn warned us however that the Bar was becoming overcrowded. We are most grateful to Mr Dunn for giving us a most interesting evening.

CHORAL AND ORCHESTRAL CONCERT 6th MARCH

A MODEL concert in every way, just the right length, with no interval, the two English choral were provided with a balance to the Mozart concertos in the programme. Handel's Coronation Anthem My Heart Is Inditing (what does it mean?) and Purcell's Birthday Ode for Queen Mary Come Ye Sons of Art were sung with great precision and vigour by the Schola Cantorum and Choral Society respectively. The speaking of many of the words in the Handel, and for that reason gained rather more pleasure from the clearer diction of the full Choral Society in the Birthday Ode. They are fine works, and no one could fail to be impressed by the fiery attack which David Bowman obtained from his singers. It was nice to see, joining in the applause for their conductor.

A CHANCE to express themselves. Should they, and do they, have the same standards we look for nowadays at Shack could obtain the occasional chance of playing in a Chamber Orchestra. In practical terms. I fear that this title could well put boys off coming.

Call it what you will, it is essential, surely, to name the players—the leader—and the programme. All were omitted, although a complete list of the chorus was given. A pity. It is a pleasure to add the name of Rupert Fraser to the list of those musicians from the School who have distinguished themselves recently by the performance of a full-length concert. We are beginning perhaps to take these extraordinary achievements for granted, but I was much less happy with the two guest artists, Matthew Bright and Simon Evans (counter-tenors); a comparative lack of tone in the one, and of finesse in the other works against the other strengths. To Topsy is a great loss, but L. P. R. of Chamber Orchestra? I could see little difference between the instruments of this band and the one that is on other occasions satisfied simply to be called the Ampleforth College Orchestra. In practical terms. I fear that this title could well put boys off coming.

We were delighted to welcome Rupert Fraser (W 68) to play a Mozart Violin Concerto. And why Chamber Orchestra? I could see little difference between the instruments of this band and the one that is on other occasions satisfied simply to be called the Ampleforth College Orchestra. In practical terms. I fear that this title could be misleading, given that the principal instrument here is the violin. The performance of this work, Simon Wright provided the harpsichord continuo, with nicely judged ornamentation. The performance of this work, Simon Wright provided the harpsichord continuo, with nicely judged ornamentation. The performance of this work, Simon Wright provided the harpsichord continuo, with nicely judged ornamentation. The performance of this work, Simon Wright provided the harpsichord continuo, with nicely judged ornamentation. The performance of this work, Simon Wright provided the harpsichord continuo, with nicely judged ornamentation.
and care with which Simon Wright guided the entries of his soloist and orchestra were exemplary, and provided a secure framework within which the pianist, whose tempi were nervously hurried at times, never seemed hurried.

We are very grateful to Mr. Simpson (and Simon Wright for the first few days) proved, as always, very popular.

Four major events took place during the term, among them two visits to the Lake District. The first party included Robert (A), Andrew Linn (B), and Charles Morton (H). The second party included Robert Ward (H), Philip Raffel (H) and Robert Ward (H).

The mountain expeditions led by Mr. Musker, usually accompanied by Cmdr. Wright, were successful and enjoyed by all. The camp, which had been led by Simon Durkin, John O'Connell, Wilf Nixon and Fr. Richard. We celebrated Mass above the cloud line in glorious sunshine.

Frightening sound of a Force 8 gale burying the tents in snow, they were forced to abandon their hopes of an Italian Abseil and a French Abseil. The camp ended with a small cliff, suited to the more advanced climbers, to a 200 ft. cliff with 6 ft. overhang.

The project continued and despite waking up to find the tents covered in snow, was enjoyed by all. The camp ended with a small cliff, suited to the more advanced climbers, to a 200 ft. cliff with 6 ft. overhang.

Coffee was made available during break. For all this and the time that he has devoted to running the unit we are very grateful to Mr. Simpson.

THE main event of the Easter term was the visit to the Lake District over the Saturday whole holiday weekend. After a wet journey in the Land-Rover, we arrived at the Achille R it in Rake at 6 o'clock on Saturday morning. Later that morning we were off for a walk with Mr. Musker. On Sunday we enjoyed the very successful night exercise afterwards. Sunday was devoted to cooking a magnificent lunch, mine hunting (a navigation exercise on the lake) and building a Roman ballista capable of projecting burning brands into the lake.

