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EDITORIAL: AID TO THE CIVIL POWER

Man's first social act is to band together in defence. Once some security has been achieved, a mutual economy can be established, a society can blossom, a culture can be engendered in that society (involving law and love, ritual and beauty); and from that culture will spring religion, the highest or ultimate function of emerging man. If, then, man is going to be able to love his God and his neighbour, to find a milieu of social and aesthetic creativeness, to be given the opportunity to produce and trade, he must first defend himself and the values he proposes to propagate.

That is why primitive societies are so often militarist, single party dictatorships, ruled by a scarcely concealed warrior ethic. Initially the armed knight is much in evidence, much esteemed and little disguised. One has but to recall the processes of independence in Africa since the War (for instance, the Sudan, Ghana, Nigeria all in turn overthrowing their British parliamentary heritage in favour of military junta). One has only to notice how many heads of state in Africa and Latin America today wear service dress caps to rule.

But as societies grow more civilised in time, so they cease to exalt their warriors, relegating them to a safe distance from the political centre, replacing them by a civil magistrate, canonising an administrator-monarch in place of a soldier-king, and granting an aura of respect rather to the priest and the lawyer. (So it is that we now have a Queen for sovereign, an Archbishop for her first subject, and a Lord Chancellor for her second). As societies continue to become more socially sophisticated, they will come to regard their armed forces as 'the ultimate sanction', employable abroad when all diplomacy and economic sanctions have broken down, employable at home only when the civil power has exhausted its options—the last options being to arm their police (who are a civil force further removing the military from close civil commitment, from so-called 'internal security' duties) with non-lethal, then finally lethal, weapons. Armed military aid to the civil power signifies a far degeneracy of the finesses of good governance from their high ideal—a degeneracy, be it said, which is regrettable but must surely be counted less distasteful than an abnegation of responsibility.

The armed forces are called in to aid the civil power in three distinct relationships, always serious, in that they imply the grave erosion of legitimate constitutional rule. The most understandable and least reprehensible is in a colonial situation, colonies being of their nature immature societies undergoing educative development by a mature (or merely coercive) occupying power. Armed military aid to the civil power signified a far degeneracy of the finesses of good governance from their high ideal—a degeneracy, be it said, which is regrettable but must surely be counted less distasteful than an abnegation of responsibility.

Examples of this would be Cyprus or Kenya in the 1950s, operations being conducted among Crown subjects (as UK troops conducting searches needed reminding).
The Avenue of Peace (centre aisle), sponsored by the Netherlands

During 30th June—3rd July, the Cathedral was filled for a second year running with flowers, in the words of the Cardinal, 'both as an ecumenical symbol of faith in God and as a tribute to HM the Queen'. Contributions from some seventy embassies and High Commissions from all over the world—some three-quarters of a million flowers—were spread across every chapel of the Cathedral. There were flowers and florists who had been flown in from other continents for the occasion: Japan sent five experts in the gentle art of Ikebana, like yoga more a way of life than an art-form. There was, with it all, a three-day festival of music, from Haydn's Creation oratorio to folk gospels, from Victoria's Tenebrae to Britten's Missa Brevis. In all, a feast of sound and sight and smell.

Amplefordians were warmed at realising our involvement. The Cardinal was host to the event, the Duchess of Norfolk was President (she an Ampleforth sister, wife and mother), and Margaret Ferguson was the flower organiser (she an Ampleforth sister and mother).
and undertaken by indigenous and expatriot forces alike, alongside one another.1. The saddest and ugliest situation where the civil magistrates must involve the effective support of the Armed Forces is within their own realm, on occasions of civil warfare. Violence where demonstrators are injured or killed (as at Red Lion Square) may be followed by another Notting Hill Carnival riot, tend to confirm his outright fratricide threatening to become dual-genocide.2 They have ceased to nation.3 Eveit the Master of the Rolls, Lord Denning, was prompted to declare: in aid of the civil power, short of outright civil war. It has not occurred in this country since the 1780 Gordon Riots and so-called Peterloo Massacre of 1819; but it is becoming more possible in the last year or two than at any time since this country. We are following the United States in becoming a domestically violent nation.4 Even the Master of the Rolls, Lord Denning, was prompted to declare: The mobs are out. The police are being subjected to violence; and, Drummond, Lord, followed by another Notting Hill Carnival riot, tend to confirm the

1. O'H. A., Sleepout. 'Crepusqui the Fruits of Paciuece', British Army Review 5 (Sep 1976), 32–40;
2. Gordon & Smelt. 'The Infantryman' (Sep 1976), 26–31;
3. In their turn, the police should be prepared to provide the civil power outside Northern Ireland, at Lewisham. Of the 2,500 police present, 379 were injured and 58 of those were taken to hospital. Among them were 6 head injuries, 13 eye and 39 face injuries. In the light of this tragedy, it is worth reminding ourselves, in the words of John Woodford (founder of the Lancashire Constabulary in 1839), that constables are placed in authority to protect, not to oppress, the public. Policing is done essentially by consent, and is presenting rather than coercive.5 For instance, Home Office figures for May–July 1977 show that the increase in indictable offences has accelerated to 12 per cent compared with the equivalent period last year—to 15 per cent for burglary, and 11 per cent for robbery. Offences of criminal damage have increased in 1976 by 23 per cent, and overall use of firearms by 70 per cent in indictable offences, and 7 per cent in non-indictable offences. In the first half of this year, indictable offences have increased to 1,256,400. Meanwhile 1,100 rape cases were reported to the police last year, more than the late Archbishop Makarios, and he was one of many such in Ulster.

4. The saddest and ugliest situation where the civil magistrates must involve the effective support of the Armed Forces is within their own realm, on occasions of civil warfare. Violence where demonstrators are injured or killed (as at Red Lion Square) may be followed by another Notting Hill Carnival riot, tend to confirm the

5. It is no surprise then that an increasing number of unemployable Catholic school-leavers are drawn into the IRA and other paramilitary groups.
Perhaps the most experienced in the world at present in counter-insurgency (Motorman). An extra 1,000 were present to protect the Queen in August. It is an inevitable duress. Garrisoning strengths have risen from 3,000 in 1969 to a recent average of 14,000 (with a peak number of 21,688 in 1972 during Operation Motorman). An extra 1,000 were present to protect the Queen in August. It is a long haul of unpleasant duty, which incidentally has made the British Army more committedly compassionate, is the nature of their direct experience. Not only are they bombèd and sniped at by so-called freedom fighters (IRA, etc), but they are also under duress by the kaleidoscope of politico-moral responses they are asked to support. In support of peace with justice. They became unanswerable as to what the real detail they were in any one of the six counties, each of which, with different population affiliaions or hard-line traditions, threw up different problems. It became unclear who the enemy was, where the enemy was, what the Westminster Government or Stormont Government policy was, how reliable Ulster official forces of law were, and how lawlessness was to be treated—how severely, how retributively, how admonitorily. Soon the Army discovered to their cost that the ultimate sanction is there. It is the vital principle of military aid to the civil power had been undermined by Government policy or confusion that the replacement of the armed police by Armed Forces must change the ground rules.

One of the reasons why British soldiers tend to see Ulster as a colonial rather than civil situation, thus allowing them to be at once more cuddly detached and to feel foreign to the circumstances of life and so perhaps less committedly compassionate, is the nature of their direct experience. Not only are they bombèd and sniped at by so-called freedom fighters (IRA, etc), but they are also under duress by the kaleidoscope of politico-moral responses they are asked to support. In support of peace with justice. They became unanswerable as to what the real detail they were in any one of the six counties, each of which, with different population affiliaions or hard-line traditions, threw up different problems. It became unclear who the enemy was, where the enemy was, what the Westminster Government or Stormont Government policy was, how reliable Ulster official forces of law were, and how lawlessness was to be treated—how severely, how retributively, how admonitorily. Soon the Army discovered to their cost that the ultimate sanction is there. It is the vital principle of military aid to the civil power had been undermined by Government policy or confusion that the replacement of the armed police by Armed Forces must change the ground rules.

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Each of these standards of conduct and ideals of human behaviour cannot be sustained without the other, but the role of the soldier is to be a cordon sanitaire, to separate the two sides, not to join in their bickering. The soldier's calling is rather to die than kill, in the interests of peace. The first soldier to die was just twenty, the last in the eight years was not even twenty. In that time the cost of the military presence in preventing civil war has risen from £5 million to £10 million per annum. Most recently serving soldiers have spent longer on tours in Northern Ireland (an unappetising posting that wears down morale and eats into family life) than anywhere else; and indeed two units have returned in a week. In the eight years since then, 271 British soldiers have been killed and over 3,000 wounded/injured in the Province of Ulster.

So we must ask, when may the military be called in to aid the civil power, and under what conditions may they operate? First, they must bring to the scene standards of conduct and ideals of human behaviour greater than those opposing them, or they forfeit the right (though not of course the might) to be present as an interference in other men's society; for they have nothing to offer which they can maintain order, losing control, losing respect, losing credibility. Each failure of decisive action to master riot situations renders the Armed Forces more certain to court further failure, further contempt and a further crisis of doubt and responsibility as they mislayed this at all.

It is an important principle, and it is well stated by General Sir John Hackett (an Irishman) in his 1962 Lees Knowles lectures on 'The Profession of Arms': 'The essential basis of the military life is the ordered application of force under an unlimited liability. It is the essential liability which sets the man who enchose this life apart. He will be braver and he will always be a citizen. So long as he serves he will never be a civilian.' (p.63)
not personal. Thirdly, their conduct, the means used to impose the ideal of order—peace with justice—must be legitimate, as far as possible respecting human rights and in accord with the principle of 'minimum force' (that principle judged on a wide scale; since minimum force for a whole theatre or operation may imply apparently more than minimal force invoked in particular circumstances or places). Fourthly, the will to restore order must be uniformly and strongly expressed at all levels from top to bottom; and with that must go the will to self-sacrifice in pursuit of the ideal of peace with justice.

Of these criteria, the first and last are of especial interest to us here. Ruskin's dictum, that a soldier's calling is rather to die than to kill, has been very evidently borne out by eight years of Northern Ireland. In the first eight months of this year alone the average of soldiers killed has been more than three every two months—in aid of the civil power, not in a war situation. There is real substance in some recent words of Field Marshal Lord Carver, a devotee of The Iliad, that 'even today the concept of the Homeric hero lingers on in the training of officers, commissioned and non-commissioned; that courage and duty in action are due from him in return for the position of privilege which he holds by virtue of his rank.' That duty implies the highest response to the lowest acts of treachery, without a shadow of descent to the level of the terrorist; and such a response may imply grave risk to his own life on the soldier's part.

The point is best made by citing the conduct of Sgt Michael Willetts of the Parachute Regiment, as follows—

At 8.24 p.m. on the evening of the 25th May 1971, a terrorist entered the reception hall of the Springfield Road Police Station in Belfast. He carried a suitcase from which a smoking fuse protruded; dumping the case quickly on the floor he fled outside. Inside the room were a man and a woman, two children and several police officers.

One of the latter saw at once the smoking case and raised the alarm. Police officers began to organise the evacuation of the hall past the reception desk, through the reception office and out by a door into the rear passage. Sergeant Willetts was on duty in the inner hall. Hearing the alarm, he sent an NCO to the first floor to warn those above and hastened himself to the door towards which a police officer was thrusting those in the reception hall and office. He held the door open while all passed safely through and then stood in the doorway, shielding those taking cover. In the next moment, the bomb exploded with terrible force. Sergeant Willetts was mortally wounded. His duty did not require him to enter the threatened area; his post was elsewhere. He knew well, after 4 months' service in Belfast, the peril of going towards a terrorist bomb but he did not hesitate to do so. All those approaching the door from the far side agreed that if they had had to check to open the door, they would have perished. Even when those in the room had reached the rear passage, Sergeant Willetts waited, placing his body as a screen to shelter them. By this considered act of bravery, he risked—and lost—his life for those adults and children. His selflessness and courage are beyond praise.

For that last act of his, his Queen bestowed a posthumous George Cross. Troops in aid of the civil power should go and do likewise, ad aechficationem.
played a full part in this exacting but rewarding task. He became something of an expert with the Flanna—the young Catholics who are the natural breedingground for the IRA—and the Tartan gangs who supply the various Protestant illegal armies. He wrote a most perceptive paper on these young people, showing how the stone-throwing child becomes the message-carrying scout and eventually the suicidal gman. It is as if many of these young people had been having their names written on the walls of the local Republican Club or Orange Hall—after death, of course. It is easy to follow the inevitability of this logic, and thus gauge the strength of conviction amongst the youth. However Robert also appreciated the evil of terrorism, in both communities and of the irony of the fact that terrorism will in the end destroy the causes it pretends to espouse.

By the end of the tour Robert was known, and respected throughout the Ardoyno. He could disperse a hostile crowd, of several hundred, with a few words to the singleiders. He was active, with others, in winning over the support of most of the local inhabitants, by finding out their problems, and then getting the local authorities to take action. Towards the end of the tour, he volunteered for further duties in the Province. He joined the Army knowing that the problem in Northern Ireland faced his generation, and felt he must do all he could there, despite the adverse effect this was likely to have on his career.

After some leave and courses in the United Kingdom he returned in mid 1974 and worked for a year mainly with the RUC in Armagh. In 1975 he should have been Adjutant of the 1st Battalion, but because he had spent so little time with the Regiment he became the Reconnaissance Platoon Commander, and went to Kenya with the Battalion early in 1976. He had just had time to complete the Junior Command and Staff Course before returning to Ireland for a second tour of police liaison duties. It would seem he had proved so useful and effective during the first tour, that the authorities pressed for his return. Inevitably Robert accepted the call, and returned to Armagh in May 1976. Sadly, a few weeks before his disappearance a year later he wrote to the Regiment saying how much he was looking forward to his return, and taking up the more conventional duties of a Regimental Officer.

The informative account of Robert Nairac's last months and days comes from the Sunday Telegraph 'Close-Up' team. They report, 'The deadly game that Captain Nairac lost'. Without being able to verify its value as was well known and liked in the Crossmaglen-Drumintree area just north of the historically accurate, we draw on this account for what follows. Captain Nairac was a 'Sasman' (i.e. as one of the Special Air Service, which was affectionately known—when not called 'Bobby'—as 'Danny Boy'; for, uniformed and armed, he was happy to lead the singing of... of goodwill and cooperation and of collecting information. He allowed himself to be both seen at Bessbrook HQ and trusted in the pubs of the Provisional IRA domain: he was undeceiving, a real covert link between law and disorder. As such he knew all too well, over the long twelve months, that what ultimately became of him hung as a sword of Damocles over his head from week to week. In that light his courage deserves to rank with the highest in our military tradition, a constant courage that was finally subject to the supreme test—death. Ed]

It would seem that Robert had been working in that 'soft' area between the hardened IRA and the frightened Irish population and had won great confidence and respect. His transparent honesty, goodness and deep faith could not have failed to make a deep impression on all who met him. Perhaps his tragic loss at such an early age will not have been in vain if it helps to create a better understanding of deprived and underprivileged people, particularly in the two communities in Northern Ireland. Robert would have wanted this more than anything.

M. E. C.
DENIGATION OF CAPITALISM

CURRENT EDUCATION & THE MORAL SUBVERSION OF CAPITALIST SOCIETY

by REV DR E. R. NORMAN, M.A., Ph.D., B.D., F.R.Hist.S.

Capitalism inherited a bad press in the First Industrial Nation from the myth of dark satanic mills owned and operated by misanthropic, men of obtrusive wills and hidden hearts, who cared more for personal profit than the welfare of their workers. It is in fact largely true, as employees like Robert Owen have shown; but it became an important ingredient fortifying the moral need to generate the Labour Movement. An admixture of Engels' researches, Shaftesbury's reports and Karl Marx's industrial philosophy threw up a socialist/universal doctrine of non-comparable exploitation as to economic reality. Capitalism in an enemy of society and friend only of the Elite. It is of course time that the balance was redressed. It is especially the moment when Capitalism should again be seriously examined; for a steady injection of collectivist principles into Britain over the last dozen years has markedly contributed to the deflation of the working man's drive to produce.

Employers like Robert Owen have shown: but it became an important ingredient fuelling the morale of the position of a century-and-a-half ago, when capitalism was promoted by the high-minded and the moralists of that period precisely because of its moral qualities. Some of their ideals are no longer appropriate to our society, but some others urgently need to be rescued from the oblivion to which they are sinking.

For the morality of capitalism has first to do with the morality of choice; with the competitive ethos giving rise: there is a massive social relapse into moral indifference—a leading feature today, when opinion dwells obsessively on social morality but says little about the personal moral worth of the individuals who...
democracy is the resulting version of liberalism minus capitalism. The good assault from its former partner. Perhaps it can even be said that modern social candid about men's self-seeking priorities, and tries to harness their energies to compose society. It regards a social conscience in a man as an indication of men are enormously diverse in their moral sense and personal responsibility. The reverse of capitalism's realism about men is the optimistic view of human nature embodied in most formulations of liberalism. Historically—in the nineteenth century—capitalism, expressed in laissez-faire practice, and liberalism, went hand in hand. But they were full of contradictions; and the self-interest basis of the capitalist ethic, once it had become obviously incompatible with the abstract notions about humanity implicit in the liberalist view of man, laid itself open to assault from its former partner. Perhaps it can even be said that modern social democracy is the resulting version of liberalism minus capitalism. The good intentions of modern social collectivists, of whatever brand, always come to wreck upon their false optimism about human nature. It is. to that extent, realistic about human nature. It is open to a device to establish moral and class authoritarianism.

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DENIGRATION OF CAPITALISM

There is another moral dimension to capitalism, also now neglected in public discussion. Because capitalism is pessimistic about men and their instincts, it is suspicious of blanket social coercion. It promotes private enterprise as a means of preserving freedom—by not obliging others to subscribe to an ideology necessarily attached to the means of economic production (as Marxism does) or to the social moral morality prescribed by the elite, as liberalism now does). There are, of course, some practical reductions in the area of ideological selection that may have to be made in capitalist society—at least as far as collective concepts go—but they are in the end seen to be negligible, from the point of view of preserving freedom, compared with the flattering effects of the arrangements imposed by the coercive jurisdiction of the collectivist state. This is especially true when these impositions are made, as they always are, in the name of social morality. The prescription of an economic framework by a relatively small number of large capitalists is a society of collectivist social and political attitudes presents a much more manoeuvrable situation, and allows a greater possibility of personal freedom to the citizens, than the enforcement by legal compulsion of the moral opinions of the elite who define the issues which direct the policies of both totalitarian collectivisms and social democracies.

These are the simple outlines of the morality of capitalism. Each feature, of course, is modified in experience, and to that extent removed from a systematic or ideal model. And it is, as a matter of fact, one of the most advantageous features of capitalism that it is not a systematic and rationalized ideology of structure. The price to pay for that is a lot of loose ends, and the obloquy of the rationalist-minded theorists. Capitalism is full of minor evils, existing beneath the universal. It still has the over-all effect of preserving individual freedom. I am not seeking to establish a case for a completely uncontrolled market economy, in an actual or a moral sense. The minor evils of capitalist society clearly need the attention of legislative restraint and charitable pellucidity. There are areas where the notion of the state is required to provide welfare or public utilities which are not the appropriate functions of private enterprise. Such practical modifications correspond to experience and reality. The trouble is that they tend to get out of hand. In our day, there is a great need to preserve the balance, because inroads upon the centre of capitalist freedom are now made, more than ever, in the name of a compelling moral social conscience. The contemporary assault upon capitalism—to which I shall now turn—is very moralistic in exactly this sense.

The philosophical attack upon capitalism is open and clear. Though not by any means confined to Marxism, it is Marxist doctrine which, in our own times, most appeals to enemies of capitalism. My purpose today is to explore the less clear forces residing against capitalism: Marxism identifies itself and can be met on the various levels it selects. I will, however, make one observation about it, because there is one particular Marxist doctrine which, if true, would do considerable damage to what I have been suggesting about capitalism's role as the preserver of individual freedom. Marxists contend that in capitalist society people are incapable of real choice because they have their options and attitudes pre-selected for them by the consequences of a controlled education, culture and economic environment. Marxists call this condition one of cultural and economic control. It is a concept that various are incapable of realizing that their known will is different from what they would really will if the options were differently presented. Similarly, Marxists argue that liberty in capitalist society is reduced to practice, and turns their instincts to the beneficial practices of personal and productive industry. That is the moral purpose which is now familiarly caricatured—as everything about capitalism is—in the crude depictions of Victorian exhortations to hard work as a device to establish moral and class authoritarianism.
Permission and opportunity stand poles apart. The labourer has 'formal freedom' to smoke cigars. Being poor, he lacks the opportunity of the educated. Permission is useless. In the matter of cigars he lacks freedom. Formal permission avails him not at all. And so it is throughout the whole of society.

The Dean’s analysis has, in effect, been overtaken by events, as anyone will know who has visited a working men’s club or been to the Spanish coast in the summer. Yet it must be conceded that the concepts of ‘false consciousness’ and ‘formal freedom’ are serious sociological observations. The trouble is, from the Marxists’ point of view, that they are universally applicable, being attached not by chance, but by necessity, to all social conditions. They are, indeed, in our own day, much more obviously in evidence in socialist countries than they are in the western democracies. Few, surely, can imagine the Soviet citizen luxuriating in choice as to the moral or economic alternatives presented to him; or that the millions of Communist or South African cities and herded into rural labour camps are the beneficiaries of actual rather than formal freedom.

In our society, Marxism is not widespread, however much it may have acquired acceptance among small groups of intellectuals and trade unionists. In any case, there is little scope for the propagation of the so-called ‘false consciousness’ and ‘formal freedom’, but it is very much more flexible in the crucial areas of choice than alternative social and economic arrangements have so far shown themselves to be. Perhaps, in fact, the most urgent need is that of improvements are those who know how to envisage more.
upon uncritical acceptance of the propaganda of good but obsessive men pursuing lucrative aims. Add to that the moral romanticism, and the sympathy to the individual conditions, which have found so much expression in the Victorian and subsequent literary outpourings of the bourgeois intelligentsia, and you will begin to see why nineteenth-century social conditions have had such a bad press. The literatures found the working class men and women to be too pitted very alien; and they proceeded to suppose them alienated. The masses were regarded as victims rather than beneficiaries of the new economic growth.

Capitalism was blamed. So was Political Economy, and laissez-faire practice: which the agents of change and the literatures came to regard as merely the systematic application of the class selfishness of the capitalists. Political Economy, however, had been promoted for moral reasons. All the progressive forces of the first half of the nineteenth-century advocated it: philosophical radicals, church leaders, legal reformers, and the first rank of politicians of both the major parties. Political Economy was seen not only as creating the conditions in which the multiplication of national wealth could be most effectively fulfilled, from which everyone could benefit, but also as an individual freedom against the power of the state. They themselves came to discover that some of the devices of Political Economy were the wrong ones, and that some state intervention is always necessary. But as a reasoned attempt to foster better social-well-being, in totally uncharted economic waters, the Political Economists' vessel had some merits. Laissez-faire was certainly not promoted by entrepreneurs only; but by most enlightened men, who believed it beneficial to the interests of both producers and consumers, of capital and labour. It was favoured by intellectuals; and, in the second half of the nineteenth century, it was other intellectuals (and not the labouring masses) who moved over to kick its authority down, and to find in collectivist practices the vehicle of their new social moralizing.

There is another distillation to the present denigration of capitalist society which enjoys a good deal of prestigious support. It is the body of ideas and assumptions which represents the developing world as being held back through the exploitation of the rich western nations. This is the centre-piece of the arguments so often heard in the media and in the schoolroom in favour of a redistribution of the world's wealth. Western capitalism is made the agent of exploitation, as once it served to define the 'exploitation' of the industrial masses at home. The two cases have an actual and potential similarity. In practice the enterprise and expertise of the western developed nations have been used to lift the living standards of people who, a century or less ago, were sunk in the most appalling thrall of custom and subsistence-living. Just as the enterprise of the few created wealth from which the many benefited in the industrial revolutions of the developed nations, so in the larger world today, the poorer countries are benefiting from economic association with developed economies. What we are seeing is a global escalation of expectations to better standards of material life: these new standards are themselves the invasion of the richer nations. The form of 'exploitation' has produced some very beneficial results. Consider the living standards of people in Africa today, and compare them with fifty years ago. You have to create wealth before you can distribute it. Are the western nations to be blamed because the Third World countries have not yet made their own economies productive enough to satisfy the expectations so easily raised by politicians speaking about 'exploitation' as the reason for their later state of the world's rush to fulfill material desires? There is a compelling case to help the poorer countries for reasons of altruism and beneficence: but not because the capitalist nations have unfairly 'exploited' them. There is no peculiar guilt attaching to the earlier development of Europe and North America. To suppose there is—as many do suppose—is to project on a global twentieth-century scale the moralistic criticisms of nineteenth-century capitalism made in the European context. Here are all the familiar ingredients: instead of the downtrodden masses in the slums we now have the peasants in the rice fields; for the fin-de-siecle entrepreneurs we now have the international capitalist monopolies; for the few social idealists with a vision of a new Jerusalem in England's green and pleasant land we now have the directors of Oxfam. The model exactly corresponds. But the issue will almost certainly go by default. Capitalism is losing because it entered the demonology of the Third World. Is there nothing we should it not have done? It is distinguished western liberal thinkers, just as much as the Marxists, who have taught the poorer nations to regard the demands of western capitalism as the ultimate cause of their poverty.

Here in Britain, we have another set of attitudes whose general tendency is to sap the moral respectability of capitalism. I mean the prevalence of what may be called 'moral collectivism'; it is, in the end, probably the most formidable of the forces ranged against the possibility that young people will regard capitalism as an acceptable economic and social ethic. Our society is now full of people with highly developed social consciences. Social 'concern', indeed, is one of the most admired virtues of the age, a sort of secularized sign of grace. People pride you because of its eagerness to contend for social justice. It will seem a sort of blasphemy to question it all—but I am going to do so, for two reasons. First, much of the paraded social concern of our day is a bit academic; it has an armchair quality. It has become something of an emotional release for the class guilt of the bourgeois intellectuals and those whom they influence—the enormous number of people who blot up the latest ideas emanating from the fashions of thought set by the pundits of the age and yet who suppose that they are 'thinking for themselves'. For very many, social concern also expresses an element of class antipathy. For example, most of the subjects which become the content of the social conscience are also ones whose identifiable agents of alleged social injustice can be held up for punitive attention. Landlords, capitalists, unenlightened educationalists, and so forth, are the propaganda carriages of a great deal of social thinking in our country today. There is a sharp paradox: the professional and highly developed social consciences of the thinkers of the age are used by the professional agents of the social conscience to finance and sometimes to provide the machinery for the various unhappy and the under-privileged, but to create a situation where the enterprising can make their contribution, which will also help the under-privileged. The shrieks of outrage which then arose from the usual sources confirmed the truth of his words.

My second reason for raising queries about the present mode of social concern is allied to the fact that social concern and social criticism go hand in hand today. There are serious political implications. The individuals and pressure groups who agitate social issues inevitably call upon the state, at central and local levels, to finance and sometimes to provide the machinery for the various
solutions to social evils. There are a number of possibilities in that which are
potentially destructive of freedom. It creates an atmosphere of isolated
collectivism—the converse of the collectivism which the welfare state tends
to create. To be sure, the welfare state does a number of excellent things.
It is a scheme which needs some modification, however. The growing state
machinery has a reality of its own once in existence (as bureaucracies all do have), and it is all ready to serve authoritarian practices, come to pass in this country. Far too much social responsibility is being removed from the area of private moral initiative to the collective action of the public sector. Political theorists have in the past much exercised the problem of whether a moral act loses its virtue if compelled
by law. The problem remains an unresolved one in a polity like our own, which does not subscribe to a single moral purpose on behalf of its citizens—as fully collectivist states do. Some have seen the Welfare State as tending that way for its
justification: that it removes moral choice by compelling people, through
taxation, to provide for others. But I do not believe it is a case in point. For
the Welfare State is properly sustained not because it embodies some great moral
tradition in western society, but because it is an expression of the new political
ideology which has spread and taken root in the past century. People pay for others in order that they may themselves in time benefit. The moral considerations involved are not systematic or defined. Now the trouble with our society today is that those concerned with social welfare demand ever increasing state action, and state responsibility, for reasons of public righteousness.

Another danger arises from the fact that the criticisms of capitalism are
usually made in our society by those who have no clear alternative in mind. Unlike the Marxists, that is to say, the social moralizers and liberal opinion are very sparing in the supposed social consequences of capitalism, but less
critical about the disagreeable features of alternatives. They are helped in this
because at present capitalism is here being replaced by confusion—not by a
systematic application of an alternative, as is the case in many other parts of the
world. Governments do not help: their practice has been to load private enter-
prise with restrictions and taxation to the point at which capitalism is rendered
nearly incapable of effective function, and then to turn round and say that its
performance indicates its failure as an economic system. In both ways, it is capital-
ism, as such, which gets discredited in the public mind. The Marxists are, once
again, having their work of undermining capitalism done for them by the
well-intended social reformers of our own society.

To my great regret, I have to add the Christian Churches to the list of those
whose social outlook now contributes to the subversion of capitalism. Church
leaders are full of the same sort of moralistic criticism of the supposed injustices
of capitalism as the rest of the intelligentsia. By singling out particular features,
rather than declaring against the whole system, their assault is muted, but their
general distaste for the spirit of capitalism is undisguised. Early last year the
Archbishop of Canterbury spoke of golden handshakes to retiring industrial
directors as "an obscenity". (A few months later, incidentally, in August, the
Church of England itself offered 200,000 a golden handshake of £10,000 to one of its
own staff who had resigned from Church House—which, to the evident distress
of the Archbishop, was turned down by the man concerned on the grounds that
he did not wish to violate his integrity). In November last year a number of
bishops spoke up in favour of the closed shop during a debate in the Synod on industrial
relations in the General Synod of the Church of England. Just before Christmas,
the Bishop of Bristol came out with an extraordinary attack upon advertising,
embodying all the deadly sins. It is not clear in what ways those men believe they are
genuinely to serve the needs of the Church. You may remember that when the bishops
tried to intervene in the Coal Strike in 1926, openly on the side of the strikers,
Baldwin likened their actions to an attempt by the FBI to bring about a revision
of the Athanasian Creed. Some of you may feel moved to a comparable ob-
tration as the language employed by the op-
pressors to describe agreed basic truths about human rights. Their enthusiasm
for humanity is, in fact, now becoming deeply secularized, despite the theological top-dressing which gets added. The World Council of Churches, I need hardly say, is an international agency well-known for the partisanship of its judgments and activities. It is an enemy of capitalism; in the long term, it may prove to have been one of the forces making for the extinction of religion as well as freedom. For the Marxists, when they have eventually profited from the demoralization of capitalism, are likely to have an economical way with the Churches. It is a sad conclusion: the Christian Churches should have been a guardian of the values of individual freedom.

I come last to the role of education. You will, I hope, see at once the relevance of what I have been trying to suggest about the strength and persistence of the attitudes so manifestly undermining the moral authority of capitalism. For the teachers in the schools, and the lecturers in the Universities and Colleges of Education, are notable for their tendency to dwell upon the faults rather than the virtues of capitalist society. Indeed, they are the most perceptive of the agents for disseminating dissatisfaction with existing social values. They will, of course, say that they are teaching the young to be 'critical', to acquire an unprejudiced social conscience, to 'think for themselves' about the basis of moral and social ideals. They will claim —and doubtless actually believe—that they are preserving a free society by helping others to cultivate the practices of free criticism. Alas, the children are in reality presented not with an open choice, but with endless criticisms of the social and political structure; and by suggesting that all our inherited values are open to question the teachers are destroying the moral authority of the existing social order. In its place, through the device of apparent freedom of critical choice, they indoctrinate the children into a confused social discontent. By repetitive descriptions of the shortcomings of welfare in our society, by frequent reference to social evils, and by attempts to identify the class enemies of enlightened social advance, many teachers present a picture of a society in need of radical change. Capitalism is the first victim of this. All their solutions emphasise more collectivism, rather than the need to foster the creative production of wealth, or the part which ought to be played by individual responsibility. If socialist ideals were subjected to the same sort of hostile scrutiny as capitalist ones are in the classrooms of the land there would be an outcry in Parliament. Of course, there are many exceptions to this general drift, but the main outline of things really cannot be doubted. For a simple illustration, consider the prospects of industrial employment presented to many children in the schools. Working in a factory is not portrayed as a challenging opportunity to stretch themselves in the service of the whole community, as part of a vital team creating the wealth which will make for welfare—a picture, incidentally, often enough used in socialist countries to show the responsibilities and virtues of industrial employment. Instead, factory work is regarded as a third or fourth best: what those do, who are unable to become social workers. Now these fundamentally wrong attitudes are the direct result of the prevailing views about capitalism. The private enterprise of the future does not have a very bright prospect if its work force is demoralized before it even starts.

What is to be done? If the Marxists are right, of course, there is nothing to be done. Capitalism will inexorably collapse inwards when its final great crisis comes. I think you will agree, however, that despite the weight of the forces ranged against it, capitalism's final great crises have a way of never quite happening. Capitalism collapses when it is overthrown by revolution or when the conditions of relative economic freedom it requires for effective operation are denied by democratic governments in the name of social justice. There are no hidden laws or causes; just the wills of men. The present outlook for capitalism is not good in all truth—not because of some predetermined mechanism which will bring about its programmed demise, but because prevailing moral seriousness is weighted against it.

How can a new idealism for capitalist freedom and capitalist enterprise be conceived? There is a glimmer of light. For the very fickleness of intellectual opinion perhaps provides the opening required; and it is to a change in the attitudes of the leaders of educated opinion that we look for any hope of a re-moralized appreciation of capitalism. The caricatures of the capitalist past, and the criticisms of capitalist society today, are so essentially emotional, rather than rational, in origin—despite what intellectuals themselves suppose about their commitments to ideals—that they are really very volatile. If their moral seriousness and their evident need to indulge their gifts for moral censoriousness can be redirected, capitalism can snatch a breathing space. I do not believe, as some do, that its survival will depend on its proven economic superiority—that when the present difficulties of inflation and recession are past, capitalism will lose some of its tarnish. The hostile critique of capitalism by social thinkers is too long-standing, and now too well-established, for that. Its survival, on the contrary, depends upon a shift of opinion within the elite who define the nature of public debate and set the dogmas of contemporary moralism in the minds of the young. There are surely already some indications, compared with the extravagancies of the later 1960's—when the intellectuals were apparently beside themselves with their 'crisis of values'—of a hardening of attitudes against too easy an acceptance of vapid social agonizing. So far there are only straws in the wind. The moment is a very critical one. It is up to the friends of capitalism to realize the solemnity of the task with which they are now confronted, and to appreciate the cost to human life if they fail. Capitalism has a good case to argue. It is the case of freedom.
UNEMPLOYMENT: THE CHALLENGE

by Caroline Miles

In May the Downing St Summit Declaration spoke of 'our most urgent task last to create more jobs while continuing to reduce inflation', and of Governments' particular concern 'about the problem of unemployment among young people'. Since then two sets of school leavers (pre-cram and post-exam) have been往外growing unemployment figures to a new high that is alarming. All that was said in the last Editorial is now true in Foretipe, and the subject—arguably, with North Sea oil, the most crucial for our society in the next decade—must be raised again. Short-term palliatives will not dispel it, nor are there any quick solutions at all.

The author was at Somerville College, Oxford with Shirley Williams. She became a British and international civil servant. She has been concerned with the problems of the textile industry for many years, and is a director of a weaving firm in West Yorkshire. She is a member of the Monopolies & Mergers Commission, and a part-time member of the National Enterprise Board.

Writing in the Summer 1973 issue of the JOURNAL, the Editor drew attention to the alarming growth in the numbers of jobless young people. He outlined some of the reasons for it, and described various ways in which the government and individual citizens with a sense of social responsibility are trying to tackle it. Since he wrote, the grounds for concern about unemployment, and youth unemployment in particular, have increased. The economy remains severely depressed, with output actually falling in the first quarter, and it now seems clear that unemployment will inevitably go on rising well into 1978. A new generation of school-leavers is flooding on to the labour market, and the outlook for the future is bleak. Recent events at Lewisham and Ladywood should serve as a sharp reminder of how frustration and tension can result in violence. And the breakdown of any formal control over incomes policy is likely to widen the gap between the haves and the have-nots. Between the strongly unionised workers who can use their economic power to drive up their earnings, as the coal miners did in 1974, and the un-unionised jobless workers who have to live on State welfare benefits, the value of which is for ever being eroded by inflation.

A further contribution to the discussion therefore seems to be called for. The main purpose of this article is to consider the Government's current efforts to tackle unemployment. These can be divided into three broad groups: specific programmes; measures to encourage investment; and general economic policies.

These measures will be phased out over the next few months, to be replaced by an ambitious new Youth Opportunities Programme, to include work-preparation courses and support for youngsters while they gain work experience. The government's intention is that every Easter or Summer school-leaver who is still unemployed by the following Easter should be offered a place under the programme, which is expected to help 230,000 young people each year. This is nearly twice as many as are being helped under the existing schemes. In addition, more places are to be made available in institutions of further education.

The main thrust of regional and industrial development policies since the ending of World War II has come from a concern with the distribution and quality of the country's industrial base, and the employment opportunities it provides. The older and decaying industrial areas such as the North East, Merseyside and South Wales have been given special status, with both investment-promoting and employment-promoting subsidies available to employers. The more recent emergence of serious employment problems in the Midlands, and in some parts of the South East, all previously regarded as boom areas, has seen the pressure on business and politicians to pay increasing attention to that part of the UK. The combination of British industrial products, and their competitiveness on world markets, recognition of the need for modernisation is behind the present Government's Industrial Strategy and the creation of the National Enterprise Board.

When it comes to general policies, the Government is taking an extremely cautious attitude. It is caught between two evils, inflation and unemployment, either of which if allowed to get out of control could lead to significant social unrest and further national demoralisation. Moreover, the experts are no longer as confident as they were about the technical ability to manipulate the system in such a way as to stimulate demand— and thus employment— without unhappy side-effects. Unwilling, and unsure of its ability, to take expansionary measures itself, the British government is hoping that others will help us out of our mess. It is looking to the strong countries, notably West Germany, to expand their own economies and so revive world trade and the demand for British exports.

This is the level at which serious doubts arise about the long-term validity of the policies of the British and many other governments. Their approach to the problems of unemployment is based on the thesis that the present situation is a temporary one, the result of a combination of external shocks, chiefly the oil price rise, and economic mismanagement in the early 1970s; and that within a reasonable time the Western industrialised countries can get themselves back on to the path leading to a terrestrial paradise of full employment and price stability. Meanwhile, the unemployed must just wait patiently for things to turn up.

An outstanding recent example of this Micawber-like approach is a weighty report entitled 'Towards Full Employment and Price Stability' prepared by an international group of experts for the Organisation for Economic Co-operation and Development. It contains a valuable analysis of the causes of the present predicament and the constraints impeding the revival of sustained economic growth comparable to that achieved in the 1960s. But when it comes to proposing a method of reconciling the seemingly incompatible economic objectives of full employment and price stability, the authors rely on what can perhaps best be described as sinless growth—a pious hope that the governments of the
OECD countries, recognising their interdependence and responsibilities towards each other's citizens, will display the will and invest the resources to develop the skills to engineer a rate of economic expansion that will keep them on the narrow path between the abysses of inflation and socially intolerable levels of unemployment.

This is not the place to examine the economic basis of their arguments in detail. But it is relevant to the main question that I have posed to observe that the balancing act they hope to see is being performed on a path sloping upward at an angle equivalent to an annual rate of growth of 5% per cent between 1976 and 1980. This is higher than any previous projected growth rate for the combined OECD countries, and higher than anything achieved over the last twenty years apart from one brief period in the early 1960s, when the circumstances were very much more favourable to rapid growth than they appear to be now.

To question whether this optimism is justified is to invite comparisons with Cassandra or Jeremiah, neither of whom were very well received by their contemporaries, when they could get a hearing at all. But it is necessary if we are to consider alternatives in a calm and reasonable way. And it is the responsibility of us all to look into our own action by an eleventh-hour perception that things are going badly wrong. The OECD experts' report is notable for the total absence of any contingency plan.

A second factor in the present situation that provide grounds for doubting whether such rapid growth, and hence an improving employment outlook, can be achieved by conventional economic policies, is the prospects for world trade and the structural and social rigidities of the industrial economies. The economic 'miracle' of the 1960s was partly made possible by the liberalisation of trade among the industrialised countries and was certainly fuelled by it as the decade went on. International trade, mainly trade between the OECD countries, grew twice as fast as output during this period. This growing growth brought to an abrupt halt in 1974-75, and is only slowly reviving.

Few people expect trade among the industrial countries to grow as fast in future as it did in the immediate past. But many argue that trade with the developing world will be the growth-stimulator of the 1980s. Unfortunately their optimistic appearance is based on confusing what they would like to happen with what is likely to happen.

The argument runs as follows. The rich world has a moral responsibility to help the developing countries. If they are to modernise their agriculture and provide a labour surplus for employment for their growing landless, urbanised populations they need all sorts of engineering goods, from water-pumps and tractors to machine tools and process plant, most of which they can only buy from the OECD countries (or the USSR and Eastern Europe). To buy these essentials they must have foreign exchange, which they can get only via aid programmes or earn through exports. Increase aid and/or their export-earning capacity, and they will import more and set the merry-go-round spinning.