The camp was led by Simon Durkin and the J4 scouts who ran the camping and the very successful night exercise afterwards. Sunday was devoted to cooking a magnificent lunch, mine hunting (a navigation exercise on the lake) and building a Roman ballista capable of projecting burning brands into the lake.


The City's opening speaker took his full nine minutes, with a three-minute sum-up to follow, knowing that his support was only moderate. Perhaps our battle-winning factor was that our support speaker took more than half the time available and came prepared to make up for our deficiencies, but with wit and audience rapport. Storton opened for us in a learned and measured style which was both informative and amusing. His speech was a model of the art of debating and was well received by the opposition.

Mr. Edward Cumming-Bruce spoke well during the term and led the Opposition bench for the third debate. Despite the combined attack of both Mr. Mostyn and Mr. Storton, who were to debate the same motion in the Autumn when so many speakers and regular attenders are Oxbridge students, the debate was a success. Mr. Barnes was among those who spoke frequently on the subject. His condemnation of Mr. Mostyn's style was considered appropriate for the occasion. His speech made a very illuminating manner. It can, however, be truthfully said that he did a great deal to make this a successful debating term.

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THE BENCH has had a very successful term. Attendances were consistently high, as was the standard of four of the talks ... House for an evening to conduct us, with keen wit and excellent illustrations, on a medieval pilgrimage to Compostella.

President: Mr Smiley

Mount School.

Indiacraft joss-stickers, the bell tinkling transcendentalists, the Zen-men and the semi-

Fr Stephen for debating with us and Fr Alberic for chairing all the Society's meetings.

The Secretary, or behalf of the Society, would like to thank Commander Wright and Fr Stephen for debating with us and Fr Alberic for chairing all the Society's meetings. (President: Fr Alberic)

JULIAN GAILITZEN ST LAWRENCE, Hon. Sec.

Our thanks go to our speakers for their eloquence, to Mr Davidson for his behind-the-scenes organisation, to Fr Alberic who kept the money well and produced admirable posters. (Joint Presidents: Mr Davidson and Fr Alberic)

THE COUNTRY HOUSE EXPEDITIONARY FORCE

The Bench has had a very successful term. Attendances were consistently high, as was the standard of four of the talks; the fifth talk, given by the Secretary hinted on Ludwig II of Bavaria, was well received. He hopes it satisfied the forty mathematicians who came to listen.

There were two outside speakers. Dr Freeman-Grenville clarified the complexities of "Alfred the Great", with the expertise of an eye-witness. "The Impact of the Robin Hood legend on the Later Middle Ages" was examined with outstanding scholarship by Dr Barrie Dobson of York University. From our own rich store of historians came Fr Felix, who kept to the ground with an incisive and committed lecture on "Has Ireland always changed the question?" And another great Irishman, Mr Doherty, despaired the Junior House for an evening to conduct us, with keen wit and excellent illustrations, on a medieval pilgrimage to Compostella. Our thanks go to our speakers for their eloquence, to Mr Davidson for his behind-the-scenes organisation, to Fr Alberic for his charming chairmanship, and to Richard Bishop who kept the money well and produced admirable posters. (Joint Presidents: Mr Davidson and Fr Alberic)

D. HUMPHREY, Hon. Sec.

The next fallacy was on trapezia inscribed in circles, and he concluded his fascinating talk, which had been well attended, with a nine-point circle.

The Mathematics Society

It was feared that the Society might have been somewhat inactive this term, as Mr Nelson, the Chairman, was in Oxford. However, this was not the case, owing to the hard work of Mr Macmillan, Mr Redding and Mr Simpson (Chairman while Mr Nelson was overseas). Mr Macmillan, the President of the Society, kindly demonstrated, most remarkably, that every triangle is isosceles. This was done by bisecting one angle, A, of ABC, so that to talk about a remarkable method, used by navigators, for trisecting an angle. It rained to flooding, and between houses the C.H.E.F. found ourselves negotiating nearly two feet of water in the valley of the burst Welland river, well and good until the distributor of one vehicle got swamped and we had to play "trials" in Lincoln castle courtroom (with its revered horseshoes on the walls) while the garage refloated the mini-bus.