There are two snags about this. The first is that in many developing countries the capacity to develop is not primarily limited by the amount of foreign exchange they have to buy foreign machinery with, but by a shortage of the people with the skills to put it to good use. This is not just a matter of technical skills, but managerial skills and perhaps even more the ability to lead and guide persons to whom modern production methods, whether in agriculture or industry, are strange and incomprehensible.1

The second is that the larger and more successful developing countries— for example, Brazil and Iran—are starting to manufacture their own manufacturing industries as quickly as they can. One way of doing this is to close their markets to imports. Thus Brazil now insists that a wide range of engineering products, such as automobile and textile machinery, are manufactured in the country, with imported components kept to a minimum. There is still scope for selling sophisticated tools and plant, of course, but these capital goods industries are not, and are unlikely to become, major employers of labour.

While the OECD countries can be relied upon to generate growth and jobs on the scale required to restore full employment in the industrial world, what other factors may hamper progress up the narrow path?


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about alternatives also needs to be pursued more energetically than at present. We lack contingency plans, and we lack alternative views of what the future has a powerful influence on the attitudes and ambitions of young people.

The discussion has begun. Is the work ethic out of date? — but can we do without it as a foundation of discipline in industry, necessary if Britain is to compete in a tough and disciplined world? Should people be encouraged to futility here is the real sense in which neither individual employers nor the country can afford to chip away at the structural rigidities and protective attitudes that bar young new jobs in the process and a new respect among frustrated urban kids; to the problems of unemployment, now so clearly a major source of tension in our growth-oriented society. The action programme was outlined by Newman just over a century ago, writing of the work of St Benedict amid the chaos of the crumbling Roman Empire: He found the world, physical and social, in ruins, and his mission was to re-

Precisely their imprecise, general and evolving form'.

The work to be done lies all about us: to reviv[e] crumbling cities, creating chipping away at the structural rigidities and protective attitudes that bar young new jobs in the process and a new respect among frustrated urban kids; to people from fulfilling their desire to help others, in social work and community service for transactions and to act ourselves in accordance with the beliefs we hold.

Do we, quite simply, have to accept lower material standards of living? In most interesting and provocative book on Social Limits to Growth, Fred Hirsch of Warwick University argues that we do, because we are running towards a now-receding goal — the terrestrial paradise again — and in the course of our heading pursuit, destroying that which we desire. This is the paradox of increasing affluence for all inevitably leads to a state of affairs in which the want. When everybody owns a car, the roads become impossible. When too each other and for themselves. Having demonstrated how the invisible hand is ceasing to be an effective mechanism for achieving the objectives of individuals where these are in the perception that a shift in the social ethic is needed, away from the pursuit of individual goods and towards a society in which the actions of individuals are conditioned by social interests. As an ideal this is distinctly Utopian. And when Utopians try to shape the world of sinful men in conformity with their ideals, the result is inevitably, is that he sees this, and rejects it. He proposes instead, unfashionably in a world conditioned to believe there is a solution for every problem, a slow and individuals in response to social need. He comments: 'The radical aspect of precisely their imprecise, general and evolving form'.

I suggest, must be the starting point of a radical Christian approach to our growth-oriented society. So clearly a major source of tension in a century ago, writing of the work of St Benedict amidst the chaos of the crumbling Roman Empire:

He found the world, physical and social, in ruins, and his mission was to re-

store it in the way, not of science, but of nature, not as if setting about to do it quietly, patiently, gradually, that often, till the work was done, it was not so known to be doing.

The work to be done lies all about us: to revive crumbling cities, creating chip away at the structural rigidities and protective attitudes that bar young new jobs in the process and a new respect among frustrated urban kids; to people from fulfilling their desire to help others, in social work and community service for transactions and to act ourselves in accordance with the beliefs we hold.  

2 The Missions of St Benedict (Historical Sketches Vol II).
he holds, receives a respectful hearing from philosophers, and this claim to have tried to accord them. His long discussion of them in the present book deserves therefore a previous study. Some of its contents, it may be remarked, have received the traditional name of 'reason and revelation', recapturing the mutual sustenance that the members of the system give each other. But the system itself is a limited one. In a word, its understanding of 'reason' is greatly to be desired. It is a question why his confident assertions of 'truth' have come to be treated with a steadily mounting scepticism.

If Catholic teaching causes Dr Blanshard more sorrow than anger this is hardly the case when his discussion turns to Protestantism. He finds Luther a deeply disturbing figure, and quotes (p.126) a number of aphoristic judgments by the great reformer by a variety of authorities from Goethe to Maritain in support of his own opinion, even though no serious Luther scholar of the present day, either Protestant or Catholic, would readily endorse any of them. It cannot now be supposed that the (Catholic) Lecturer himself shows much acquaintance with Luther's writings, but what he sees most objectionable in them is a manifest fear of and contempt for human reason. Truth for truth's sake simply never interested Luther. Even the appeal to consistency he managed to demolish as a foreign importation upon theology. But the reformer's insistence on the absolute priority, if not the sole sufficiency, of revelation or 'the word of God' cannot obviate the necessity of our receiving it according to the conditions of the mind's own rationality.

However, Karl Barth, who really provokes Dr Blanshard's rationalist ire. He confesses that he has not read all the Swiss theologian's voluminous works and restricts himself to the latter's own Gifford Lectures, where the antithesis between reason and revelation is starkly presented. It cannot be otherwise, Barth is quoted as saying, than that Dogmatics runs counter to every philosophy no matter what form it may have assumed. Hence the very effort to know God in terms of philosophical thought is impious. This of course puts Karl Barth, from his point of view, in an impregnable position, in that he need not present his case at all. He 'was not a philosopher', Blanshard observes, and he knew it. If he had attempted a systematic argumentative defence of his position he might have been manoeuvred into logical disaster by rationalist tactics.

But the philosophers and beget the appeal to consistency as to their absolute authority and mystery are present in this massive volume, all activities of the natural man, including religion itself, are set down as sinful, and what Katharine holds go by which he has clung to his standards of reasonableness and to his certainty that the conflict between reason and revelation is entire. This however may carry more than one meaning, and the sense which it seems most plainly to bear is that the conflict between reason and revelation is starkly presented. It cannot be otherwise, Barth is quoted as saying, than that Dogmatics runs counter to every philosophy no matter what form it may have assumed. Hence the very effort to know God in terms of philosophical thought is impious. This of course puts Karl Barth, from his point of view, in an impregnable position, in that he need not present his case at all. He 'was not a philosopher', Blanshard observes, and he knew it. If he had attempted a systematic argumentative defence of his position he might have been manoeuvred into logical disaster by rationalist tactics.

The advantage in asserting the existence of the unintelligible is that you can then say unintelligible things about it, and to any objection reply that it is itself unreasonable to insist that the unintelligible should appear out of character. Hence the ability to make contradictory statements and call them paradoxes, a proceeding on the strength of which Barth describes his theology as dialectical. Yet to the philosopher dialectical thinking means thinking that takes us slowly towards our goal through a series of zigzag steps. Barth on the other hand assures us that this is just what thinking cannot do: 'The value', he declares, 'of what theology has to say is measured by no standard except that of its object — an object which is separated by an impassable chasm from even our highest thoughts.' But is not this, so far as human reason is concerned, sheer defeatism? How can the educated modern man seriously be asked to make a complete renunciation of his intellect in this way? When invited, says Blanshard, 'to all holds go by which he has clung to his standards of reasonableness and to commit himself to a world discontinuous with everything he knows, in which paradoxes are absolute truth, ethics prides itself on leaving reason behind, and all activities of the natural man, including religion itself, are set down as sinful, he feels bound to reflect before accepting the invitation. Religious belief is not merely an esoteric matter for the spiritually sophisticated; to be effective at all it

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Reason and Belief
has to be embraced by people whose criteria of what is reasonable and therefore intelligible are those of ordinary life. To be asked to hold in 'faith' what their natural judgment cannot grasp can only lead to mental inertia, scepticism and indifference.

Dr Blanshard is thus hard-hitting when he comes to deal with modern fideism, and many of his theologically-minded readers who are themselves critical of 'neo-orthodoxy' are likely to warm to much of what he says. But when, at the close of his volume he goes on to indicate what he himself believes—and he concedes that reason has proved a better critic than architect—his affirmations, as might have been expected, are only very tentative. Indeed little if anything of the content of faith is left. Supernaturalism he considers to be because it is presented as a means to some great and special advantage'. Neither reason, however, is admissible, the... thing to his... 

If a readiness of assent is required in religion which would be unacceptable in other fields, it must be 'either because such assent is imposed by authority or because it is presented as a means to some great and special advantage'. Neither reason, however, is admissible, the first logically, the second morally.

This book provides stimulating reading, but expresses a temper of mind to which the religious attitude clearly cannot appeal, and one is left wondering what precisely the Gifford Lectureship selectors would exclude as incompatible with the terms of its foundation—apart, that is, from the clear-cut assertion of a positive creed.

Creation and Redemption

Much western theology from the earliest times, from Tertullian through Cyprian and the great Augustine until the modern period has been centred on the concept of Redemption and the relationship between God and man. This attitude has gone hand in hand with a moral, juridical approach to theology, in which the metaphors of the law courts have played a large part; and there has been a strong emphasis on the theology of the Cross as the means of salvation from sin. But this whole approach has always tended to neglect the part played by creation in the scheme of Redemption. The highly developed 'cosmic Christology' of some of the New Testament writings—notably parts of the Johannine literature and the Epistles to the Ephesians and Colossians—has been overlooked and as a consequence the relationship of man with nature has been ignored. The difficulties which nineteenth century German theological and philosophical idealism had in finding a place for nature are well known, and in the twentieth century German Protestant theology—that of Brunner, Barth, Bultmann—has had no less difficulty. It is perhaps not surprising that in the popular imagination science and theology are seen as foes, when western theology has had so little to say about the cosmic dimensions of Christology.

But within the Christian tradition, this neglect has not always been the case. Irenaeus, against the forms of Gnostic heresies, developed his argument from the treasure hidden in the field—the field, he says, is both the Scriptures and the natural world—and characteristically he sees in the eschatological offering of the first-fruits the proper response to those who deny the goodness of God's creation. Irenaeus is, of course, thoroughly pauline in his outlook, and his thought is later developed and extended in the whole tradition of the Eastern Fathers—Gregory of Nyssa, John of Damascus, Maximus the Confessor, and in the fourteenth century, Gregory Palamas in his controversies with Barlaam. Indeed, one wonders how very different the theological controversies in the West, and how different our approach to the relationship between science and society would have been had we been heir to the theological tradition of the East. How different would have been our view of the relationship between Word and Sacrament in terms of the Word spoken for Redemption and expressed and fulfilled in the Sacrament of creation, and how much more helpful to the scientific generation to see the Incarnation, Resurrection and Ascension of Christ not only as the fulfillment of history, the Word spoken by the prophet, but also as the fulfillment of the nature of creation, revealed by the processes of

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natural scientific investigation. And indeed how different would our western systems of the education of children be if the emphasis had been more on the patterns of individual human behaviour. Human problems may frequently be solved not by frontal assault, but by a determined looking outwards to the natural wonder of children in the joys of creation, and less frequently be solved in the universe as a whole —the universe expands, as we have known since the first observations of the recession motions of distant galaxies in the period 1920 to 1930. Second, our science emphasises the continuity of man with creation; the natural processes of creation do not jump about in discontinuous leaps. There is a clear similarity between human and animal behaviour; the molecules of which we are made are clearly developments and gatherings together of more fundamental forms, and these fundamental forms were created from the simplest atom of all—the hydrogen atom—in supernova explosions which have been taking place for five thousand million years. Third, we have become accustomed to the notion of transformation—energy and matter are interchangeable, and evolution occurs through the constant destruction of old forms, and the creation of new forms. Fourth, processes of interaction are three-fold in nature; a force between two interacting particles is conveyed and transmitted by a third particle, but the three-fold system cannot be split up into its component parts. Fifth, the universe is not constructed in a way that enables it to be split up or fragmented into self-sufficient individual entities; the fundamental forces—electromagnetic, nuclear, gravitational, and a certain type of weak force—are all related in some way to each other in a form of unified process; the universe is not just a sum of individual parts, but a system of complex interactions which intermingle with each other.

**Theological Reflection**

How may this picture be used for theological reflection? Let us consider in turn our five distinguishing characteristics. First, evolution and growth. Theology moves between the poles of maintaining an existing tradition, and of developing and extending that tradition. The 'faith delivered to our fathers' has always to be seen in conjunction with the work of the Holy Spirit in the Church who will 'lead you into all truth'. The New Testament makes much of the imagery of growth—the seed growing secretly, the word which has since grown and expanded into the present universe with its million of stars, galaxies quasars and black holes. Central to the theological notion of the continuity of man with creation is the idea of the Incarnation itself—of a neglected or ignored creation, somehow separated from man, goes hand in hand with a creation separated from God. Irenæus, one feels, would have been quick to see the apologetic potential of this aspect of our modern scientific world-view. For just as man is continuous with creation, so may be said to be born out of it, so the Incarnate Lord was born from the womb of the Virgin. Man recapitulated in Christ is paralleled with the universe recapitulated in Mary, Mary, the type and personification of the Church is also the type and personification of the universe and of creation. The action of God within her is the supreme example and fulfillment of the action of God within the universe. To separate man from the universe is also to separate Jesus from His Virgin Mother, and we are then left with a dehumanised Jesus, who is emphatically not of the substance of mortal man—the Word indeed, in this view, has not been made flesh. And here it is necessary to point out dangers inherent in both traditional Catholic and traditional Protestant forms of western theology. For if Mary is to be seen as the type and personification of the created universe, as well as of the Church, then the implications of that view for her Immaculate Conception must be evaluated. It may not be without significance that the Dogma was proclaimed before the writing of *The Origin of Species* and before our modern scientific world view was developed. For Protestant theology the problems are even more severe; it is not surprising that Protestant theology, which has not always laid much stress on the Incarnation and which has had nothing to say about Mary, should find itself having little to say about the place of creation in its theology. If indeed much traditional Roman Catholic theology has over-emphasised creation to the extent that it should not be studied—and the history of science suggests that science has flourished best in countries without a Roman Catholic tradition—then much traditional Protestant theology has so neglected creation, that the universe is seen as nothing more than a never-ending resource which can be used and exploited by man however he chooses. Against these two extreme views, the insistence of scientists that man is to be seen as part of nature, participating with and relating to it, is a very healthy corrective. The contemplation of the universe may well be a stage on the road to contemplative spirituality in a way and to an extent which even spiritual directors have not previously appreciated.

If our scientific concepts of evolution and continuity are helpful in showing us to the doctrine of the Incarnation, then surely our scientific concepts of transformation through the destruction and re-creation of new forms may help us towards Transfiguration, Crucifixion and Resurrection. And this too may provide us with a model for the meaning of sin. Implicit within the nature of the universe is not only the potential for growth, but also the potential for destruction. Indeed, a cosmos. And simultaneously there are potentials for non-growth and de-struction; we do not always perceive the form of the word 'destruction'. The constant interaction of constructive and destructive forces, the very processes inherent in the universe, are themselves the means of growth and evolution. The work of Christ is to sum up and express in his own Person the nature of the forces of the universe—forces to which man is joined through being a creative and part of the created universe. His Crucifixion is the expression of the potential for destruction, and it is the death of his individual being in order to give it life. But his Resurrection is the final consummation of growth and of structure, and of its expression in the beauty and ordered structure of his Body, the Church. As
always, cosmology and ecclesiology are closely related. If then, our scientific inquiry has established the continuity of man with creation; theology and science together have brought together the natural processes of the universe with the Person of Christ; now let Augustine in his Eucharistic teaching bring together the third element, the relationship between man and the Person of Christ—'it is the mystery of yourselves that is placed on the Lord's table... Be what you see, and receive what you are'.

Interaction, says physics, is a three particle process, with a third particle mediating the interaction between two other systems. Wherever there is interaction, there also is the three-particle system. The interacting particle is just as much a particle as the other two, and there is no interaction outside this three-fold system. In what sense, then, can this provide us with a Trinitarian image? Perhaps no more than the fact that the action of energy of God, is revealed in a Trinitarian fashion, whilst emphasizing the distinctive existence of the three parts of the whole. We should not of course read too much into this, but nevertheless it can remind us that the natural world will provide us with the images of God we need for our spirituality. If indeed the Trinitarian model of the three parts of the whole, whilst the distinctive existence of the three parts of the whole, we should not be frightened of looking to our present knowledge of the nature of creation to provide us with our images for our modern age.

Fragmentation of knowledge, and the separation of distinctive specialisms, has been widely recognized as a problem of our time. Natural science in the past few decades has come to realize that one aspect or individual phenomenon can only be understood in the context of the universe as a whole. Indeed, much of mathematical methodology tests truth not directly by the question 'Is it true, as an individual fact?' but by the question 'Does it make sense in the context of existing understanding of the rest of scientific experience?'. Here, then, let our scientific point towards a doctrine of the Church, where the individual becomes a Christian person through participating in the whole, and where individual meaning is established not through an individual search but through belonging to and participating in the gathered community. And here we have a paradox. For natural science could only develop in the West through breaking down problems into component individual parts, and investigating individual interactions, it is perhaps not surprising that science flourished best in countries with a Trinitarian model of the three persons of the Godhead. But now science itself has come full circle, and is as much concerned with the incorporation of individual phenomena into a unified whole, as it is with the local interactions between individual entities. Science is not to lie in individual self-assurance, but in community incorporation. The mediaseval wall-paintings and statues which showed a pair of scales with one side an individual soul struggling helplessly against the devil, whilst on the other side the corporate figure of Mary and the Church tipping the scales against the devil speak to our modern age just as much as to the mediaseval one. Not for nothing did the mediaseval see sin as individualism, and likewise our modern science and society, in their very different fashions, are rediscovering the meaning of the cosmic corporate whole. And the gathering up of the fragments, recorded by the Gospel writers as the conclusion of the narrative of the Feeding of the Multitude, is clearly linked with the gathering of the redeemed community.

Let us then pay close attention to the teachings of our contemporary science. They illuminate with a new and more splendid light the great Christian truths enshrined in the Catholic creeds—and they remind us that his whose glory shone forth in his holy Incarnation, Cross and Resurrection has also left us witness to himself in the glories of his creation.
History is the record of human society, or world civilizations; of the changes that take place in the nature of society, of revolutions and uprisings by one set of people against another with the resulting kingdoms and states, with their various ranks; of the different activities and occupations of men, whether for gaining their livelihood or in the various sciences and crafts; and, in general, of all the transformations that society undergoes by its very nature.

It has to be admitted that between his theory and his performance there is a very wide gap. He proceeded simply to give an account of the Arabs, the Berbers and the Persians. Even so, the ideal the historian must have before him is that of a whole segment of the whole.

I can only proceed biographically. After a conventional Eurocentric education, it was Gervase Mathew who changed the direction of my footsteps. He was a polymath, and primarily a Byzantine. It was only after the second world war that his mind turned first to Ethiopian history (a logical step from Byzantium) and then to the Near and Far East. Some cannot feel surprised that this first book was turned down by publisher after publisher. African historical studies had not become fashionable in 1956. It was only through the kindly intervention of Professor Dr Ernst Dammann, who had formerly been a Lutheran missionary in Tanganyika, that it was accepted for publication by the German Academy. The Academy published it as a paperback, but this was not the end of the story.

When the Oxford University Press heard of it, those who had been responsible for turning it down generously asked me to lunch, and asked what had become of the book. When I said that the German Academy was publishing it, they immediately pounced, and asked for world rights outside Germany. It thus appeared as a hardback in 1962 with its companion, The East African Coast: Select Documents, which set out not only the principal documents used in the Medieval History, but carried the documentary story down to the nineteenth century. They served as material for Gervase Mathew's chapter and my own two chapters in the Oxford History of East Africa, Vol. I, 1963. In all this work I had a particular interest to view. In the schools I inspected virtually the only history that was taught was the history of Europeans in Africa, based on a work entitled The British in Tropical Africa (apart from the opusculum of Hollingsworth already mentioned). The reason for this was simply that this subject, The British... was prescribed by the Cambridge Overseas School Certificate. Lamentable as it was, in the absence of any serious historical study of Africa as a whole, at that stage the only option open was colonial history. My aim, and that of other contributors to the Oxford History of East Africa, was different. It was an attempt to lift the history of the area from local as well as external sources, in my own case Arab and Swahili, and with due regard to oral tradition which alone could unlock, as Roland Oliver did with such signal success, the history of the interior. But it was more than just this. It formed part of the recovery of the African past as a whole. The academic historian, whether he writes and teaches, or only engages in constructive writing, eventually seeps through to the classroom. A glance even at the recent syllabuses for both the East and the West African School Certificate show that African pupils now learn, as is their inheritance and their right, African history. It is not just as the late Professor W. M. MacMillan so kindly said to me: You—and he meant all who had contributed to the Oxford History of East Africa—You have understood a new province in history.

The most difficult and often intractable of problems in the construction of historical narrative lies in chronology. By chronology I do not mean the mere
memorization of names and dates, of kings and queens and treaties. Nor is it a mere orderly recitation of documents. Some idea of it is well put in the Eleventh Edition of the *Encyclopaedia Britannica*:

> **Chronology** ... the science which treats of time, its object being to arrange and exhibit the various events which have occurred in the history of the world in the order of their succession, and to ascertain the intervals of time between them. The term 'chronology' is also used of the order of time itself, as adopted, and of the system by which that order is fixed.

But in the case of historical chronology we must take this somewhat further. We have already looked at Ibn Khaldun’s definition of history: we need to marry these ideas. For there are many different kinds of chronology, geological chronology, archaeological chronology ... These have as a basis the concept of orderly sequence, but only, so far as time and date are concerned, the most general idea. The archaeologist and the historian are not really talking about the same thing when they speak of chronology. The archaeologist may occasionally have the fortune to come across inscriptions, but rarely in Africa south of Ethiopia and the Sahara by large he only handles artefacts whose date cannot be determined except very broadly. The historian is concerned, on the other hand, with actual time so far as it can be precisely determined; and not only with time, but with the intervals between events. He is concerned also with actual men and women, their character and thought, not simply with them in so far as they may have been artificers. These are among the differentials between the archaeologist and the historian.

In the case of African history the problem is made more difficult by the archaological nature of most of the local documents. Ever since the *Chronicle* of Eusebius of Caesarion (c. 260—c. 340), although he had predecessors whose works have not come down to us, the father of Church history has imposed upon Christian historians a profound sense of chronology. The *Incarnation and Resurrection* are, for Christians, historical events of global significance. The same sense of chronology is present among Muslim historians: it must be remembered that many of them lived cheek by jowl ... century from external sources.' We have two, conflicting, versions of the history of the Sultans of Kilwa: only their names and reigns are given, and these varyingly: it requires something of a tour de force to reconstruct them. For the rulers of Meroe between c. 706 BC and AD 339, more than a thousand years with perhaps seventy-two rulers, elaborate systems have been worked out. In cold fact these reconstructions are alarmingly hypothetical, and were worked out from the excavations of royal burials at four sites.°

The order in which they are placed was worked out ... on the evidence of the position of the burials in the cemeteries, it being assumed that the best and most commanding positions were occupied first and that the later burials were arranged further and further away. Further evidence of relative dates has been obtained by a detailed typological study of the pyramids themselves, their style and construction, as well as by the study of the objects in them.

From this study ... it can be seen that the burials fall into a series of quite well-defined groups ... The order of rulers within them is less certain, but until further evidence is available, must be allowed to stand ... The dates of the kings as printed give a spurious air of reliability, and it must be made clear that all of them, with the exception of three kings after which are arranged further and further away, are pure guesses. The lengths of the reigns are estimated from the size of the pyramid and the quantity and quality of the funeral furniture. These criteria, by which the larger pyramids and richer furniture are assumed to be those of kings who reigned longer than those with poorer monuments, may be valid, but the number of years given is no more than an estimate and dates cannot be precise ... °

These are just three examples of the chronological problems that face the historian of Africa before colonial times: one could assemble several hundred examples. For there are many different kinds of chronology, geological, archaeological, and the historical events of global significance. The same sense of chronology is present among Muslim historians: it must be remembered that many of them lived cheek by jowl with Christians. The more remote in space we reach from the centres of Christian and Muslim learning, the more frequently does a sense of chronology become lacking. The African documents at our disposal are frequently court histories, whose aim is not primarily historical. They are fundamentally different from archival materials. Some court histories are written, but the vast mass of them are oral traditions which change in recent times, and largely during the present century, have been written down by local and by European historians. The Kabatika of Buganda are known from the traditional sites of their jaw-bone shrines, in an approximate sequence since the fourteenth century. We only begin to know their actual dating towards the end of the nineteenth century from external sources. We have two, conflicting, versions of the history of the Sultans of Kilwa: only their names and reigns are given, and these varyingly: it requires something of a tour de force to reconstruct them. For the rulers of Meroe between c. 706 BC and AD 339, more than a thousand years with perhaps seventy-two rulers, elaborate systems have been worked out. In cold fact these reconstructions are alarmingly hypothetical, and were worked out from the excavations of royal burials at four sites.°

It is this difference in approach, for example, that is fundamental to understanding the controversy between my kind friend Nolita Cottrell and myself, as described in the *Numismatic Chronicle*, 1971 and 1972, which, on which more later results are decided. It is to be understood that the deepest divergences of view do not stand in the way of friendship.


\(^{2}\) Their primary aim is to prove the legitimacy of a royal lineage. Burke's *Peerage* and Landed Gentry have somewhat comparable aims.


\(^{5}\) Shimoni, *op. cit.,* pp. 49—50.


\(^{7}\) It is pleasurable to record that a Cambridge History of Africa is now appearing under the general editorship of Professor Roland Oliver.
Robert Cornevin's Histoire de l'Afrique divides Africa into seven distinct geographical regions. I do not dispute this, but for optical reasons, if a columnar division is to be adopted, then a page is best divided into four columns, or arranged in six columns of three on opposing pages. For in chronology we give not merely a skeleton of events, but also indicate by spacing the lapse of time between them. It is only possible—although other systems have been evolved, and we shall come to them—to indicate both the passage of time and proximity of Western Asia, without which Egyptian history is unintelligible, and that of events in Western Asia and in Europe, four columns are needed: until AD 599 the first column is for Egypt and the Sudan with eastern Africa; the second for northern Africa and the western side; the remaining columns outline the history of Western Asia, without which Egyptian history is unintelligible, and that of Europe, without which the history of Carthage and northern Africa is incomprehensible. After AD 600 we become progressively more informed about Ethiopia and Africa south of the Sahara. Up to 1399 four columns are used: the first for Egypt and the Sudan, the second for northern Africa, the third for Africa south of the Sahara with Ethiopia, the fourth for events in the rest of the world, not for the purpose of giving a world history in outline, but rather for those events which pertain or especially impinge in their results upon Africa. After 1399 our knowledge of lands south of the Sahara grows in mass and detail. There are now six columns on opposing pages, three on each. Egypt and the Sudan retain the first column, and Northern Africa the second. There are three separate columns for Eastern Africa including Ethiopia, for Africa south of the Sahara, and for Central and Southern Africa. The last column continues with events in the rest of the world. Finally, after 1800 our knowledge of dateable events becomes greatly expanded, but their pace diminishes in the north following the Turkish occupation that began in the sixteenth century. Egypt and the Sudan and Northern Africa are treated in a single column, whilst Western Africa, Central Africa, Eastern Africa, and Southern Africa have a column each. The sixth column remains unchanged.

My primary object was to provide an instrument for Africanists, students and teachers, such as, in different ways, European and Islamic historians possess. It is a reminder to the African historian, who has been prone to specialize in one part of Africa to the exclusion of others, that African history forms a unity, a whole, in the same way that the history of Europe or that of the sub-continent of India does. It is also a reminder that one cannot study the history of Africa without some knowledge of other lands. To take some examples: in Jerusalem we may see the elegant ivory from African elephants that gave pleasure at the court of Ahab and Jezebel; we may see the history of the Greek-founded city of Alexandria as a pivot in the Egyptian trade between Rome, East Africa, Arabia and India: Ethiopia takes its Christianity first from Syrian merchants but its episcopate from Egypt; the monks of the Egyptian desert are the progenitors of later civilisation and culture in barbarian Europe; Islam, percolating over long established Saharan trade routes, in the seventeenth century brought the Guinea gold to England in Catherine of Braganza's dowry; there is a two thousand year connection at least between eastern African trade and Arabia, India and China; the Venetian head of mission in Shoa even in the early sixteenth century found the Sultan and commissioned him to send an envoy to Rome; Fr João dos Santos, O.P., finds a Portuguese blanket in Mozambique that has been brought across the Indian Ocean by African traders. Any neglect to portray African history whole, in depth and continuity, in a spatial as well as a temporal frame, would be like the play of Hamlet were given without reference to the murder of Hamlet's father. We cannot work, as did the Swahili chroniclers, who wrote, in the words of J. S. Kirkman, of the Swahili city-states as if each existed in planetary isolation from all the others.

It was said, not without malice, of a former Fellow of Worcester College, Oxford, that he was a young don down to write a work whose only possible title could be De omnibus robis et quiquisdam suis: when he came to retire it was hardly surprising he had completed nothing but an edition of Aristotle's Nicomachean Ethics. A work of chronology is necessarily selective. We cannot, without imbalance, name all the 174 Moroccan Pashas of Timbuktu who ruled, some several times, during 157 years; nor the no less than 5,000 'Ethiopian' or 'Zionist' Church's that have sprung up in the Republic of South Africa alone during the past seventy-five years. The chronologist can only trace the outlines, and this in fact is his function. He is an historical anatomist whose work is to expose the bony structure: for chronology is the backbone of history. It is not historical anatomy, but our inability to examine the muscle and skin of history, that yields to movements of thought, of constitutions and politics, without reference to the bone. The art of the historian is necessarily an imperfect art, and the chronologist can only bring a personal judgement to bear on what he considers important and what he considers he should discard; he is of course assisted in his task by the innumerable other judgements of his predecessors: even if he has made some specialized contribution to the history of some particular region, period or subject, he cannot hope to have reached the actual source for every judgement. It is in regard to this exercise of his judgement that only the assessments of others can determine whether he has discharged his task with success or not.

The provision of a Chronology of African History must necessarily centre upon Africa, but we have seen how African history must be articulated with world history. There is a danger here, if that Afrocentricity should become exaggerated. There are, of course, legitimately specialized chronologies for the needs of, say, European historians or Islamists. But certain works in print today can only be said to be misleading. I suppose the most common work of reference of this kind is the late S. H. Steinberg's History of the World's Trade. 58 BC TO AD 1961. It first appeared in 1938, and in the Foreword Dr G. P. Goeth praised it as presenting 'the life of man as a whole as far as this is possible.' In the same year he ventured to think, that neither Dr Goeth nor Dr Steinberg had formed much concept of 'the life of man as a whole.' Dr Steinberg starts from a base of 58 BC:

...
the single event recorded for that year is: '58-51 BC Caesar subdues Gaul.' So this date is to be taken as the beginning of 'the life of man as a whole.' Our debt to the ancient Hebrews, to Greece, to the Roman Republic, not to mention the empires that had come and gone in the Middle East, Persia, or Pharaonic Egypt (to which Herodotus acknowledged the debt of Greece in religion) is unknowable--farther afield, as if the earlier empires of China and Japan, of early India, had never existed. It was pardonable, when the first edition came out in 1939, that Africa had hardly any place; but, to cut the matter short, this was nothing but ignorance in 1966. The date of the last edition prepared by the author himself. The work is frankly Eurocentric, and certainly no chronology of 'the life of man as a whole so far as is possible.' In 1966 Dr. Neville Williams published his *Chronology of the Modern World: 1763 to the present time*. It is partly based upon Werner Stein's *Kulturjahrbplan*, Berlin, 1946, which purported to be a survey from the beginning of civilization. Dr. Williams has a truly magnificent index. He acknowledges his debt to Dr. Gooch's *Annals of Politics and Culture*, 1901, and to Steinberg's *Historical Tables*. Dr. Williams's verso pages have a calendar of events, arranged month by month, and often with precise dates, but chiefly in Europe: we look in vain for a balancing account of India, China, and Japan, of Muhammad Ali's work in Egypt or of Uthman dan Fodio in Africa, nor is there any consistent narrative of the now established Americas. The facing recto pages are devoted to the Arts and Sciences: very useful for Europe, but there is no record, for example, that the White House and the Capitol were ever built. If the East or Africa are mentioned, it is with reference to European interventions: it is not simply that the work of African historians is ignored; they are in the same boat with those of China, Japan, India, Malaysia and Indonesia, and to a great extent of the Americas. One must exercise no surprise that it is dedicated to Dr. Gooch. It is not 'the life of man as a whole so far as this is possible': it is another example of Eurocentricity.

It is not the only work generated by Werner Stein's *Kulturjahrbplan*: in 1975 there appeared the work of the late Bernard Lewis, *The Timetables of History*. One might assume from the title that this was some projection into the future: rather, the timetables tell us what is intended, not what is past. It is curiously described in the publisher's advertisements by the Librarian of the United States Congress, Professor Daniel J. Boorstin, as follows:

'This fantastic miscellany can help us to see what we thought we already knew in a truly new perspective. And it can also open our vision to vistas of human experience that we never thought of as "history", but which will enrich our understanding of the whole human past and of ourselves.

One feels alarmed that one who holds the eminent position of Librarian of Congress should describe what presumably is intended as a serious historical work as 'fantastic'. If the object of the historian is to search for truth, one might think fantasy excluded by definition. Like Dr. Williams, the *Timetables* discounts geography. It is simply an updated translation of Werner Stein's *Kulturjahrbplan*, into what linguistic communities in the United States call North Atlantic English--of which the Queen's English, as spoken and written by educated Englishmen, and indeed numerous educated Americans, is regarded by them as a mere sub-dialect. It is not Eurocentric, but Euroamericanized. The 'lesser breeds without the law' are ignored save where some United States or European interest touches them. It is divided into seven subject columns: History and Politics: Literature and the Theatre: Religion and Philosophy: Visual Arts: Music: Science and Technology: and Daily Life. The order of priority of the columns is perhaps instructive as a guide to the author's mind. They even include baseball results—and, as a bow in the direction of our humble island, 'Dr. William G. Grace, cricket-player.' I am grateful to Professor Boorstin for authoritatively pointing out that this is a 'fantastic miscellany'. It is.' It makes me recall the *dicium* of a learned judge in a case where certain groundless, libellous, accusations had been made against the character of the then Prime Minister of Great Britain: *If History consists in nothing but the little-tattle of the tea-tables of Tooting Bec, then we better off without it.*

It is curious—or rather, perhaps, not so—that none of these chronologers seem aware of the work of Jean Delorme, *Chronologie des Civilisations*, Paris, 1956. His aim is clearly stated: to offer a *rèsumé* of universal history. This is a truly serious work which cites its authorities in footnotes as it goes. It is far from Eurocentric. It starts c. 3000 BC with the installation of the Semites in Mesopotamia and shortly after with the First Dynasty in Egypt. China and Japan, Siam and India, have their places; so does the history of the Church, of Islam and of Buddhism. The history of the Mongols and of the Turks is accurately portrayed, and their effect both upon the east and Europe. Delorme wrote too early—the first edition was in 1949—to have any access to our new knowledge of the Americas. His account of the history of the Arabs and the east suggests that it was not deliberate. Nevertheless there are palpable faults, of which the chief is that throughout the centre of gravity is found in the history of France, about which quite trivial matters are recorded. As compared with Dr. Williams, the index is inadequate. All the same, it is a courageous and worthy work, and it is a pity in some ways that it was never translated. I would acknowledge freely that, although I disagree with him in many matters, for he is not always accurate (who is?), his method to a great extent influenced my own.

Any true chronology of the world must take the whole world as its base. The *Robinson's materials* imposes a date c. 3000 BC as the start because it is then that our historical records, as opposed to the findings of prehistoric archaeologists, begin. This is only a fragment of the whole history of man here on earth: the latest archaeological findings of human remains on the banks of the R. Awash in Ethiopia are dated between 3 1/2 million and 2 1/2 million years ago. It is disputed to what extent they are human, whether they are of *homo sapiens*. No matter. We know nothing of the nature of their society, of their language, or of events in their time. Because they buried their dead carefully, we may suppose that they had some concept of the after-life. We only know of man when he, or, for early times, his descendants, began to write down records. There is nothing arbitrary about this choice.

Aristotle described man as a political animal. And as E. A. Freeman took this in too literal a sense, unnecessarily limiting his own field when he spoke of history as yesterday's politics. If we take politics in its original sense, it refers to the whole social fabric, in every aspect, moral, spiritual, material, technological. The objection to Werner Stein's method is that it juxtaposes contemporary events which are culturally and geographically remote, which can only lead to intellectual confusion. But some of Delorme's divisions, which generally are geographically based, are equally confused: *Politique Inferieure: Conflas et Diplomatie: La Reforme: La Renaissance: LEurope Orientale: Les Mondes d'Aprés la Renaissance: L'Europe Orientale; L'Oeuvre de la Diplomatie: La Reforme: La Renaissance: L'Europe Orientale*... In last, contradictorily, include Brazil, Goa, Japan, Morocco, Congo, Burma and China. If the arrangement of our material is to be clear-cut, and this is the first requirement from the point of view of a reader who wishes to consider or verify a date or sequence of events, we must do better than that. The
solution lies in physical geography, which has the merit of being a division in
nature. At the beginning of history as we have defined it we note the existence of
monarchies in certain areas. Mesopotamia, Egypt, and, somewhat later, China: in
the rest of the world and for a long period there are migrations which only
coalesce into states in a gradual fashion. We can only describe such events
with a geographical context.

It is thus from 3000 BC that Western Europe occupies the first column; the
second Central and Eastern Europe; the third Egypt and Africa; the fourth the
Near East; and the fifth the Far East. Throughout, the sixth column is entitled
Religion and Culture, because so many other regions and so many other
covers and developments, transcend a geographical framework. At the turn of
the Christian Era, but not because of it, more becomes known of Western,
Northern and Central Europe; and this gives a new title to the first column; the
second becomes Spain, Italy and Eastern Europe, the other columns remaining
as before. These titles remain until 1099, save that after 700 the third column
is retitled Africa and Egypt. After 1100 the pressure of events increases in the
West: the first column becomes Western and Northern Europe, the second
Central, Southern and Eastern Europe. None of the other columns change their
titles. In the fifteenth century the discovery of the Americas makes a new
coalesce into states in a gradual fashion. We can only describe such events
with a geographical context.

I am obliged to Mr A. R. Howat, who prepared the index. It covers more
than 100 pages. It refers directly to years, so that, if he hears the region in mind,
the reader can instantly direct himself to the region he has in mind, just
as the dates, printed vertically in every column, give an immediate indication of
the time of the event. They invite the reader to a panoramic view of history.

The revisions of the Encyclopaedia Britannica and of the Encyclo-
paedia of Islam were of great assistance. Among earlier works, A. Capelli,
Chronologia, Cronografa e Calendario Perpetuo, 2nd edn, Milan, 1930, is
invaluable for Europe and the Papacy, even if details occasionally require
revision. For Islam E. de Zambaur, Manuel de geographie et chronologie
pour l'histoire de l'Islam, 2 vols, Bad Pyrmont, 1955, provides much informa-
tion: it was thickly annotated in holograph by the late Dr George Miles, for
many years the distinguished Secretary of the American Numismatic Society.

I have found it useful to keep a separate file of books and other sources of
information, and criticism. For the ancient world and the Far East I
have used the principal recent histories after consulting experts in those fields.

If the earliest dated human remains be of 3 million years old, our
knowledge of five millennia of man's history is only 0.0014285% of that
total, and that of the Christian Era only 0.0006454%. These figures
should recall us to a sharp sense of humility. In a world now brought closer
by the rapidity of radio and supersonic communication we can no
longer afford not to be global in our contemporary outlook; if we are so compre-
prehend contemporary affairs, we can no longer afford to neglect history in its
global aspect. We live in a world different even from a generation ago. It is
now a reality, with which we must live, that some fifty African nations have a
vote and a voice in the United Nations in which we in Britain, like the giants of USA,
China and Russia, have each only one. We live too in a world in which some
scarcity of resources enables nations, for the first time in human history utterly
to destroy his environment and to make the continuance of human life physically
impossible. At no time before has the possibility of catastrophe been more
imminent: at no time, too, have greater possibilities for understanding and co-
noperation existed. In his inaugural lecture of 1895 on 'The Study of History' the
great Lord Acton saw clearly that the lessons of history are primarily religious.

But few would maintain today what he said in his lecture on the 'Beginning of
the Modern State', that:

For evil to triumph, it is only needfu l for  g ood  men  to  do
forebears would have put it —catholic context. And, as Edmund Burke
remarked: for evil to triumph, it is only needful for good men to do nothing.