But to the houses, the main aim: En route down we took in Quenby Hall, the Jacobean manor (completed in 1621) that had once belonged to the Nutting family and is now owned by Gerard de Listle and his Peruvian wife. They farm 10,000 acres around Mount St Bernard Abbey, and indeed it was his family who gave the Cistercians their lands to start their monastery. Quenby is being recovered to modern habitation, with tiles and fabrics flown in from Italy, woodwork renovated from floor to ceiling, and modern heating and lighting provided from the resources of the Lichtenstein Navy. The C.H.E.F. was at Ampthill after the Great War; and Lady Braye, who comes from Philadelphia and sits light to associate ways. Their best treasures were a mass of Stuart pictures and relics bought up on the death of Henry IX, the Cardinal Duke of York in Rome.

Monday took us to one of the finest standing relics, the most mysterious of the Elizabethan Renaissance, a hauntingly beautiful place shrouded in silence. We briefly visited Dingley Hall on route there to see the 1538 porch by the same architect (who?, possibly Thomas Thorpe); and then we saw the inner court at Kirby Hall (begun in 1570) with its fantastically curved piers and giant pilasters running through two stories, intended as Michelangelo's Capitol palace in Rome. Of Kirby, Sir John Summerwrote: "Among the houses of England and the colleges of the old Universities there is no country so purposing to be as this. It is ruth serene and tranquil, and so we went home via Burleigh-on-the-Hill, after seeing houses at all stages of habitation, being refurnished, being lived in, and now ruined and weathered."

CHARLES ELLINCWORTH/FR ALBERIC.

THE JUNIOR SOCIETY

At the beginning of this term Mr Nichols took over the running of this Society from Fr Stopford-Sackville, who had been marvellously modernised with façades in the early 1700s by William Talman, architect of Chatsworth. Of many periods, it was best improved in the eighteenth century, with Adam-style rooms plastered by English craftsmen copying the Italian character. Style is owned by Lord Bray, whose brother Andrew Vernon-Cave was at Ampthill after the Great War, and Lady Braye, who comes from Philadelphia and sits light to associate ways. Their best treasures were a mass of Stuart pictures and relics bought up on the death of Henry IX, the Cardinal Duke of York in Rome.

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Mr Redding showed some films, produced by the Film Board of Canada, to the Society. The first night he showed 'Dance Squares', 'Notes on a Triangle' 'Rhythmic' and 'Four-Line Conics'. These films are some of the first mathematical films produced, when it was not really known what sort of film was needed. The first three are somewhat simple, but 'Four-Line Conics' is more complex, involving circles, ellipses, parabolae, and hyperbolae, and needed a certain amount of explanation. However, the point that should be made about all these films is the intrinsic beauty of the mathematics demonstrated in them. On the second occasion, six days later, Mr Redding showed some of the above films again—they need seeing twice to appreciate them—and he especially went into 'Four-Line Conics' in greater depth, for it is a film that must be seen often to appreciate its content. He also showed some films called 'Maths in a Village'.

It is pleasant to note that many boys from the lower half of the School attended, for they often find mathematics above their heads, but this was not the case on this occasion.

(President: Mr Macmillan) (Chairman: Mr Simpson)

NATURAL HISTORY SOCIETY

There were, unfortunately, only four meetings this term due to late cancellations. However, those meetings that were held, were unusually good. We were lucky to have John Campbell (C 44) over for a short visit. He is at the present one of the leading authorities on falconry. He showed two films about the peregrine falcon, which he and his son made at their home in Calgary, Alberta, Canada. He is the first man to breed the peregrine in captivity and the films concerned this work, all carried out within the confines of a specially built breeding room. Fr Edward addressed the Society on the art of bird watching, placing particular emphasis on the valley and its surroundings. Fr Damian Webb gave an illustrated talk on the Azores recounting his experiences of a four-month holiday spent amongst this volcanic group of islands in the Atlantic. His adventures included a whale-watching expedition in an open boat which enabled him to see many pictures of the blubber factory. The term ended with two video-tape recordings on animal behaviour.

The experiments being carried out at Birmingham University on dominance of mice and intelligence of chimpanzees.

(President: Fr Julian)

THE SYMPOSIUM

The end of the Autumn Term saw the departure of many Society members but the new arrivals were well able to match their numbers. The opening lecture of the term was given by Fr Alberic who again did one of his film-to-book presentations. In 1973 following the showing of the film at Ampleforth, he presented "L. P. Hartley and the 'Go-Between'"; similarly in 1974 he presented Thomas Mann's "Death in Venice", "Book, Film and Opera"; and now he presented D. H. Lawrence's literary legacy illustrated from "The Virgin and the Gipsy", after a showing of Dimitri de Grunwald's film. Fr Alberic discussed the factual and fictional aspects of Lawrence's work in general and of "The Virgin and the Gipsy" in particular. He went on to discuss some of the subtle forces which run through the book.

The second lecture of the term was delivered by Mr Jardine entitled "Words and Music". This was thoroughly enjoyed by those present. In a selection of musical pieces ranging from an eighteenth century Elizabethan to today's pop music he commented on the various aspects of the relationship between words and music and concluded by playing Britten's "Spring Symphony" as a superb example of the genuinely creative relationship between word and music.

Mr Smiley agreed to give the closing lecture entitled "Before Babel". What were man's first words? Mr Smiley... and "Origin of Language", all of which he showed to be plausible only if applied to a very narrow section of language.

Immediately after half-time the School put the issue beyond doubt. Creighton made an admirably controlled break, the ball went through the hands of five forwards and two backs for Beaumont-Cray to score a brilliant try. Three minutes later Hamilton-Dalrymple scored and were better try than his first and when Beaumont-Cray...
In dreadful conditions the team showed Newcastle that they meant business. Macaulay kicked a penalty and scoring a try in the first five minutes. Although Newcastle replied with a penalty and were unlucky not to be awarded a try themselves under the posts, the XV were dominating nearly all phases of the game and were able to move forward further through a try by Bickerstaffe, another by Lucey when Newcastle made a haphazard error at a line-out and two more penalties by Macaulay. The Ampleforth XV gave the School a handsome lead at half-time but on the re-start Newcastle showed that they had certainly not given up the struggle. For ten minutes they attacked incessantly and only fine defence by the back row and half-backs kept them out. Gradually the team reasserted their superiority and in the final fifteen minutes played the best rugby of the game, running skillfully and quickly and enabling Macaulay to add another penalty and Beardmore-Gray to score the fourth try, an effort matched by a superb kick from the edge of the touch by Hamilton-Dalrymple.

WINNER OF DIVISION A: Mount St Mary's

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**RESULTS OF DIVISION A**

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<th>Team</th>
<th>Score</th>
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<tr>
<td>Leeds G.S.</td>
<td>14</td>
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<td>Ampleforth</td>
<td>2</td>
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<tr>
<td>Sir William Turner</td>
<td>11</td>
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<td>Archbishop Holgate's</td>
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<td>Leeds G.S.</td>
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<td>Sir William Turner</td>
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<td>Leeds G.S.</td>
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<td>Archbishop Holgate's</td>
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**WINNER OF DIVISION A: Mount St Mary's**

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**WINNER OF DIVISION B: Ampleforth 1**
THE ROYAL PARK SEVENS (24th-27th March)

THE FESTIVAL

Fox the third consecutive year the School reached the last eight which is a larger competition than before was a measure of the success of this very good team. But in their group games they played at an inconsistent level, in adequate form against Plymouth College, utterly destroying Truro with a fine display and then becoming totally unconvincing against University College School. These victories put them through the following day to play Oakham and though they started slowly the Seven soon realised they were too quick for their opponent and finished with some ease. But against Ashville, the team took things too easily, never settled down, and were always in trouble. These overlap passes were snarled up and these were one of these Ashville scored. Hamilton-Dalrymple made amends with a brilliant run to level the scores and extra time had to be played. A gap was left in the middle and though the covering Ainscough tried vainly to get back, it was all over.

THE TEAM

The team had the benefit of a fairly easy victory against Tiffins which obviously put them in some heart for Merchant Taylors, Crosby later. Here the School played quite their best sevens. Dyson engineered the first try for Georgiadis, Moor, brilliant throughout, kicked and chanced for the latter. It was soon seen that St Aiden's, St John's or St Aidan's were going to be the likely winners. Although St Aiden's looked the most probable side, they were beaten on a conversion by St Colthorpe's who in the final were themselves beaten by St John's to win the match and the last game in a draw. Mainwaring and Ainscough for St Colthorpe's, Bickerstaffe, Day and Lucey for St John's and Moor, Limin and Georgiadis for St Aiden's were the cornerstones of their teams and were at times most impressive.