For the historian the monograph on some strictly circumscribed subject will
always remain a necessity for any study of real depth. But the historian must
learn to be global in his outlook: if he is so comprehensive, he can no
longer neglect the possibility of catastrophe, and he must learn to be
prepared for the eventuality of such a catastrophe.
ADDENDUM

Father Alberic asked me what plans I have for future work. The Chronology of
World History has already been followed by a new edition of my Muslim
Christian Calendar (1963) and by a reference work The Queen's Lineage. I
have already described how the Chronology of African History is now accom-
The Chronology of World History likewise requires illustration by maps. An
Atlas of British History is scheduled to appear in the spring of 1978, and will be
followed, in 1980 or 1981, by An Atlas of World History, both in the same style
as the African volume. By way of relief from the extended work proceeded by
the Chronology of World History (completed 1974; following demand, second
edition prepared 1977), I have enjoyed making a translation, with text and
introduction, of a unique copy of a processus mortuus in the Augustinian
Archives, Rome, which gives in minute detail an account of the rising in
Mombasa against the Portuguese in 1631. This has been recommended for
publication by the British Academy by its Fontes Historiae AFRICANAE
committee. Pending a forthcoming publication of the Hakluyt Society, I have kep-
to eye stocky to translate a section of the early second century
Periplus of the Erythraean Sea which it was the dying wish of my master,
Gervase Matthew, that I should bring to completion, including sites on the
eastern African coast and in southern Arabia that he and I tramped together.
We began work on it nearly twenty years ago. For many years I have been
collecting information for a work on Continents and Countries of Africa south of
the Sahara and Ethiopia: more than sixty or seventy commodities from salt and
iron to beads, cattle and hoes have been used in different places apart from the
useful minium of eastern Africa. I look forward, too, to the possibility of a visit
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have already described how the Chronology of African History is now accom-
history: the history of religions has its place, and so too does the history of technology. Nevertheless, it is not to be conceived as an encyclopaedic work in the sense that one may expect to discover much detail in the Encyclopaedia Britannica: rather it represents the author's conclusions set down in brief over a large range. One must not expect to find oneself in agreement over every detail, or on every omission that reasonable brevity dictates: but it is invaluable to have so vast a material reduced to order. And sometimes that new orderliness is particularly illuminating, as in the chapter 'New Departures in Spiritual Life, e600—480 BC', which discusses and compares the work of Zarathrustra, the Buddha, Confucius, Pythagoras and the Deutero-Isaiah, all of them born within a relatively short time from one another in regions so separate as almost to be planetary.

The scope and horizon of the work is thus commensurate with A Study of History, and indeed it stops there. Your reviewer found this somewhat astonishing, because from the same pen there came in 1965 Between Niger and Nile, in which Dr Toynbee, in a series of articles mostly originally written for the Observer, showed far more than a superficial interest in African history. This dimension is lacking in Mankind and Mother Earth, and we are the poorer for it. It would have been of especial interest if some of the views expressed in A Study of History had been reviewed and revised in the modern African context; especially the view of the Swahili as a 'fossil civilization'—whereas they have in most recent times furnished a lingua franca that stretches from Zanzibar and Mombasa to Kinshasa on the shores of the Atlantic Ocean. With this as with very many other questions we have to be content that the author is silent. Perhaps it should be said firmly that it is certainly not that Dr Toynbee had any racial animus against African peoples: it is rather that they had not fully entered the purview of his generation of historians, amongst whom he was certainly without peer.

Sheriff Hutton, York.

G. S. P. Freeman-Grenville

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FRESH FUEL FOR THE BLOOD SPORTS CONTROVERSY

by

J. N. P. WATSON

The author, a former Major in the Royal Horse Guards, is on the editorial staff of Country Life, for whom he is hunting, polo and wild life conservation correspondent. His Book of Foxhunting is to be published by Batsford in the autumn. He has just completed a biography of the ill-starred Duke of Monmouth, and is now writing a novel. The illustrations are by Judith Gilbert (nee Spencer).

Spotting my review of a book on field sports which appeared as the leading feature article in the Daily Telegraph last March your Editor invited me to 're-write it with more colourful details for our pages'. The result is as follows.

The aim of our movement, chant the anti-blood sports societies, is to reduce the suffering of wild animals, and to protect the human being from the degradation of participating. Field sportsmen disagree with that: 'Consciously or subconsciously', they insist, 'the antis are not much concerned with cruelty. The mainsprings of their campaign are class prejudice, jealousy, sour grapes and ignorance about the countryside.'

Well, who is right, and what is 'cruel', and who is the best judge of the matter? Might he be one who is a genuine lover of animals, with a very close knowledge of the countryside and wild nature; one who, at the same time is patently not a country sportsman, but who, as a deliberate exercise, has, with the purpose of assessing the motives of the pursuer and the impact on the pursued, involved himself in each of the pursuits, as practised in Britain; and one who, for good measure, keeps a pet fox?

Robin Page answers the description to a T, and it may be that his recently published book, The Hunter and the Hunted, (Davis-Poynter, £5) provides the fairest view we have had. The subtitle, splashed in scarlet letters on a provocative yellow jacket, is A Countryman's View of Blood Sports, with, below, a woodcut of a noble stag being gored by a pack of fiendish hounds, so that, at first you are convinced this is a piece of heavy propaganda put out by the antis.
But, within a chapter or two, you find Mr Page to be more detached than his publisher, who designed that jacket, and a great deal more concerned with animal welfare than those who screech their opinion by poisoning foxhounds with aerosol sprays.

Mr Page's enquiry leads him to the conviction that 'class envy is a significant factor in objection to blood sports', and no one could accuse him of siding with the Establishment. His 'downstairs' is practically on the level of peasants' smocks, gin-traps, forelocks and 'God bless 'ee, Squire', while his 'upstairs' is all 'lords, ladies, upper crust sportsmen ... Old Etonian stockbrokers with extra large larynxes ... baggy tweeds, plus-fours and superfine accents'. The one in the latter category he encountered had the misfortune to be called Julius or Jason, whose conversation was monotonously larded with the adjectives 'frightfully', 'super' and 'awfully'. At the Game Fair he sees these Jasons 'rubbing shoulders with cowmen, common law wives and geese who would shoot virtually anything with feathers or a tail'. He makes the interesting sociological comment that 'language and laughter' form a distinct line of demarcation between the strata. His common denominator between 'upstairs' and 'downstairs' is the primeval urge to hunt, shoot and fish.

On a pheasant shoot he takes a stick and joins the beaters; at luncheon squirms to hear another chorus of 'frightfullys' from beyond the green baize door, and afterwards the guns and two wives brought the smell of cigar smoke and spirits into the bus. He takes riding lessons and—along with dirt farmers in gum boots, wallyf magnates in top hats and scarlet, Helena Rubenstein society hostesses in spick black and self-assured St Trinians on shiny Shetland sheep—goes foxhunting, wearing a beard, a donkey-jacket and 'my mother's ski trousers', while 'super' Jasons descend upon him like confetti. His horse is called Jason, which seems to be neither precisely fact nor fiction, but a Freudian memory-slip, deriving from the Game Fair, because Jason makes him one of them now—looking down on the plebs.

These caricatures are, of course, designed to emphasise that the world of blood sports is, indeed, so riddled with class distinction that you should not wonder that serious, chip-on-the-shoulder folk leave fat legacies for the anti-societies to buy up chunks of Exmoor to bar the Deven and Somerset Staghounds, or write indignant letters to the newspapers when their favourite tabbies fall victim to the Heythrop. (But if you happened to read Mr Page's To Nature, race is not a dirty word last February in The Daily Telegraph, in which he insists that we not only accept, but applaud and draw attention to, the ethnic differences, you will, like me, have a sneaking belief that his attitude towards the grades of British society is parallel. They are all just a colourful part of our quaint old English countryside.)

But how much cruelty to animals did this enquiry reveal? Quite a lot, though perhaps where the layman would least expect it. He makes a strong point that the cruelty of Nature is really the kindness of Nature, and follows it up with the opinion that modern hound packs take the place of the extinct wolf packs, which disposed of the sick, old, lame and weak; and that, if there were no hunting, the small proportion of foxes, hares and West Country deer that succumbed to enemy, would almost certainly die more lingering deaths—by gun, trap, gas, poison or starvation. His experience of otter hunting was that the packs no longer hunt otters, but those wicked children of the fur farms, mink, and he could not fault hare coursing, stalking or falconry. At their best, he found the sports anything but degrading; he even gave them the accolades of 'style' and 'dignity'.

It's not what they do, it's the way they do it. And if only those associations, under whose aegis the field sportsmen enjoy their fun would spend a shade less energy in raising fighting funds to strengthen their public relations, to persuade the world of their impeccable image, and more in campaigning to curb and condemn the many criminals described in this book: the marsh cowboys, for example, who expend cartridges at a ratio of fifty or so to one winged duck and scatter the habitat with their poisoned lead; those who shoot partridges where they are scarce, or who bloody deer with pellet shot; and hare-shots who take the beasts out of range and only succeed in peppering them.

Then there are pheasant-syndicate men who revel in low-bird slaughter; pigeon-flighters who leave wounded birds out as decoys; mounted followers of hounds who are devoid of consideration and courtesy; keepers who destroy birds of prey and badgers, and coarse-fishing competitors who rip the mouths of carp, chucking them back in the water time and again, and who 'treat the countryside like a gigantic litter bin'.
book reviews

In this issue, reviews have been arranged under headings in the following order: Church & Society; The Ecocentric Period; Biography & Autobiography.

1. Church & Society


The subject of this fine scholarly biography played a central role in the tumultuous and fascinating struggle in which Britain left the old world, where religion had a central place, and finally crossed the threshold into the age now seemingly in its death throes, which began in the rationalism of the eighteenth century and progressed through the romanticism of the nineteenth century to the secularisation of our own day. The alliance of throne and altar, born in the middle ages, enjoyed in England a kind of Indian summer between the Restoration of the monarchy in 1688 and the Glorious Revolution of 1689. The alliance centred upon a monopoly of almost unlimited personal power, unlimited and supported by a church which upheld an authoritarian view of society, and which was itself cherished as a bulwark against civil strife and religious anarchy. This was the political and religious faith which dominated English life from 1660 to 1688, and which Francis Atterbury learned early to value as an undergraduate and don at Christ Church, Oxford.

This deeply conservative view of things had one fatal flaw, however. Of the two monarchs on whom the hopes and loyalties of the national Church were focused, the first (Charles II) was essentially a religious and was received into the Church of Rome on his deathbed. And his brother, James II, came to the throne in 1685 as an avowed and enthusiastic Catholic, determined to restore the reigned fortunes of his co-religionists in England. When he found that the Anglican hierarchy would not support him in the policy of religious toleration which, with the nature of many a convert before him and since, he supposed would be sufficient to restore Catholic ascendency (on the principle that good money drives out bad), James broke his solemn promises to uphold the Church of England. This resulted in his being supplanted by his nephew and son-in-law, William of Orange. But the latter's invasion of England in November 1688 brought no joy to the hearts of churchmen like Atterbury, whose rights and position William had ostentatiously set out to protect. For William's subsequent accession to the throne made it possible only when James lost his nerve at the crucial moment and bolted for the Continent involved the supplanting of the undoubtedly legitimate monarch by a remote heir whose authority rested on the shaky foundation of a majority vote in an extenuatively organized assembly. This in turn created a crisis both of conscience and credibility for the Anglican clergy, whose pulpits for over a quarter of a century had thundered forth the twin doctrines of the divine hereditary right of kings and the utter sinfulness of resistance to their commands.

The period from William's accession in 1689 to the death of Anne in 1714 was a time of deep disquiet. The religious transition from the old alliance of Crown and Church to the Church's subordination to a state ruled by the Hanoverian monarchy under the dominance of the Whig political oligarchy. Through this quarter-century of transition two bishops of the Established Church were in the forefront of bitter wrangling factions. The Scots-born Gilbert Burnet, Bishop of Salisbury from 1689 till his death in 1754 and through his enormous literary production better known to posterity than Atterbury, contended that the old alliance of throne and altar betrayed the Church's pastoral effectiveness. Burnet was a leader of those who wanted the Church of England to welcome a regime of toleration for all Reformation Christians and to regard it not as the infringement of Church rights, but as a golden opportunity to be seized and exploited.

Though supported by most of his fellow bishops, Burnet was bitterly attacked by the overwhelming majority of the Anglican clergy. They found in Atterbury a welcome and able episcopal spokesman. It is only by hindsight that we can see the hopelessness of
Atterbury's campaign for a return to the golden age of Anglican ascendency. More than once it came within an ace of success. In the end Atterbury was compromised by in-direct correspondence with the exiled Stuart Pretender. Condemned by a radically unjust parliamentary trial, Atterbury spent the last years of his life in exile on the Continent, continually hounded by his vindictive prosecutor, who managed to hire even the bishop's secretary as one of his spies. The fascinating story has been well told, with a wealth of documentation and background material, by the book's Anglican priest-author, who is also a Fellow of New College, Oxford. There are bound to be complaints that Dr Bennett should have included more detail. The footnotes make it clear that he could easily have done so. Clearly the high cost of printing today has alone made this impossible. But despite the need for economy dictated by runaway inflation the book is never dull. Written with considerable wit and dry humour, it builds to a climax of excitement in the account of Atterbury's trial before the House of Lords in 1723.

Students of the period will be grateful for the masterly summaries and analyses of events and developments in which the book abounds. Bennett has produced, in sum, an outstanding example of the genre for which British historiography is justly famed: the biography which presents the picture of an age through the career of one of its leading figures.

St. Louis University

John Jay Hughes

Robert T. Handy

A HISTORY OF THE CHURCHES IN THE UNITED STATES AND CANADA


There is no lack of books on the subject of religion in America. This work is different in that it treats in one volume of both Canada and the USA. In the early colonial period the various religious developments in the new continent are treated together. From 1720 onwards it is possible to distinguish and give separate chapters devoted to progress in the States and in Canada. The fact that the book sets out to deal only with those developments in North America which simplified the task to some extent, but it is impossible to avoid the complexity when dealing with a people who have a much richer cultural mixture than any individual European nation. For a measure of the task confronting the author one has only to think of the history of the Churches in the UK but of a history of the Churches in Europe where Albania has to be treated as well as Finland and Northern Ireland. More over, one has to take into account both the particular religious traditions of the countries from which the settlers came, as well as their subsequent history and the way in which their own particular grasp of the gospel was able to meet the demands of the new society that emerged.

The result is that we are given a full account of the complex history right down to the early 1970s. There are dates, names of people and places, stories of the rise and decline of communities and movements, attempts and failures to merge with each other. It is clear that the author has no room to try to discern what patterns emerge; the reader is left to draw his own conclusions from the abundant material with which he is supplied.

What strikes one reader is the tension between unity and diversity. E pluribus unum may well be the watchword for comment by the Church historian no less than for the social and political life of the North American Continent. At the beginning poor communications often helped preserve distinct religious traditions. With the growth of nationalism there was a desire to preserve cultural identity, a fear of the secularism which was spreading on the inner authority of conscience, maintained these divisions. The numerous communities and Christian sects are a warning of the dangers that face a cultivation of the local Church as the expense of the universal.

That the Catholic Church managed to escape and did preserve a unity despite the very great cultural diversity of its members, was no doubt due to the role of the episco-pal hierarchy. Had there been a hierarchy before the hierarchy was re-established in 1850 in our country. Despite the discord sometime-occasioned by the selection of bishops from one ethnic group rather than another, the American hierarchy did bring a unifying element to the Church. It was quite early on, before the American Church had its own version of divide et impera and perhaps one can trace in its condemnation of 'Americanism' and its backing of special communities for immigrants, a fear lest the episcopate would draw too close to the United States and away from Rome herself. There were in fact some grounds for such fears. In 1870 the American hierarchy had not shown itself to be uncritical of the decision to define papal infallibility. The fact that today the American episcopate is so close to Rome implies that a special effort has been made to cultivate this relationship. It would be interesting to know what exactly has been the role of the American episcopate in Rome in providing a Rome-oriented hierarchy for the American Church, and whether the Church of Rome is committed to a similar role for itself in the years. Also whether there are still suspicions concerning the Catholic University of America which at its inception might become an American centre.

The problem of immigrant communities and their integration into the national religious life is now facing many countries in the world. There is also the matter of the local Church and whether it can be adequately represented by something as wide ranging as the national episcopal conference. Communications have vastly improved since the early colonial days but this must not blind us to the great diversity of belief, opinion and practice that lies only a little way below the surface. History does not solve our problems but it can tell us about them, and if we read with care and pondered, could lead to a deeper appreciation of some of the issues that still face the Church today.

Trinity & All Saints' Colleges, Horsforth, Leeds.

E. R. Norman

CHURCH AND SOCIETY IN ENGLAND, 1770-1970


Unsurprisingly, in an age which tends to assess man's significance primarily in terms of his social roles, the contemporary relevance of the teaching of the Christian Church is increasingly coming to be sought in the 'social gospel', meaning thereby the social ethic. Indeed unless such an ethic is seen to be in the forefront of its concern no other doctrine, we are often told, can expect to gain a hearing. And in determining a social ethic the economic factor—the Marxian lesson having by now been pretty well imbibed—is of central importance. The command 'Feed my sheep' is thus to be construed as the promotion of justice in the form of material welfare, provided of course that it is organized on a collectivist basis. Each shall receive according to his need. The Church of England—and it is that institution exclusively which the Dean of Peterhouse's book is about—has been slow to discern this truth. Of the large and pressing issues of political and social morality, the Church's declarations concerning the political giants or the onlooking dictator, its traditional attitude having in the main been one of complacent conservatism: a Conservative Church of England in the nineteenth century lacked the means of formulating any specifically Christian social doctrine, and that at a time when immense economic and social changes were...
greater part of its more recent history the Established Church has been without any definite or authoritative source of social teaching. This in itself has rendered the charge of indifference or prejudice towards social problems all the more specious.

For the nineteenth century was in fact a period of intense social activity on the part of members of the Church of England, 1832-1885 a few years ago, and the present book extends the survey further. This is covered, with a wealth of detail, by Dr G. Kitson Clark in Churchmen and the Condition of England 1832-1885 but the survey left several aspects of the history of the Christian Social Union a generation later. Much of this ground was covered, with a wealth of detail, by Dr G. Kitson Clark in Churchmen and the Condition of England 1832-1885 a few years ago, and the present book extends the survey further. The odd thing is, as the author points out, that each generation of churchmen has appeared to suppose that it is the first to have espoused realistic social policies and to be seriously concerned with the condition of the working-classes. The evident reason for this is that the diagnosis of social ills itself changes with the times, so that ideas formerly accepted tend subsequently to look misinformed and one-sided, even when any taint of hypocrisy can be discounted. Thus the espousal by churchmen of laissez-faire. in theory as in practice, is usually nowadays rebuked as a deliberate ploy to ward off the hands of the working-class altogether, whereas the truth is that the opinions of the political economists were accepted as, presumably, that of experts best qualified to judge what would advance the well-being of society as a whole. Besides which a good deal of Nonconformist criticism of the Establishment was simply polemical in its intent and not to be taken—as it so frequently has been taken—at face value.

A point which Dr Norman makes somewhat paradoxically is that the leadership of the Church was often out of touch with working-class attitudes, not, as is commonly stated, because the political and social views of churchmen were conservative but rather because they were too idealistic and radical, a propensity stemming from their class position. For there was no class ever-changing conscience and sense of vicarious guilt, whereas working-class people are rarely if ever given to this form of self-mortification. Radical social opinion in the Church likes also to believe that its principles are those of a kingdom which people have not. Real churchmen believe there are no longer such. The Church likes also to believe that its principles are those of a kingdom which people have not. Real churchmen believe there are no longer such.

The social radicals of the Victorian age were the most popular clergy. For example, it is right in saying that if the Church had thought had little enough to do with socialism in any economic sense, but was essentially moralizing in a pre-industrial society of little mechanized city of London. The cooperative idea, in his mind, described a social attitude rather than an economic device. "The kingdom of God is not a negation of society but a transcendent society such as Christ's. It is a society of elastic possibilities, not of rigid rules. The cooperative idea, in his mind, described a social attitude rather than an economic device. "The kingdom of God is not a negation of society but a transcendent society such as Christ's. It is a society of elastic possibilities, not of rigid rules.

In dealing with great ideas and events of the 19th century, Dr Norman pertinently remarks, "theological interpretation merely adjusts Christian ideas to render them compatible with the latest developments in the clam morality and political consciousness, and of the course of civilization'. As regards structures. Garaudy holds that we must escape from the Stalinist techno-bureaucracy. What is required is a real socialism of self-management (autogestion). The vast scientific changes, so that justice may be done to the rights of all men. In order to achieve this transformation, he sees the need for three types of change: changes of structure, of consciousness, and of the course of civilization. and am best tempered with an empiricism grounded in practical experience.

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and technological changes of the second half of the twentieth century have changed the essence of the problem; and Garaudy claims that self-management, far from corresponding to an earlier stage of economic development, is the only form of socialism that can fully respond to these changes.

All this, the author says, requires a change of consciousness. Direct democracy (i.e. responsible participation) must begin on the level of every basic unit (workplace, neighborhood, etc). He grants that this would involve a radical restructuring of institutions; but claims that this is feasible if there is a radical change of consciousness. A change of attitude is, in fact, beginning to take place among both Christians and Marxists. Both are beginning to distinguish between what is essential and what arises from cultural and historical accident. They must learn to recognize that their futures are complementary.

Garaudy emphasizes that self-management through cooperative participation of the workers will only be possible if there is a true cultural revolution. A 'general culture' for today will have three principal concerns: (a) organization of information in the memories of computers, to free man for the specifically human task of asking questions and determining goals; (b) aesthetics (not as abstract speculation, but as a cultivation of imagination and the senses, which have become atrophied); (c) planning, which should be a reflection of the times, not as often seen, a forecast of means available. Only by a break with one-sided Western intellectual tradition will pedagogy and politics be able to work out the implications. Imagination must not allow itself to be locked in set categories. Planning for the future is a combination of utopian imagination and scientific verification.