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C. Hunter Gordon and the Set 4 Hurdles to H. Dunn. Meanwhile the Captain of Athletics, E. J. Stuart, was setting a great example winning the Weight event and then the Six Feet event in the last minute of the term with a new record for the event. It was difficult to judge between B. M. Moody and C. Brown for the title of champion. Both achieved three firsts and a second, but Moody gained his over a variety of events requiring more than strength, while Brown's fifth event scored a fourth place at Brown. What a winner the latter is! From these results and from the fairness of the House competition, both at Senior and Junior levels, Athletics would appear to be in a happy state this year.

**Results:**
- Senior House Competition: St Bedes. Junior House Competition: St John's.
- Senior: Set 1, E. J. Stuart; Set 2, A. H. Fraser; Set 3, B. M. Moody; Set 4, N. J. Healy; Set 5, E. J. Beale.

**SWIMMING**

Swimming has continued to flourish under the competent guidance of the captain, S. G. Ashworth, who with the unflagging support of his committee has not only persevered in developing swimming as a whole but also in guiding the Club through the transition period previous to the introduction of our new pool. It is not, therefore, surprising that we lost both our swimming matches this term, but they were both close affairs. Water Polo has occasionally been played, including what we hope will be an annual fixture against Spennymoor, drawn 4-4. The Juniors also lost to Scarborough 7-1. These matches were against club juniors. The captain awarded colours to C. B. Moore.

The home competition was commenced this term with the 200 yards races. It is in these events that the hard training and individuality of various members show up. C. B. Moore has shown us the relation between work growth and speed, and broken several records. S. P. Reid has shown himself as possibly the best all round swimmer. It appears that St Aidan's, adding quantity to quality, mean to recapture the House Cup this year. Perhaps as a leaving present to their long-established captain, C. Hunter Gordon and the Set 4 Hurdles to H. Dunn. Meanwhile the Captain of Athletics, E. J. Stuart, was setting a great example winning the Weight event and then the Six Feet event in the last minute of the term with a new record for the event. It was difficult to judge between B. M. Moody and C. Brown for the title of champion. Both achieved three firsts and a second, but Moody gained his over a variety of events requiring more than strength, while Brown's fifth event scored a fourth place at Brown. What a winner the latter is! From these results and from the fairness of the House competition, both at Senior and Junior levels, Athletics would appear to be in a happy state this year.

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**FENCING**

Easter 1975

Considerable technical advances have been made this term, and currently 24 Bronze and 7 Silver A.F.A. awards have been won to prove it. We are indeed fortunate in Mr Millar who provides invaluable tuition on Friday evenings, coming in from York, understanding the game at this level, and imparting knowledge, much of which has been gained by his own personal experience. Mr Millar has never been more popular, from the younger members are becoming more proficient. The term saw a great increase in the young's stature of the Club, with the team of M. Railing, M. Badeni, G. Knight, A. Holroyd, J. Levack and J. Pearce (reserve) playing two matches, losing one against Penrith: the other match against Hymers College was won. We would like to thank Major Shaw once again for his invaluable assistance, and to congratulate you on your new Knife, Knight, and the Sutherland for a most enjoyable season.

There was splendid support for Ian Millar from members throughout the season, and it is a matter of regret after all the conscientious training that some were unable to represent us in the matches. Half colours were awarded to P. Day and M. Lambert.

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**SQUASH**

IT is clear that squash is becoming increasingly popular throughout the School, and many of the younger members are becoming more proficient. The term saw a great increase in the team's standing by hard work and practice, with A. Cuming providing useful support to the team and showing himself as possibly the best all round swimmer. The only match of the term was away, against the Army Apprentices at Harrogate, and was surprisingly disappointing. In the Sabres team M. Hudson (the Captain) fenced ably with his opppnt in the first round, while S. G. Ashworth lost in the second. The Sabres won both matches, losing one against Penrith: the other match against Hymers College was won. We would like to thank Major Shaw once again for his invaluable assistance, and to congratulate you on your new Knife, Knight, and the Sutherland for a most enjoyable season.

**THE BEAGLES**

This Master and First Whip came back from the holidays to take hounds out on the 4th and 6th January. Harefield on the 4th was good, but high wind on the 6th made conditions virtually impossible for the first real scent of the season was enjoyed; the day was only marred by too numerous mistakes, and the Master's unintentional dip in the river.

The final three days were bitterly cold. Fair Head where hounds were unlucky after Foal Coat was abandoned, and a good hunt at Harland, and Market House were all enjoyable days hunting with scent on the whole, quite good. There was a bigger turnout than ever at the locally popular meet of Grouse Hall; the first real scent of the season was enjoyed; the day was only marred by the Master's unintentional dip in the river.
ARMY SECTION COURSES

Royal Artillery Section. At the beginning of the Christmas term an RA Section was started, in command assisted by Bdr AHJ Fraser and MGD Giedroye. There are 12 cadets in the section. Lt John Dean is in command assisted by Bdr AHJ Fraser and MGD Giedroye. Sgt TodHunter (12 CIT) provided professional support. A 25 pounder gun arrived in time for the Easter term. It is envisaged for the future. Instructors: U/O MA Campbell, Sgt F Holmen, Sgt LS Taylor, Cpl RJT Thompson, Cpl MGD Giedroye.

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THE JUNIOR HOUSE

Easter is much to be said for having short Easter terms. Take the weather. It was wet, foggy and Sprang never came. Two rugby matches, for example, were cancelled in York at the end of January because the pitch was too wet even for tennis, while at the end of February the holiday for St Benet's occurred in thick fog. There was a moment when Spring seemed to have arrived and we had some hikers sunbathing on the East Promenade on 1 February, but that was ridiculous.

That takes the plaque: German measles started on 17 February, chickenpox ten days later and whooping cough at the end of the term. True, we only had 25 boys affected but it involved a lot of bed-changing and menu-carrying and it put paid to a number of matches. So, all things considered, ten weeks were quite sufficient.

DIARY EXTRACTS

On 16 January the Choral Society started work on Purcell's "Come Ye Sons of Art", aiming at a concert early in March. 1 February was a holiday and a Saturday and so provided a long free weekend early in the term; this was the occasion when we had 54 hikers tramping along the East coast as far as the White Cliffs of Dover. The idea had come. On the 11th we lost two rugby matches with Pocklington, the last of the eight matches we played that weekend and the start of an early Lent. On 14 February Colonel Langley lectured on escape and evasion and meal-carrying and it put paid to a number of matches. So, all things considered, ten weeks were quite sufficient.

CARPENTRY AND ART

Few quarters of the house taking carpentry lessons, the shop had to be reorganised in an attempt to keep the place even moderately tidy. There just was not enough room to accommodate all intending carpenters and the shop was a very busy place indeed.

Twenty artists supported the Sunday art classes and over half of them managed to get to Friday classes as well. There ought to be a colourful display at Exhibition next term.

CONCERTS AND FILMS

CONCERT-GOERS went to three concerts during the term but were frightened off a fourth because there were too many "noises" to Renaissance music not being our cup of tea). We did attend, however, the Arcade concert early in February and we had four girls from Dancombe Park to play too. These concerts are now monthly affairs. The Choral Society, too, played a recital of its Purcell in rehearsal and sang well in the concert on 6 March. In the same concert the Schola sang Handel's coronation anthem "My Heart is Inditing". The Schola was as impressive as ever in its liturgical duties during the term and was well thanked and congratulated by Fr Albob at a party he gave for them on St Benedict's Day 21 March. The Schola has a strenuous Rhine-land tour ahead of it in July (nine concerts in ten days) and we wish them luck.

FACTS AND FIGURES

THERE is much to be said for having short Easter terms. The official January term closed on 17 February because of German measles so there was a big gap in the Christmas holiday. The 1st XV played one match, 15 February was a holiday and we never even travelled. Tom Nelson was our most successful runner, 4-1 against the Leopards, led by Peter Scotson, who himself won the competition for individual effort. The ten shooting finalists with their names were: AM McGonigal, AJ Mullen, DGG Williams, WI Dore, CD Goodman, JG Gruenfeld, GE Jackson, MW Bean, RFJ Nelson and CRN Procter. The ten shooting finalists with their marks were: AM McGonigal 85, AJ Mullen 84, MG spinach 82, WI Dore 79, CD Goodman 78, JG Gruenfeld 77, GE Jackson 75, MW Bean 70, RFJ Nelson 69, CRN Procter 59.