Garaudy maintains that there is now a totally new 'historic bloc', which forces a rethinking of some fundamental Marxist categories. As a result of the second industrial revolution, the potential components of such a bloc are the workers and salaried intellectuals. There are three-quarters of the active population. He outlines the stages by which he thinks a socialism of self-management could be achieved.

In the last chapter he answers some expected objections about the impracticability of his suggestions. He ends by saying that the book has been written 'in agony, hope and passion'; and that it will achieve its purpose if it helps some to become conscious of the present impasse, the possibility of escaping it, and their resulting personal responsibility.

Even if one is tempted to fear that we shall never see the degree of unselfish cooperation that Garaudy's ideas presuppose, his moral stature certainly shines through his words. The pain of disillusion with and rejection by the PCF has not soured his ideals nor weakened his convictions.

Brendan Smith, O.S.B.
II THE RECUSANT PERIOD
Christopher Haigh

The Ampleforth community of his boyhood, Fr Paul Neville wrote: 'bred in Lancashire, Lancashire was its spiritual home. The Ribble Valley, which thought of Liverpool as its metropolis, produced them.' No doubt his teacher's instinct for drama led him to exaggerate a bit. But no one can deny the Liverpool as its metropolis, produced them. ’No doubt his teacher's instinct for drama led him to exaggerate a bit. But no one can deny the

and making a point graphically led him to exaggerate a bit. But no one can deny the

large Lancashire element in 19th century Ampleforth: the influence of the big Lan-

cashire missions on school and community, the generations of family connections, the

true-blood Lancashire Catholics: blunt, dour, unemotional, conservative, addicted to
traditional image. Wasn't Lancashire the one and only part of England where the pre-1534

Protestant, Unitarian, godless, Catholic. Irish, Scots, Cornish miners. English, German

all Lancastrians by immigration.)

Modern iconoclasm inevitably challenged this image. It began, by the 1960s, to ask
whether it really was so different. Any brief summary of his views is bound to do some injustice to the careful balance

of his treatment: the book is based on an intensive Ph D thesis on the Lancashire

leadership (Cardinal Allen, 'old priests', seminary priests like Thomas Bell, gentry families) played a part. but hardly a decisive one. Geography (the isolation

most part of the Catholic island. As he says, though such numbers would leave

a smaller one even on a minor occasion even then, would be so large and concentrated a minority as to

did pre 1534 Catholicism really survive intact in Lancashire? Insofar as it did,

was it really particularly strong? And why Lancashire in particular (and not Yorkshire, Lincolnshire, Cheshire, or Somerset) Inevitably the iconoclasts suggested that

that any good Protestants who were to be found were caused to be said, and

artificial and unprogressive a phenomenon to collapse under its own weight. Dr Haigh

insists that this assumption is arbitrary. If one starts, as he tries to do, with the contrary

assumption that Catholicism had deep roots and droit de cite). then it seems obvious

that only extraordinary form could destroy it. Moreover, Dr Haigh insists, the old

Catholicism was especially and uniquely strong in Lancashire during the early

Reformation (1539-40) for largely accidental reasons. The county was by far the

most backward in England. Hence a period of Catholic revival in the rest of England

else being equal. Protestantism was therefore likely to find it far harder to root there.

Dr Haigh considers that these two factors alone (a strong Catholicism and weak

government) could have ensured the survival of Lancashire Catholicism. The factors

also operated more or less in other, adjacent areas (Cheshire, the West Rid-

To

There is much room for discussion of Dr Haigh's case for the weakness of

government power in Lancashire. It is very arguable that the government's policy never

seen to be anything more than a limited one. Even in the most part of the Catholic island. As he says, though such numbers would leave

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government) could have ensured the survival of Lancashire Catholicism. The factors

also operated more or less in other, adjacent areas (Cheshire, the West Rid-
sought to do more than weaken recusancy and contain it within certain remote areas, and was determined, as successfully with Lancashire. Its Catholicism was kept within very strict bounds and never showed much sign of being a danger. The Earls of Derby, the crucial local political bosses, unlike the Earls of Northumberland (in north Yorkshire) and Westmorland (in south-western Lancashire), were never going to take the Catholic side. The Dukes of Lancaster, 'a royal peculiar' estate administration and franchise, was very probably more influential than Dr Haigh thinks.

58. just conceivably a trifle more cooperative with the Marian restoration than other counties; and, in 1558–80, as divided over religion but as relatively strong in vague conservatism (recusant, or, mostly, conformist) as Yorkshire. Godfrey Anstruther's catalogue of seminary priests ordained to 1603 has some 140–150 Yorkshiremen to 75–80 probably half that of Yorkshire. Dr Haigh's own statistics make it clear that the average Lancastrian of 1558–1603, though conscious of the alternatives offered by the sizeable Puritan and Catholic groups, preferred to settle down into 'Church of Englandism'. conformed, as Thomas Hardy observed, of 'Communion folk', respectable churchgoers. Puritan and Catholic groups, preferred to settle down into 'Church of Englandism'.

Why did Lancastrians come, after 1603, to form by far the largest segment of the English Catholic community? Why did they gain such a massive preponderance over their fellow Englishmen? Why did Lancashire society, in these years, cease to be both Puritan and Catholic. and become predominantly Anglican? The large, more or less Catholic farming and tradesmen's families of pre-Reformation days continued to exist, of course, but perhaps more than elsewhere in England decayed: a new creation as astonishing as that made in Ireland in the post-Reformation era, as described by the Jesuit historian, G. C. H. Aveling. Amplefordians owed more of their peculiar spirit to training since early childhood at Ampleforth Lodge than to home influences.

The Stuarts 1603–1690, Vol III. 1660–1715; Vol IV. 1716–1800 Mayhew-McCrimmon F20. John Bossy, in his English Catholic Community, 1570–1850, has offered valuable suggestions about the history of the classical age of rustic Lancashire Catholicism (1603–1700) and the new urban Catholicism (1700–1850). But we await an author who will fill out his brilliant sketch. Meanwhile the unrepentant sociologist will ask questions. Why did Lancastrians come, after 1603, to form by far the largest segment of the English Catholic community? Why did they gain such a massive preponderance over their fellow Englishmen? Why did Lancashire society, in these years, cease to be both Puritan and Catholic. and become predominantly Anglican? The large, more or less Catholic farming and tradesmen's families of pre-Reformation days continued to exist, of course, but perhaps more than elsewhere in England decayed: a new creation as astonishing as that made in Ireland in the post-Reformation era, as described by the Jesuit historian, G. C. H. Aveling. Amplefordians owed more of their peculiar spirit to training since early childhood at Ampleforth Lodge than to home influences.

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Rebellion, after which priests could do no more than sustain dispirit and dwindling flocks.


Students of recusant history have been greatly indebted to the regional studies of Dr Aveling and have hoped that he would one day publish a major work. The Handle and the Axe is very welcome and, as one would expect and stimulate this book. It illustrates the change of outlook and technique that Catholic historians have brought to the subject since the publication of two contrasting works in the 1930s: the third volume of the Reformation in England by Philip Hughes and David Mathews's Catholicism in England.

Aveling and have hoped that he would one day publish a major work. The Handle and the Axe contains no references but there is an excellent bibliography and a less satisfactory index. It is a tribute to Dr Aveling's skill that the reader so often asks for more than he is given. If only our two experts in this field, Aveling and Bosanquet, could combine to give us their unfettered and documented work that they are uniquely qualified to write. The Handle and the Axe contains no references but there is an excellent bibliography and a less satisfactory index.

A few small details need correction in a second edition: Woburn Abbey was Cistercian not Benedictine (p.4); a line seems to be missing (p.13), and there are misprints (pp. 23, 246).

Benedict House, Mount Pleasant, Cambridge.

III BIOGRAPHY & AUTOBIOGRAPHY


Malcolm Muggeridge has the gift, on paper as on the screen, of engaging the reader's sympathy. In this penetrating book, his lucid prose is helped by a series of apposite illustrations, with reproductions of Blake's magnificent work to point his theme. Malcolm Muggeridge says that he discovered that theme only after he had completed the series of television programmes whose scripts form the book. He wrote about six men: St Augustine of Hippo, Blaise Pascal, William Blake, Soren Kierkegaard, Leo Tolstoy and Dietrich Bonhoeffer. Perhaps he chose them because their divine restlessness and radicalism appealed to his own non-conformist heart; or any rate, he discovered in them afterwards God's spies, his stay-behind agents, each in the crisis of his time pointing to the collapse of civilisation as they knew it only showed up the real hope of Christians. St Augustine, a scientist and a saint, emphasized the limits of knowledge; man's ultimate choice lies between the empty universe and the excogitated Christ.

It is possible to quarrel with some of Malcolm Muggeridge's judgements. Certainly the book is puritan in that the Jesuits, Bishop Mynster and the Russian Orthodox Church are castigated as reactionaries for the ordinary to cope with genius, and in this book the ordinary does not get much sympathy. It is too often forgotten, for instance, that the anti-Jansenist concern of the Jesuits was not simply political but as a way of preserving the original apostolic method. Again, it is notable that the African Christians of the fourth century, the London poor of Blake's time, the peasants of Tolstoy's Russia, were any better than the men of 1454 who come in for such a contrast. Much of the article is still the same sort of people, and the worst excesses were committed by Russian peasants. Yet there has been a disintegration of thought, a loss of vision, and this is traced accurately and with passion, not in the abstract, but in the actual, through the stories of God's spies.

Kierkegaard, Tolstoy and Bonhoeffer each sought in his own way to renew the vision of the church. St Augustine and his surreptitious ambitious Theologiae in the literature and the arts. Each was deeply aware of Christian tradition, each was immediately with the society of the present, and each stood outside the established Churches in some way. There is another figure that might have been included. And it is surprising that an Englishman should forget him. Newman had a mind as brilliant, a genius, and in this book the ordinary does not get much sympathy. It is too often forgotten, for instance, that the anti-Jansenist concern of the Jesuits was not simply political but as a way of preserving the original apostolic method. Again, it is notable that the African Christians of the fourth century, the London poor of Blake's time, the peasants of Tolstoy's Russia, were any better than the men of 1454 who come in for such a contrast. Much of the article is still the same sort of people, and the worst excesses were committed by Russian peasants. Yet there has been a disintegration of thought, a loss of vision, and this is traced accurately and with passion, not in the abstract, but in the actual, through the stories of God's spies.
Inevitably one comes to this book with Miss Gerin's biographies of the four Bronte children in mind. As a result, in the earlier chapters the account of Mrs Gaskell's idyllic childhood at Knutsford seems a little insipid when compared to the drama of the Bronte girls' ordeal at Cowan Bridge. Similarly, compared to the grim power of the moors around Haworth, the Cheshire countryside of Mrs Gaskell's childhood seems to be described in terms of the picturesque and the cosily quaint, a haven from the rigours of 'real life'. In fact, Miss Gerin makes it sound like Mrs Gaskell's Cranford.

Her subject's desire for privacy in the intimacies of her life is respected by our author with a charity and decorum that Mrs Gaskell would have shared and approved. Thus one feels that Miss Gerin is very much on the defensive when dealing with Mrs Gaskell, anxious that he should not be judged too harshly. Possibly the chapter dealing with the Bronte lives, D. M. Griffiths (reviewed by Ruth Pitter, Autumn 1974) will need no warning of her oblique approach. The biographer emerges too blatantly as counsel for the defence, refraining from the potential indelicacy of prying between the lines of the Gaskell letters. With a charity and decorum that Mrs Gaskell would have shared and approved.

The comments on Mrs Gaskell's status as a writer are engaging, showing for the first time her episodes in her life provided the themes and inspiration for her novels. As one would expect, Miss Gerin's critical comment is particularly valuable when she discusses her subject's strengths and weaknesses as biographer of Charlotte Bronte. A persistent claim is put forward for Wives and Daughters, the last of Mrs Gaskell's novels, to be accepted as a major work of fiction; but Cranford is overrated. To compare it, as Miss Gerin does, with the works of Jane Austen can only lead us to see it as a minor achievement. The village for Jane Austen, a microcosm in which the stuff of life is tested, not a charmingly quaint retreat from the grues of the urban industrial world.

There is no day by day account of the slings and arrows, but more: a sometimes sketchy, sometimes microscopic view of the poet's pilgrimage (not, she finally concedes, an entire Christian one) along a path often snared with sexual and spiritual delusion, full of the pain (and some joy) encountered on the way and written always in the warmly suasive claim is put forward for Wives and Daughters, the last of Mrs Gaskell's novels, to be accepted as a major work of fiction; but Cranford is overrated. To compare it, as Miss Gerin does, with the works of Jane Austen can only lead us to see it as a minor achievement. The village for Jane Austen, a microcosm in which the stuff of life is tested, not a charmingly quaint retreat from the grues of the urban industrial world.

The book is divided into five parts. 'The Burning Bush' (1881-1927) deals with Teilhard's early years, his life as a monk and the gradual unfolding of his inner vision which was crystallised by his experiences in the trenches as a stretcher-bearer during the First World War. It was during this period that he made his life-long friends and wrote La Mothe sur le monde.

The second part, 'The China Years' (1927-1939) covering his various expeditions in Asia is followed by The War (1939-1945), during which time Teilhard was almost entirely in Pekin working on The Phenomenon of Man.

The third part, 'Judgement (1945-51)' tells of Teilhard's final struggle to get his work published and the disillusionment of his visit to Rome where he hoped to persuade the Holy Office to lift the ban on his writings. Teilhard climbed on the Simplon bound for Paris. (p.272)

The last part of the book, 'By Babylon's Waters' (1951-1955) depicts Teilhard's final exile in the United States and the deep sense of isolation and suffering which he experienced on account of it. The book ends with the reference again to the Seeker in the folk tale and with an implication that Teilhard's secret can only be found by the deeper exploration of his writings.

The book differs from previous biographies, Claude Calinot (1958) and Charles Raven (1962), both of which explain his thought in much greater depth, Robert Speaight's biography (1967) was a simple statement of the facts of Teilhard's life without comment. Whereas this new book by the Lukas sisters has much comment, an impressively long list of acknowledgements and in spite of ten years research, has little to say to those who have already read his writings. The influence of the various women who were drawn in to the story seems to be given disproportionate importance, but in spite of this, the book may well be a helpful introduction for those who possess with his first published work The Phenomenon of Man and abandoned it as too difficult and has attempted any of his more recent publications. They also have a sensitivity and approach which has an appeal, and brings out very forcefully his absolute obedience to the Church and his superiors, so one hopes that this book may help to dispel some of the prejudice which still unfortunately remains among many Catholics.


These are reviewed together because they are both a study of the spiritual and emotional development of a poet. One from the inside in the second volume of Kathleen Raine's autobiography and the other objectively in a scholarly and sympathetic study of T. S. Eliot. Eliot's autobiographical work is an attempt to impose a structure on his life and is written in the form of a series of letters. Miss Raine's work on the formative years of Eliot also deals with the poet's marriage break-down and the emotional and religious search which led him to the decision to become an Anglican. Those familiar with Miss Raine's preceding volume, Farewell Happy Fields, (reviewed by Ruth Pitter, Autumn 1974) will need no warning of her oblique approach. She has here an even more forceful absolute obedience to the Church and his superiors, so one hopes that this book may help to dispel some of the prejudice which still unfortunately remains among many Catholics.

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The final chapter of her biography is the most moving. The account of the last months of Mrs Gaskell's life is the charm and pathos of one of her own novels. Winifred Gerin's comment on the funeral, 'All Knutsford was there, not out of love'. could have come straight from the pages of Cranford. A biographer can seldom have been more perfectly tuned to her subject, but one misses the high drama of the Bronte lives.

D. M. Griffiths.

Winifred Gerin. ELIZABETH GASKELL: A BIOGRAPHY. OUP 1976 318p £5.75.

Invitably one comes to this book with Miss Gerin's biographies of the four Bronte children in mind. As a result, in the earlier chapters the account of Mrs Gaskell's idyllic childhood at Knutsford seems a little insipid when compared to the drama of the Bronte girls' ordeal at Cowan Bridge. Similarly, compared to the grim power of the moors around Haworth, the Cheshire countryside of Mrs Gaskell's childhood seems to be described in terms of the picturesque and the cosily quaint, a haven from the rigours of 'real life'. In fact, Miss Gerin makes it sound like Mrs Gaskell's Cranford.
lyrical prose of the born poet. There is a rough outline of external events—reading biology at Cambridge, her marriages, two children, one love affair, various jobs in government departments and deep friendships with a wide variety of men and women, that is her 'secret poetic vocation' (her 'bright daimon') and her inner life which entrance and hold one.

Some critics dealt harshly with Miss Raine when this was published in 1975, accusing her of lack of responsibility to those close to her, under the cloak of her muse, and of purposefully name dropping in talking of friends and acquaintances. The latter is unfair. Miss Raine is an active member of the literary world and has met many of the important figures of our time. She seems lacking in care of those close to her—but he is her parent, husband, children—she is entitled to understand, but one must give her credit for her at times painful honesty. She readily admits the suffering she has caused, the mistakes made in human relationships, and speaks openly of the self-deception she permitted under the influence of physical passion, but in the next breath she defends the mirror, because her poet's vision was the only light she had, and then she turns her head yet again to admit: 'People like myself are dangerous to social stability: we have no loyalty, no good nature to us, only those we ourselves choose; or none at all. She walks an emotional tight-rope and quotes a passage from the Greek: 'It is better to perish in one's own way, than to succeed in the way of another'.

I visited it this summer and it is indeed as beautiful as she describes, a small white Regency house in its own field half way down a lake-land side, a great lime tree at the gate and a bank fringed with birch and elder bounding its little domain. The present vicar, Mr Barrand, has filled the garden and garden he loved with heathers and alpine plants.

Some critics seem to have all been her life some were vulnerable more than most to outside influence from those she loves and often against the judgment of her poetic vision or 'daimon'. Her Catholicism is the baptism, like both her marriages, did not have the blessing of her inner voice and even lawyers would have little difficulty in declaring her religious ceremonies null and void through lack of proper intent. This public examination of her private life and judgment of her acts has been easy, it is a tribute to the quality of her writing that she never seems sentimental or self-centred—just a highly gifted woman poet searching for truth with her own eyes and sometimes being misled by other people's.

Sometimes one longs for more detail. Who was Alastair with whom she fell so deeply in love? How many years was she actually living at Martindale Vicarage in Cumberland in the early 1940s—one of the happiest periods of her life. I visited it this summer and it is indeed as beautiful as she describes, a small white Regency house in its own field half way down a lake-land side, a great lime tree at the gate and a bank fringed with birch and elder bounding its little domain. The present vicar, Mr Barrand, has filled the garden and garden he loved with heathers and alpine plants.

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T. S. Eliot in contrast cherished his privacy. Three years after the publication of The Waste Land he instructed that 'so much of the present occupies me that I could not be more occupied'. Miss Raine, however, was a brighter woman poet and often involved in the life of others. She was a highly gifted woman poet searching for truth with her own eyes and sometimes being misled by other people's opinions.

I hope not to have held up Eliot's somewhat puritanical strain of Christianity to discolour Kathleen Raine's autiobiography and give a misrepresentation of her. Miss Raine is still writing as in her last volume, The Lion's Mouth, soon to be reviewed, shows, The Croft, Mrs Kirkby Wharf, Tadcaster, York.

COMMUNITY NOTES

FR MARK HAIDY, 1907—1977

Father Mark joined the Ampleforth community a year after me and we got to know each other pretty well—through novitiate, juniorate and up to a year or two after ordination. Memories are clear and vivid. Mark was a colourful man—energetic, athletic, unconventional in many ways, never afraid to express strong or definite opinions but instantly prepared to modify them if they should be declared rash or too trenchant. He left as a young priest for the parishes and I barely saw him during the many years he was working outside the monastery.

Then quite suddenly he was back in my life as a member of the new community in St Louis, where the conditions and opportunities were so different from those in the English scene. He lived eight years—the last two as a dying
man. He had experienced a good deal of frustration and was conscious of the same feelings here in St Louis where the opportunities for the sort of pastoral work he felt he could best do are limited but it was for him, a happy experience—one of his longest sojourns in any one place since priesthood. He was the same colourful and explosive character as he had been in the 1930's, though his bodily energy was now not adequate to match his mental alertness, enquiring mind, freshness of outlook and unpredictableness in expression. In community meetings his contributions showed that he had been giving a lot of thought in the matter in hand and they concentrated on the pastoral slant that should, he felt, always be kept in mind in discussions concerning monastic renewal and presence in our area.

By the parishioners of St Anselm's, the groups of interested enquirers, the geriatric centres and his many other friends, his racy speech, his unconventional enquiring mind, freshness of outlook and unpredictableness in expression. In

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parish. And so I am sure that today we have looking down on us, smiling delightfully, St Edmund, St Benedict and those 14 parish priests who have laboured for you.

A lunch party of 500 was held in the courtyard of Hoghton Tower (by kind permission of the Adams family who are parishioners), with an alfresco buffet on a warm sunny afternoon. Catering was done by the Tolsons of Chorley, a Catholic family from a Benedictine parish. The Cardinal wolfed his own lunch and managed then to visit every table in the courtyard. The next such liturgy and lunch will be held in July 2077.

A. J. S.

CENTENARY OF ST MARY'S, BUTTERMESTARK ST, WARRINGTON

On Tuesday 10th August St Mary's marked their centenary by inviting a concourse of the great and the glorious to the parish—the Cardinal of Westminster, the Archbishop of Liverpool, the Duke of Norfolk and the Abbots of Westminster and of Ampleforth predominantly. It is a lot to have in orbit at once.

After the Reformation it was Fr Benedict Shuttleworth who brought the Mass back to Warrington, from about 1750 onwards, saying Mass in the old Feather Hotel. After the restoration of the hierarchy in 1850 most towns of any size erected a large Catholic church, usually gothic and planned by Pugin, Hansom, Kirby, Scholes or Clutton. So it was with Warrington: E. W. Pugin drew up the plans, the Bishop of Liverpool laid the foundation stone, and a church grew up 145 ft long, 54 ft wide, opened on 30th August 1877. The first rector was the polymath Benedict Bury, who in 1878 added to his duties that of Superior of the Northern Province. 'It was his energy', writes Brian Plumb the parish historian, 'that brought St Mary's into being. He supervised, deliberated, decided and delegated'. He was eventually succeeded by Fr Bernard Pozzi, and he by Fr Wilfrid Sumner —both continuing to build and decorate the interior of the church. One of the curates in the 1890s was Fr J. E. Turner, a prolific church music writer, whose St Cecilia Mass was first performed at St Mary's in 1892. Fr Vincent Wilson built the distinctive crib at the jubilee thus: 'What the Benedictine fathers have done for Catholicism in Warrington and district is in itself a glorious chapter in the history of that monastic community'.

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On Sunday 10th July the parishioners of St Mary's in Leyland celebrated Father Edmund's completion of twenty-five years in charge of the parish. The Auxiliary Bishop of Salford, Bishop Burke, ordained Vincent Naylor in Westminster and of Ampleforth predominantly. It is a lot to have in orbit at once.

The Auxiliary Bishop of Salford, Bishop Burke, ordained Vincent Naylor in the church which Fr Edmund provided. A few years later he goes to one of Fr Edmund's Infants' Schools; and from there he passes either to the High School (of over 900 pupils) which Fr Edmund built. When the young person reaches adulthood he may go for rest, relaxation and refreshment to the Priory Club which Fr Edmund built.

To end this life-story on a solemn note, the graveyard is the object of his feelings, and there were presentations after Mass: a papal blessing, an Arthur Dooley statue of St Benedict (still in lien at the time of writing) and provision for a holiday. A few days later Fr Edmund said a Mass of thanksgiving with the High School, after which, through the head boy and the head girl, the school presented travelling equipment to him. The material gifts were valuable and expressive, but clearly Fr Edmund prized more highly the evident feeling of the parish for him. This feeling is due to the invariable geniality and interest of his personal contact and the paftoral care to relieve distress; but may also be fostered by his indirect influence. When a child is born to a Catholic family in Leyland, he or she is duly taken to be baptised in the church which Fr Edmund provided. A few years later he goes to the High School of Fr Edmund's Infants' Schools; and from there he passes to the Junior School which Fr Edmund built or to the older one which Fr Edmund enlarged and improved. From one or other of these he goes to the High School (of over 900 pupils) which Fr Edmund built. When the young person reaches adulthood he may go for rest, relaxation and refreshment to the Priory Club which Fr Edmund built.

To end this life-story on a solemn note, the graveyard is the object of his close attention and care. It is tidy and attractive.

H. K. B.

LOSTOCK HALL ORDINATION

The first Ordination in Our Lady and St Gerard's took place on Saturday, 16th April. The Auxiliary Bishop of Salford, Bishop Burke, ordained Vincent Naylor to the priesthood, with many of the local members of the Community concelebrating. Fr Ambrose was brought up in the parish and for many years was our Sacristan and Master of Ceremonies. He studied for the priesthood, first at Osterley, then at the Beda College in Rome. Both his parents are still alive, though both over 80, and they were able to attend their son's ordination, together with the rest of their family, including their daughter who is a missionary.
sister. Fr Naylor's is by no means the first vocation from the parish, since there have been several others for the priesthood and the religious life, but he is the first one to be ordained in his parish church. He will shortly receive an appointment in the Salford diocese.

PERSONALIA

Br Christopher Gorst and Br Christian Shore were ordained Deacon by Bishop Gerard McClean in the Abbey church on Monday, 22nd August.

Father Abbot made the following changes on our parishes, to take effect this autumn. Fr Richard D'Arcy is retiring from the post of parish priest at Workington and is moving to Warwick Bridge to assist Fr Francis Vidal. Fr John McAuley is the new parish priest of Workington. Fr Piers Grant-Ferris has moved to Workington from St Mary's, Warrington to replace Fr Piers. Fr Gordon Beattie has been appointed to Leyland in place of Fr Francis Dobson who has returned to the Monastery. Fr Gordon's place at St Albans, Warrington has been taken by Fr Nicholas Walford. Fr Aelred Perrin has moved to Goosnargh to assist Fr Raymond.

Fr Thomas Cullinan, Fr Aidan Gilman (recently returned from working with Fr Columba in Eke, Nigeria) and Fr David Morland have taken up residence at the Barn House, Little Crosby.

ST BEDE'S HOUSEMASTER

In April 1963 Fr Basil Hurme was elected Abbott and so ceased to be Housemaster of St Bede's. One of his first acts was to appoint Fr Martin Haigh as Housemaster of St Bede's. This summer he had therefore completed fourteen years and a term as Housemaster. At the conventual chapter in August this year the Abbots, who presided, asserted that he was worthy of the title of Master of the monastery. He has been appointed Junior Master but this is not the only work in his special care in the monastery. The notable increase of pastoral activity of every type in the Grange means that Fr Kiernan's work as Warden has increased also to a point where it cannot be done by one man. Fr Martin will therefore be his assistant as Warden and a great deal of his time will be taken up with this work. Fortunately he will not lose contact with the School, for he will still be able to teach Art and it is good to know that in this and other ways his influence and help will still be available to the School. His long and distinguished career as a Housemaster has already put many boys and parents deeply in his debt and they will be glad to know that, although he will be very fully occupied with his new work, his presence and influence will not be wholly lost to the School.

Fr Felix Stephens who has already been so fully involved in the School as 1st XI coach and A level teacher and tutor has been appointed to succeed Fr Martin as Housemaster of St Bede's.

SILVER JUBILEE LOYAL ADDRESS

When on 1st July Cardinal Basil Hume presented the Loyal Address to HM the Queen for the Silver Jubilee on behalf of the Catholics of England and Wales, the actual document which he gave her had been made at Ampleforth. Fr Simon Trafford wrote out the manuscript in a slightly compressed Roman hand, with raised gilding on a blue background for the paragraph initials, a large blue italic heading, and a small red and gold cross at the bottom beside which the Cardinal signed his name. Fr Thomas Cullinan made a special folder of dark brown leather with hand tooling on the outside and a green silk lining inside. The effect of this was that when the folder was opened the MS (15ins X 11ins) was seen framed by half an inch of green silk and half an inch of leather. Not many people at Ampleforth saw the finished work because it was completed in July only just before the date when it was to be presented, but those who did considered it beautiful.

MONKS KIRBY, 1077–1977

An Anglican parish in Warwickshire, once a monastery, celebrated its ninth centenary on Friday 1st July, and surprisingly a party of ten monks of Ampleforth in habit and cowl, led by their Abbott, were present to celebrate. In all, there were present, to sing Vespers at St Edith's church and hear an address from AbbV Herbert Byrne, three Abbots and monks also from Downside, Belmont and Prinknash.

Monks Kirby had been founded by the Normans, from the Angers mother house of St Nicholas, and it became one of the wealthiest of English monasteries in the fourteenth century. Together with most other abbeys, it became a victim of the French wars and was all but dissolved in 1414 under Henry V, being granted until the 1536 final Dissolution as a dependency to Thame Priory.

Amusingly, in his address, Abbot Herbert warned us that the best thing a prosperous community can do is to pray for an economic disaster, which will return its inmates to a day-to-day dependence upon the Lord's daily bread. Ours that evening was wine and cheese with the Anglican parishioners and their guests; and our lodging was at St Paul's College of Education, Newbold Revel.

AMPLEFORTH RENEWAL CONFERENCE, August 1977

There was a riot of colour on the bounds as 150 campers, using the new facilities in the base of the theatre, gathered with 250 residents to praise God and listen to his Word for a week in mid August. Fr Abbot welcomed them and Bishop Langton Fox of Menevia celebrated the first Mass with some 30 priests. A number of the brethren from the parishes came over and some of the resident Community took an active part in the group. The day was given over to two lectures and two discussions with Exposition of the Blessed Sacrament every afternoon. Frances Hogan spoke to the conference in a series of expositions of St Paul's first letter, to the Corinthians, and Fr Michael O'Reilly, Mrs Linda Reynolds, Fr Byrne and Fr Ian Petit filled in the other talks. Apart from the evening liturgies which drew the conference together, the experience of each person was largely directed by the group to which he belonged. In that atmosphere of prayer and support many were able to experience more deeply the reality of the presence of the living Jesus, and hence to be drawn closer to him. This is the function of the conference and of the monastery, and though the former may be an encroachment on the latter, many hope that there will be many repetitions. About seven boys from the School assisted in the organisating and leadership.

SHEPHERD'S RENEWAL

For the second time this year, and for the second year in succession, a group of about twenty priests (including monks) met together for at least a week in Courtfield, the Vaughan family home, now a Mill Hill Missionary Retreat Centre, near Ross on Wye. The intention was to pray for priests working in the Dioceses of the United Kingdom. Those assembled represented a good cross-section of priests; there were Jesuits, Benedictines, Servites, Augustinians; there were others who have been several others for the priesthood and the religious life, but he is the first one to be ordained in his parish church. He will shortly receive an appointment in the Salford diocese.
were parish priests, assistant priests, students, university chaplains, an industrial chaplain, and a number of catechetical experts. The tone of the gathering was influenced by the current renewal in the Holy Spirit, but several of those present had had little experience of it. It was most striking how quickly the disparate group of priests became one praying family without the normal emphasis on groups and ordinary sharing to fuse such a body together. With an hour of personal prayer and two hours intercession on a day, the prayer factor was...
Many had no churches nor priests nor money to support their priests; who had to work five days and be a pastor on weekends. He told of a 67-year-old priest, with a heart condition who had 66 villages to cover, with six Masses on Sundays, on a bicycle. He told of 5,000 priests and 10,000 nuns in concentration camps; and of millions of children forced to join the atheistic Communist Youth associations, where they were trained to despise Catholicism. Mothers were asking priests permission not to bear children, 'for it is certain, Father, that we will not be able to bring them up to love God.'

Encouraged, the Communists will allow pastors to build churches from resources paid for from Western currency, for they need the currency. This is where much of Fr Werenfried's funding is placed, helping priests either with bricks and mortar for parish worship or vehicles to put the priests on wheels. There are few priests and fewer in training, since many of them will not allow seminaries in Comunist countries and will allow only a handful abroad at any one time for training in seminaries. Unsuccessful priests are encouraged by the Communists, successful ones may have their work permits revoked, and sometimes told to speak to the young about the love of God. Failure to comply may result in imprisonment. So, for instance in Hungary, there are some 1,500 priests in hiding without permits secretly ministering, while tired old priests have permits revoked. Nuns do exist, living in small communities of 2-3 persons paid for by Fr Werenfried, who sends a car voucher to buy a Russian car, which is then sold on the black market to pay for their clandestine convent. Much of ACN funds goes towards sending into Iron Curtain church circles bibles and theological books, for covert theological study or convert instruction, and the like.

As time went on, Fr Werenfried's vision lifted from Dutch-German human misery. On 25th September Mr Robert McNamara, President of the World Bank, presenting his annual report in Washington, reminded the finance ministers that there were two ways to cut the Great Highway of poverty. To stop the trend of current policies by per capita income, and to spread the wealth around the world. He then spoke of the economies of the rich world and the economies of the poor world, and how they had developed differently over the years. He then went on to say that the world needs to turn its attention to the poor world, and that the world needs to turn its attention to the poor world using the wealth of the rich world. He then went on to say that the world needs to turn its attention to the poor world using the wealth of the rich world and that the world needs to turn its attention to the poor world using the wealth of the rich world.

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Geneva in March 1977 and the North/South dialogue in Paris fared much better in May 1976 merely kept the dialogue between rich and poor countries alive, but a rise of only 5% in the price of crude oil. (Nevertheless it also has to be said that reality it remains to be seen whether President Carter’s avowed concern for the countries —even if the example of OPEC has also encouraged some of them to countries occurred. Indeed the power of these countries was a significant factor International Economic Order serves to highlight the reluctance with which the decisively shift in political and economic power in favour of the oil -producing Third World can succeed in making rich countries more sensitive to the press for increased prices for the commodities that they produce, such as tin, copper, bauxite.

This latter question is all the more important as workers in these industries are amongst the least well -paid in the UK labour force.

The major swing in this direction in recent years took place after the 1973 energy crisis when oil prices quadrupled within a matter of months and a decisive shift in political and economic power in favour of the oil-producing countries occurred. Indeed the power of these countries was a significant factor in the North/South debate; and acceleration of the Paris talks was one of the two conditions laid down by Saudi Arabia in December 1976, when agreeing to a rise of only 5% in the price of crude oil. (Nevertheless it also has to be said that rising energy prices have severely harmed the economies of many Third World countries—even if the example of OPEC has also encouraged some of them to press for increased prices for the commodities that they produce, such as tin, copper, bauxite).

The slow progress being made over the technical demands of the New International Economic Order serves to highlight the reluctance with which the rich countries are facing this new situation, a situation which undoubtedly threatens to undermine the present way of life. However, the example of OPEC has also encouraged some of them to press for increased prices for the commodities that they produce, such as tin, copper, bauxite.

Nowhere is the dilemma of how to reconcile commitment to the Third World with concern for the domestic situation more apparent than here in Britain. Despite some improvement the economy is still facing serious problems: inflation running at around 17 per cent per annum, a massive deficit in 1976 on the current account of the balance of payments, and the unemployment of about 1.6 million people. Of these indicators, the unemployment figure is the most menacing. Whereas there is some possibility of getting inflation under control, and revenue from North Sea oil will assist the balance of payments, the creation of new jobs is likely to be difficult for many years to come and indeed will probably never be accomplished on the necessary scale. Additional imports from the Third World, in direct competition with domestically produced goods, will undoubtedly make the problem worse.

So where does that leave us? Is it possible to support the objectives of the NIEO if this support means an increase in domestic unemployment? How would such a question be answered, say, in Bradford where the textile and clothing industries are both significant employers of labour and at the same time are high on the list of industries threatened by Third World competition.

This latter question is all the more important as workers in these industries are amongst the least well-paid in the UK labour force.
debate as to the exact limits of available resources, it is generally accepted that in the short-term at least they are finite—as last winter’s energy crisis in the United States abundantly showed. This means that it is in everyone’s interests to use resources wisely, to recycle and huskand them where possible, to share generously where necessary, and to pay a just price to the producers.

Finally, it is not only environmental resources that are seen to be limited. Government expenditure too is likely to be reduced in real terms and choices will have to be made. If we believe in more overseas aid, which lies of course expenditure here at home are we willing to forego in order to finance the aid? If we believe in re-structuring world trade so that the poorer countries have more opportunities for expansion, how much are we willing to contribute in regional assistance to those parts of Britain which will suffer from Third World competition, and where will the funds come from? From reductions in spending on education? On motorways? On military equipment? If we are not prepared to make the necessary sacrifices in our standard of living, are we really sincere in our commitment to development? Populorum Progressio is unequivocal in its answers: the Encyclical does not hesitate to point out that ‘development demands bold transformations, innovations that go deep and that what is required is “a conscience that conveys a new message for our times”.

Ten years after publication, the message of Populorum Progressio has still not really hit home. Perhaps we do not want to grasp it as we realise that on a material level we are being seriously threatened, that it is unlikely that we as a nation will get much richer and indeed may grow poorer as wealth is spread more evenly round the globe.

However, is the message of global re-distribution really so threatening, especially to Christians? Probably it is; but do we really have any choice? It may be that in facing up to the ‘bold transformations’ that the Encyclical demands we will find that what started as a campaign to bring about a just international Economic Order to the poorer countries is of great benefit to us too in our search for the signposts to the post-industrial society.

Anne M. Forbes, B.Sc., B. Litt.
The works of art and manuscripts that will be assembled to celebrate More's achievement offer a unique panorama of the art and culture of the early sixteenth century. They will be exhibited in a specially designed set that will evoke the atmosphere of places associated with More—Hampton Court, the Charterhouse, and finally his cell in the Tower. The exhibition is being organized by Richard Ormond, in association with Professor J. B. Trapp, Director of the Warburg Institute, and Professor H. Schulte Herbruggen of Dusseldorf University. The designer is Michael Haynes.

A NEWMAN CENTENARY

Peter Jennings writes:

The Centenary of the election of John Henry Cardinal Newman (1801-1890) as the first Honorary Fellow of Trinity College, Oxford, was celebrated on 11th June with a special eumensical service held in the College Chapel, where in November 1817 Newman received his first communion in the Church of England.

Newman wrote to the College President, Samuel Wayte on 15th December 1877—‘No compliment could I feel more intimately, or desire more eagerly at once to seize and appropriate than that which is the subject of your letter just received. Trinity College is ever, and ever has been, in my habitual thoughts. Views of its buildings are at my bed-side and bring before me morning and evening my undergraduate days, and those good friends, nearly all now gone, whom I loved so much during them, and my love of whom has since their death ever kept me in affectionate loyalty to the College itself.’

Newman left Trinity College in 1820 and was elected to a Fellowship at Oriel College in April 1822.

During his sermon the Revd Dr Geoffrey Rowell, Chaplain and Fellow of Keble College said: ‘If Newman today is of special ecumenical significance in the growing together of Anglicans and Roman Catholics, it is not only because being formed in the Church of England, he took that spiritual formation with him to blossom and flourish in the communion of the see of Rome—though that is of great importance, it is because his patristically grounded theology reaches back behind the many divisions of the sixteenth century, and so anticipates in a measure the way of reconciliation of the recent agreed statements.’

‘In a way also we can see Trinity’s election of Newman to an Honorary Fellowship as a sign of reconciliation between Anglicans and Roman Catholics who had been so bitterly divided. Newman could have wished for no more attractive compliment.’

In a letter to Lord Emlen written from The Oratory on 26th December 1877, Newman wrote: ‘My dear old first College Trinity, has made me an honorary Fellow of their Society. My affections have ever been with my first College, though I have more and more intimately personal Oriel friends. There was too much painful at Oriel, to allow of its remembrances being sweet and dear. —hence I rejoice that it is Trinity, not Oriel, that has reclaimed me.’ In the grounds of Trinity there is a bust of Newman in rain-soaked bronze.

In February 1878, Newman made his first visit to Oxford since he had left for good in 1846.
A priest writes from Rhodesia

February 1977

"Kindly convey my deepest thanks to our good friend and benefactor who has renewed our gift subscription for another year.

"It is consoling and inspiring to read by candlelight in the evening time your newspaper.

"Please get as many as possible to pray for us, especially our defenceless flock, that good may come from this war."

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OLD AMPLEFORDIAN NEWS

OBITUARY

Prayers are asked for the following who have died:— Francis William Temple Dobson (1930) on 19th January; J. Fitzgerald (1920) on 27th March; Paul Kelly (W 33) on 26th February; Edward Massey (1931) on 30th April; Hilary Blake (1925); and Michael Conroy (D 38) on 17th September.

Andrew Davenport (D 67) was drowned off the Hong Kong island of Lantau on 10th July, after a water-ski accident. He was Assistant Editor of the Far Eastern Economic Review and its chief business investigative reporter. He was about to take up a Harkness Congressional Fellowship and go to the United States for two years, spending the first year working in a Senator's office. Coming from an English background, he immersed himself in an Asian setting (especially Malay and Chinese), and then hoped to master American politics to "continue the process of evaluating our own cultural background".

Leaving Ampleforth, he visited many European countries including Yugoslavia, then Morocco and North America. He travelled widely in the Far East. He moved from business journalism in the Evening Standard to The Guardian. He spent his last two years hunting dishonest capitalists, spending hours in company registries or chasing leads around the world by cable. It was he who nailed Jim Slater as the beneficiary of Esher Ltd, the link with Spydar Securities. He unmasked the affairs of Faber Merlin and Hong Kong insider trading. He described Hong Kong as "a colony where the prevailing attitude among businessmen is 'make hay while the sun shines' whatever the consequences... the Government being reluctant or incapable when it comes to policing the business community... It is a perfect setting for fraud and embezzlement, and it is also an atmosphere which encourages company directors to ignore public opinion and make a mockery of those business standards one would normally expect in a city that aspires to be an international financial centre'.