THE house monitors were the same as those listed last term. The following played in both of the inter-term matches with the Leopards when the whole house competed. The team which occupied eight of the first ten places.

(Richard Lovegrove was never beaten in any race and was our most successful runner. He was at his best in a match with St Edward's which we narrowly lost 39-45 on 23 February. He was, however, first home in a match with St.

On the first Saturday of the term a group of scouts built and demonstrated an aerial runway for a Training Course being held for Scouts in the District. This also provided an entertaining facility for the rest of the Tennyson Club. The following played in both of the inter-term matches with the Leopards when the whole house competed. The team which occupied eight of the first ten places.

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THE OFFICIALS for the term were as follows:

**Second Captain**: AHStJ Murray.


**Secretaries**: EL Thomas, DJ Smith Dods, JA Wauchope, NS Corbally, NRL Duffield, AS Ellis.

**Art Room**: JP Campbell, IS Wauchope.

**Orchestral Managers**: PT Scanlan, ALP Heath.

**Dispensarians**: GAP Gladstone, CCE Jackson, JG Jamieson.

**Woodwork**: RJ Beatty, SF Evans.

**Surfaced.** Even the playing fields were getting a face-lift with the new spiking mats.

**STOURTON.**

**THE PREPARATORY SCHOOL**

**SECRETARY**: JG Killick, AR Fitzalan Howard, NLR Duffield, AS Ellis.

**ART DEPARTMENT**: GAP Gladstone, CCE Jackson, JC Jamieson.

**Orchral Managers**: PT Scanlan, ALP Heath.

**Art Room**: JP Campbell, IS Wauchope.

**Woodwork**: RJ Beatty, SF Evans.

**Office Men**: TJ Howard, RH Teepost.

**We were glad to see Fr Justin back again in such good form that he proceeded to inaugurate a number of changes. He...**

**CHESS**

**TWENTY-ONE entered the Championship Tournament, run as usual on the Swiss System. After six rounds FWB Bingham won the cup with 5 points, and the next best in the fourth form was Tom Williams, who ...**

**WOODWORK AND MODELLING**

Some good planks of Panama Pine kindly provided by Fr Edgar enabled the boys in the school to start making pieces of furniture which included benches, stools, tables, and chairs. Some of the best work was done by SF Evans, SA Medlicott, JCM Brodin, AJ Stackhouse, TP Williams, AG Dewey, GAP Gladstone, CCE Jackson, and JG Killick who always gives his work very careful attention. Others who have done well include JM Barton, TJ Howard, RH Tempest, PG Moss, IEF Trainer, SB Ambury, CMG Proctor, TS Heron and JD Massey who made an excellent boot-jointed box with a hinged lid.

**In the second form a number of boys completed a boot jack for the woodwork exhibition. The best bets were done by VF Richardson, JD Hunter, AD Anderson, RJ Kerr-Smiley, DFR Mitchell, and RC Weld-Blundell.**

**IN THE MODELLING room, 11 motorised yachts and six gliders reached completion.**

**Games**

**This year was rather a wet one, but the boys did well in their nine matches by allowing no more than 15 goals to be scored against them. One goal was scored by the boys in a friendly game.**

**The Gimling Spring concert. By the time the Winter comes along Gilling will be worth tuning in to because when it comes to mistakes about it, this concert was full of good things. There were 21 items. Seven of these were performed by groups (two orchestras if you please, a piano trio, two string quartets and a wind band). Five bold fiddlers went it alone (William Wynne, Edmund Crastan, Paul Moss, Richard Weldon-Blundell, Birmingham - two celli (Dominic Moreland and Anthony Heath) were on their own as well; and there were two flute soloists (Jacquet and Harry Crossley) along with three clarinets (Matthew Proctor, and the clarinets Simon Myers and Edward Thomas) and three pianists (Simon Hume, Nigel Finlow, Matthew Fenwick).**

**MUSIC**

**The first orchestra was in fine form and the end played some Handel's Water Music. Tom Williams was its leader, playing it very cool (and he also led the senior string quartet). It was an orchestra of over 20 consisting of strings, woodwind, brass and percussion and Handel must have been thrilled to hear it. The concert opened with the second orchestra. This was a string orchestra of a dozen fine young men who found it difficult to keep in time but were determined to stick together doing it. Indeed, one of the refreshings

things about this concert as a whole was the panache with which players would make some good careful drawings which were coloured effectively, SF Evans undertook to provide the new library wall with a permanently sanctioned portrait of PT Scanlan—a state of virtu (as far as the art class was concerned) Scanlan managed to maintain his position.**

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Stackhouse and DM Seesia. JCW Brodie was always very fast on to the ball and scored a good goal in one of the drawn matches against Junior House. JC Beveridge, the goalkeeper, played with courage, skill and success, and JS Wauchop seldom missed a tackle. BJ Brett and SJ Kaspian were both useful players. Others picked for the senior team were: CL Macdonald; AHStJ Murray; PJ Evans, TJ Howard, JA Wauchop; MT Bond; PT Scanlan; SF Evans; EW Cunningham.

The junior team under eleven won their first game 8 nil against the combined team of Ampleforth village R.C. and C. of E. Primary Schools. The match was away and with snow on the field it was a slippery game. The two sides appeared to be very evenly matched until JG Jackson scored our first goal; the others were kicked by the captain, CL Macdonald (C); OJJ Wynne (C); EMG Soden-Bird (C2). After losing against Bramcote 2 nil confidence was restored again in an excellent return match against Ampleforth village at home which was won 2 nil: our goals were scored by OJJ Wynne and HM Crossley. Others who played for the team were EN Gilman; AK Macdonald; PJF Brodie; SA Medlicott; JJ Tiger; WA Gilley; FR van den Berg; CP Crossley; JBB Steel; EA Creston.

The junior team under ten played and won the first match in our history against Nawton County Primary School. With Nawton in a winning position after scoring the first goal, JJ Tiger came suddenly into the limelight by scoring five goals in succession. Final result 5-1. The captain, PJ Evans, played a good game as did PJF Brodie. Others in the team not mentioned above were: DJ Cunningham; DCA Green. Under eleven football colours were awarded to CL Macdonald, SF Evans, JG Beveridge; EW Cunningham; PJ Evans; OJJ Wynne.

Barnes House, captained by Stackhouse, won the Senior House Matches for the second year running; the same house won the Junior, taking the title from Fairfax, who came second.

The arrival of Mr Wright at Gilling was very much appreciated by the boys on the playing fields because he worked so hard and successfully.

LOCAL HOTELS AND INNS

The Feversham Arms Hotel, Helmsley (Helmsley 345).
Small, comfortable hotel with central heating throughout. All bedrooms with radio and most with private bathroom. Traditional English fare. Spanish specialities to order. Bookings preferred for Lunch and Dinner.

Forest and Vale Hotel, Pickering (Pickering 272).
A Georgian House, in the centre of Pickering, delightfully converted into a most comfortable, well-appointed hotel, is recommended by Egon Ronay and Ashley Courtenay. Ampleforth Parents and Boys especially welcome.

The Green Man Hotel, Malton (Malton 2662).
AA two star. 22 modern bedrooms, several with private shower etc. Fully central heated. Dining room seating 100, open to non-residents. Fully licensed. Ample car parking facilities.

The Hall Hotel, Thornton-le-Dale (Thornton-le-Dale 254).
Sixteenth century house in extensive grounds. Aiding, squash available. Fully licensed. First class cuisine. Open to non-residents. Private bath-rooms available.

The Malt Shovel Inn, Oswaldkirk (Ampleforth 461).

Ryedale Lodge (Nunnington 246).
On the road to Nunnington. A licensed restaurant (G.F.G. rec.) with accommodation, three double rooms with bathroom en suite. Dinner and breakfast served in traditional comfortable surroundings. Bookings only. Closed on Mondays for dinner.

White Swan Hotel, Ampleforth (Ampleforth 239).
Evening grills from 7-30 p.m., Wednesday to Sunday. Pull à la carte menu. Snacks always available during licensed hours.

College Farm, Byland Abbey, Coxwold (Coxwold 285) (Mrs. C. Peckett).

LOCAL TAXIS, CAR HIRE, Etc.