He was admired for his honesty and lack of inhibition, his zest and driving pursuit of his task. He is remembered in his Review office as 'wearing jeans, an open-necked Chinese shirt, hippy beads, leather-thonged flip-flops, his long black hair tousled and his face alight with a grin of delight as he describes how he has succeeded in finding yet another clue on the track left by a crooked businessman'. May he now rest in peace.

MARRIAGES

Mark Roberts (A 70) to Heather Nackay in Florence on 2nd July.

Anthony Du Vivier (A 63) to Judith Brett at Gilling Castle Chapel on 13th August.

Michael Chamier (A 59) to Deborah Mary Unwin at St Nicholas Church, Hornsea on 25th June.

M. M. Forsythe (T 71) to Antonia Martin at St Benet's Church, Beccles on 16th April.

David Dodd (H 64) to Alison English at St Wilfred's Church, Ripon on 14th May.

Lord Hesketh (W 67) to Jane Munro at St Mary & St Everilda's Church, Everingham on 21st May.

William Charles (H 70) to Christine Horsfall at The Lady Chapel, Westminster Cathedral on 21st May.
THE AMPLEFORTH JOURNAL

ENGAGEMENTS

Peter Golden (H 72) to Anne Marie Jacqueline Pierron.
Paul Horsey (T 69) to Elizabeth Richards.
Hon Michael Morris (W 65) to Shanny Clark.

BIRTHS

Margaret and Michael James (H 69), a daughter, Catherine Emily.
Mrs C. E. and K. D. B. Williams (E 67), a daughter, Patricia Anne.
Annabel and Michael Barton (T 64), a son, Peter Michael.
Susan and Christopher Wragstaff (A 64), a son.
Victoris and John Sargent (W 61), a son, James Nicholas Charles.
Karen and Charles Somner (O 68), a son, John David Ernest.
Hilary and Michael Thornely-Walker (E 64), a son, Richard James.

JUBILEE YEAR HONOURS

R. P. CAVE (O 31) — KCVO
C. N. J. RYAN (C 47) — CBE

Richard Cave was promoted to be a Knight Commander of the Royal Victorian Order in the Silver Jubilee and Birthday Honours. He is Principal Clerk of the Judicial Office of the House of Lords and Crown Examiner in peerage cases, for which work he was made a Companion of the Bath recently. He is Deputy Lieutenant of Greater London and Secretary of the Society of Lieutenants of Counties (the Queen's Representatives in the Shires). He is founder and President of the Multiple Sclerosis Society of Great Britain and Northern Ireland, Vice-Chairman of the Society for the Relief of Distress, a Governor of the Nuffield Nursing Home Trust and a Governor of the Queen Elizabeth Foundation for the Disabled. He is a Knight of Malta, a Papal Knight Commander of the Order of St Gregory, and Knight of Constantine and a Confrerey of Ampleforth Abbey. He is organist at St Thomas Aquinas Church, Ham Common, Richmond.

Nigel Ryan was promoted to be a Commander of the Order of the British Empire. He is leaving his present job as Editor and Chief Executive of ITN News to take up a post in the USA as Vice-President of NBC News with particular responsibility for documentaries. As a Reuters correspondent covering Rome and Africa, he succeeded Sir Geoffrey Cox at ITN in 1968.

BOOKS

Eversley Belfield (E 36)—see Summer JOURNAL, p.93—has written yet another book, sharing authorship with Sir Brian Horrocks: Corps Commander, Sidgwick & Jackson, 256p with many photographs and a dozen maps, £6.95. General Horrocks had already written his autobiography, A Full Life, but in dealing with his version here of ‘Normandy to the Baltic’ he has considerably expanded upon his former account, particularly in the Arnhem chapter, to which he has added much new and hitherto unpublished material. It proved especially timely in view of the controversy over ‘A Bridge Too Far’, which lampooned the Generals. About a third of the chapters are by Eversley Belfield. During the War he was an air observation pilot with the Canadian Army operating on the northern flank of 21st Army Group. Flying about the battlefield in a small aircraft, he reported back the fall of shot of our medium and heavy guns. As such he was
one of those privileged people welcomed to conferences at all levels; and so he was well placed to understand at first hand the battle as a whole—a synoptic view which he brings to these chapters.

John Keay (B 58) has written *Into India* (Murray, 1973, £3.50) an introduction to India and its peoples. He has travelled extensively in Europe, North America and Australia and was the Special Correspondent for The Economist during the General Election of 1971 in India.

THE CHURCH

Rev Timothy Firth (A 57) has been appointed Diocesan Secretary to the Westminster Archdiocese, and has accordingly been made a Monsignor. His principal work is to act as a coordinating link between the five auxiliary bishops.

Peter Dillon (W 65), Don Christopher of Glenstal Abbey, Limerick, has completed his studies in Rome and was ordained priest on 21st August.

Nigel Stourton (D 48) has been installed as a Knight of Honour & Devotion of the Sovereign Order of Malta, last June. (Incidentally at the same ceremony at the Hospital of SS John & Elizabeth, Jimmy Saville the comedian was given a gold medal by the Order for his charitable work.)

THE ARMED FORCES

Commander Anthony Pender-Cudlip (O 57) has been given command of HMS Warspite, a nuclear-powered submarine. He has commanded other submarines since 1971, but they did not have the capacity to sail round the world under water.

Michael Gretton (B 63) has at the early age of 31 been promoted in the Royal Navy to Commander, and is being given command of one of the Navy’s few ships, a frigate.

Brigadier John Ghika (O 46) has been appointed Chief of Staff and Deputy Commander, HQ London District.

Lt Col R. T. P. Hume (T 52) is now Chief of Staff, HQ London District.

Lt Col T. C. Morris (D 54), The Blues and Royals, is Commanding Officer of the Household Cavalry Regiment stationed at Hyde Park Barracks, Knightsbridge.

Major C. X. S. Fenwick (W 64) is Assistant Adjutant, HQ Grenadier Guards and is Equerry to HRH Prince Philip, Colonel of the Grenadier Guards.

Captain J. F. Q. Fenwick (W 67) is Adjutant of 2nd Bn, Grenadier Guards.

Lieuut C. A. Campbell (T 71) was selected to carry the regimental Colour for the Argyll & Sutherland Highlanders at the Queen’s Jubilee Review at Sennelager on 7th July.

ACADEMIC

Andrew Bussy (J 70) was admitted to the Roll of Solicitors on 16th May 1977.

J. P. Pickin (O 74) has obtained a 1st class honours degree of Bachelor of Education at St Luke’s College, Exeter.

W. D. B. Porter (D 74) — Prize for 1st class honours in Engineering Tripos Pt 1, Queens’ College, Cambridge.

J. M. Pickin (O 72) has been successful in the final examination (MB BS) at the Midlothen Hospital Medical School.

C. K. Connolly (E 55) has been elected FRCP, and is consultant physician to Darlington and Northallerton Hospitals.

C. E. H. Francis (W 74) obtained a first in the Mathematics Tripos, part Ib, at Jesus College, Cambridge.

J. C. R. Gosling (O 48), Fellow of St Edmund Hall, has been appointed Senior Proctor of Oxford for 1977–8.

Dominic Dubois (O 67), after an Oxford B Lit in History, on Wydall, supervised by Dr Jeremy Catto of Oriel College; and then a year in social administration at the LSE; and then a year of training with the Borough of Kensington & Chelsea, is now qualified as a social worker and has begun his work at Wandsworth (Putney office).

Benjamin Lister (W 74) gained a 1st class honours in Classics at Bristol University and a half share in the William Beare Memorial Latin prize. After spending the summer in the United States, he is to spend next year at Cambridge reading for a Diploma in Education. His brother Roger Lister (W 66) is working in America.

Constantine Bereng Sido, HM King Moshoeshoe II of Lesotho, was presented for his BA degree at Oxford, on 4th June. He was present at St Paul’s Cathedral on 7th June for HM the Queen’s Thanksgiving service, and afterwards at the Guildhall luncheon, where he sat between HM the Queen Mother and HRH Princess Anne.

J. M. Cullen (W 69) has been awarded a PhD for research in mechanical engineering at Imperial College, London.

Henry Hornby-Strickland (H 69) has for the past year been studying at Insead, the European Institute of Business Administration, at Fontainebleau, with some 35 other British participants including David de Chassel, another Old Amplefordian. He starts work in London for an international management consulting group, as a consultant, on 16th September.

SPORT

Basil Stafford (C 44) at the end of July had his silver jubilee as Secretary, Chairman and President of the OACC.

Michael ‘Mouse’ Morris (W 65) who in the Aintree Grand National, rode one of the horses that had to be destroyed after a fall, rode the novel Bilyn- on Easter Monday to win the Irish Distillers’ Grand National, a 3½ mile course and record prize of £16,000, by ten lengths at Fairyhouse, Dublin. His mother, Lady Killian, presented him with the trophy; his father, President of the International Olympic Committee, was also present. Michael Morris went on the next day to win the Power Gold Cup; alas, it excited his father so much that he collapsed with a mild heart attack.

James Burnford (J 67) is living in a tent on the Arctic Circle. He writes, it’s ‘even colder than Shack!’

The Master writes from Saint Benet’s Hall, Oxford — ‘Those in charge of nests of sharp-eyed eagles soon discover that there is something new every term. This last Trinity term St Benet’s Hall took to the water and put its first boat on to the
Nicholas Baker (W 75) gripped the Hall. Four bumps were made, and the cox, Martin Jennings (E 76), was thrown into the river as custom demands, followed by a monk—nothing so wasteful as an Ampleforth monk, but a monastic presence in the University must be maintained. A decorous Bump Supper was held. Tuests were from the Trinity College crews, since it was under the support and encouragement of Trinity that this venture was made. Not the least pleasure of success was the pleasure it gave to so many friends.

Basil King (1920) has brought his wife to live in a newly built bungalow in the corner of our orchard below St Thomas’ House. Editor: ‘Your name, surely, is a tautology?’ BK: ‘Yes, but better than Rex!’

Richard Renick (B 48) is now employed by Cabell Eaves, Advertising, Inc. of Richmond, USA, as director of public relations.

Major Paddy Ford arranged an Ampleforth ‘Past and Present’ dinner in Hong Kong, together with their wives and girl friends, and their RC Padre. The dinner was judged a success, and several were delighted to find that their acquaintances were in fact Amplefordians, so perhaps some permanent benefit will accrue from what was in itself a very pleasant evening.

On 6th December Fr Patrick Barry will be sixty years old. To mark this event, the Parents’ Association has commissioned a bronze bust to be unveiled by Mr Atrick Brown ARCA. It is hoped that as many Old Ampleforthians and parents as possible. Contributions to the Procurator.

DIARY OF EVENTS

Sunday 20th November—London Area: Ampleforth Sunday: Rochampton (Dibby Stuart) retreat conducted by Fr Abbot. Contact David Tate, United Merchants & Manufacturers (UK) Ltd, 26-8 Gt Portland St, WIA 4TA. Tel: 01-580-9811.


Thursday 23rd March—Easter Retreat. Apply to Fr Dennis Walldale, School Guestmaster, before 12th March.

OACC REPORT: It reached the Editor, alas, on 6th October.

SCHOOL NOTES

SCHOLARSHIPS

Major: WH Hoppel
Miner: M Young

Minor: PAL Beck

Major: JF Shelley

Minor: L Evans

Major: S F Evans

Minor: St Wilfred's: NC Haddon, JF Stephenson, SJ Venetia, DGG Williams.


Majors: C. J. Healy

SCHOLARSHIPS 1977

Head Monitor: C. J. Healy


Captain of Cricket: ... J. E. Wills

Captain of Athletics: C. H. Brown

Captain of Swimming: M. J. Morgan

Captain of Water Polo: ... P. E. Hay

Captain of Tennis: ... J. W. Lattice

Captain of Golf: ... S. Hyde

Captain of Hockey: ... D. A. Meir

Captain of Shooting: ... T. F. May

Master of Houses: ... J. H. Fraser


SCHOOL OFFICIALS

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It was recorded in the last JOURNAL (p.61) that our Historian, Mr Tom Charles Edwards, had died on 23rd May. A note by the Editor appeared in The Times of 28th May, and on 8th June Desmond Seward, one of his erstwhile scholars, wrote a follow-up in The Times. He wrote charmingly that no one taught TCE would forget him. The methods of "the wily usher" were unorthodox. Lessons in his Tower classroom were enlivened by wasp hunts (with rolled up copies of the TLS) and with "rewards" of agonising pinches of raw snuff. Those who overworked or grew bored were told, again and again, to take a day off —following the School’s beagles or simply lying on one’s back reading War and Peace were approved panaceas. The duller found themselves presented with the collected novels of Peacock “to make you think”. Some of the sillier of us tittered at the Squire of Ampleforth’s mannerisms —the tweeds, leather watch strap in the lapel, bread-and-cheese handkerchief, the fruity old-fashioned love of history. We hope that our own tribute will appear in the forthcoming issue.

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SERMON FOR THE QUEEN’S JUBILEE: TRINITY SUNDAY 5TH JUNE 1977

by the Headmaster, Fr Patrick Barry O.S.B.

Today is a very special occasion. It is the day on which we, in common with all the rest of the country, are celebrating the religious festival of the Queen’s Silver Jubilee. You will be having a holiday next Tuesday to celebrate it in another way, but we are here today to celebrate it before God and to pray to him for the Queen in thanksgiving. In doing so we should remember and renew our loyalty to her and to the nation of which we are members.

At first sight it may seem that there is no obvious connection between this celebration and today’s feast of the Most Holy Trinity which we call Trinity Sunday. But there is a connection—a balancing connection of real depth and importance. You may sometimes come across people who think that loyalty is out of date. ‘That sort of thing was all very well,’ they may say, ‘in the time of the British Empire, the time of kings and emperors; but now all that doesn’t matter. They may be very extreme, go on to say ‘What matters in life is what you can get out of it.’ They may turn me on. That, of course, is just another way of saying that it is radically self-centred.

If you ever come across somebody who is anxious to downgrade loyalty as a human characteristic, the best answer is to turn him on his head by asking him whether he minds very much if all his friends are disloyal to him and let him down whenever they can. He will, of course, mind very much indeed and that will show that what he says about loyalty is one-sided and not very realistic. The truth is that in any human situation which involves any real relationship with another person then loyalty must be one of the basic qualities which make that relationship work. Loyalty is always the test—not just in fair weather but in foul weather also. It is easy enough to be loyal to friends, to be loyal to institutions, to be loyal to your nation at a time when all is going well and the crowds are cheering and the bands are playing. That, however, is not the test. The test of loyalty is when things are going badly for you personally. If your friends are loyal then, they are loyal indeed. If you are loyal to your friends, when things are going badly for them, you are loyal indeed. It is when things are going badly that you find out who are indeed your friends. They are the ones who remain loyal.

All men throughout the ages have had some notion of God and, if ever you have time and the interest, it is very fascinating to study what they have said about him. You will find that all ideas of God are based on some form of loyalty and that no one who tries to understand and explain any aspect of this immense concept can get very far without some notion of loyalty as a human phenomenon. Loyalty is the essence of all human relationships which have any meaning at all. And yet all of us, in some way or other, are more or less addicted to it, whether we like it or not.

That single sentence gives the true perspective of loyalty. Loyalty is the essence of all human relationships which have any meaning at all. And yet all of us are addicted to it, whether we like it or not. It is loyalty which makes our society work. It is loyalty which holds together all human institutions. It is loyalty which makes our families work. It is loyalty which makes our friendship work. It is loyalty which makes our nation work. It is loyalty which makes the world work.

The idea of God as something or someone behind the universe is common enough. The idea of God as someone about whom very special things will happen if we are good is common enough. The idea of God as some supreme being totally inaccessible to man is common enough. But there is one idea of God which is very, very special to Christianity—and never forget that fact. Since you were brought up as Christians it is an idea with which you are all familiar and so you may not fully realise how very, very special it is. It is the idea of God as the Father. That is the truth by which God is one who loves all of us intimately and individually.

This idea is enshrined in the doctrine of the Trinity. If you want to know what the Church believes then you must study that. If you don’t spend too much time on the theologians, you will not find that the Church believes that the Father, the Son and the Holy Spirit are three persons in one God. It is the idea of the Father as the one who loves all of us intimately and individually that is at the heart of all Christianity. It is the idea of the Father as the one who loves all of us intimately and individually that is at the heart of all Christianity.

And so it is right that the love which we have from God and his glory of himself to us, which is what the Trinity means to us, should be the core of our act of gratitude and thanksgiving on the Jubilee which celebrates 25 years of the Queen’s loyal service to the nation. We thank God for what he has given to us through the Queen and through her family, and it is right that we should pray to him at a time when our nation is certainly in need of prayer and in need of the help of our Queen. In moments of crisis it is natural that his love to us should be in our heart. In moments of crisis it is natural to be inspired by that quite extraordinary infectious love of history. We hope that our own tribute will appear in the forthcoming issue.
The programme was also unusual in that it contained works ranging from the very familiar (Bach's Suite), through the fairly familiar (Butterworth and Delius) to the—to myself at least—novelties such as the Respighi piece and the Ives. The latter, I fear, may remain a novelty as far as I am concerned: what might be described as the 'pregnant' beginning (the strings admirably portraying the 'silence of the Druids'—nothing happened at all) resulted in the birth of nothing very significant. Well as the five soloists played, one wondered what all the fuss was about. Incidentally when the strings did become active there appeared to be one or two of the few instances of faulty intonation.

The other twentieth century works did not in any way prove difficult listening. Butterworth's 'Banks of Green Willow' was unashamed English romanticism. But Respighi's 'Trittico Botticelliano' proved more interestingly attractive. The sense of excitement in the first 'picture' was well conveyed (the strings much more confident here) as was the touching simplicity of the second. The third picture was notable for a well controlled crescendo by the whole orchestra, a feat difficult to achieve. The Delius pieces are written in that composer's own distinctive idiom, and both idiom and atmosphere were admirably caught by orchestra and conductor.

Bach's Third Orchestral Suite also received a stylish performance, and for once the acoustics of St Alban's Hall were kind in that the balance of strings and brass was not distorted. The Overture was splendidly played, with clear texture and a bright, springy rhythm. The well-known Air was perhaps marginally too slow, though the overall effect was beautiful. The first gavotte began too fast, but the tempo was soon restrained and settled down nicely—the playing of the grace notes was effective. Though one wondered on what authority the two gavottes were separated by a slight pause. The gigue one felt was rather too rumbustious, and the playing showed signs of stress, but it brought the work to an exciting close.

High praise is due to the trumpeters for their excellent 'clarino' playing, and they well deserved their special bow. Indeed the programme succeeded in highlighting different sections and instruments of the orchestra in different works, and all acquitted themselves well. As a whole, the Chamber Orchestra, and their conductor Simon Wright, are to be congratulated on the manner in which they adapted their style of performance so successfully to such a varied programme.

Hugh Finlow

THE SCHOLA CANTORUM AT WESTMINSTER ABBEY, 11th July 1977

After the concert last autumn in Westminster Cathedral, the Schola were invited by Women Caring Trust (whose co-chairman Lady Fisher, appears in the photograph) to give a concert in London to help raise funds for their work among the children in Northern Ireland. To this purpose the Silver Jubilee Appeal was later added, and the concert which materialised was the Silver Jubilee Concert in Westminster Abbey. It was also one of Princess Anne's last public appearances before her temporary withdrawal to have her baby.

As usual, London parents were wonderfully helpful, and did a superb job over accommodation, ferrying and feeding. Especially kind over the tricky problem of collecting Junior House Scouts from camp in Wales and getting them back there were the Mrs Reids and Tony Pike. The arrangements made for us by Mrs Robins, Chairman of Women Caring Trust, were magnificent; she thought of everything, even a little sight-seeing tour of London with tea on the Serpentine during a break in rehearsal. The concert itself was preceded by a sumptuous buffet supper in the Cloisters: a team of Old Boys was conscripted to act as waiters, and the milling crowds which thronged the Cloisters promised well as an audience. In fact the choir and transepts of the Abbey were duly packed, and even the 50p seats beyond the choir screen were decently full.

Princess Anne was looking lovely, and won the hearts of all, even those inherently suspicious of royalty, by her gracious and warm smile: she has not the reputation of being a music-lover, but seemed to enjoy it all. After the reception in the Jerusalem Chamber at the end of the concert she chatted pleasantly and relaxedly with the members of the Schola, asking them about the Scout camp and the holidays.

The concert itself fell into two halves, motets and a Mass. For a Jubilee concert it was fitting to start with Britten, and two motets by Bruckner. It was here that the magnificent tenor of the Ross Ensemble formed by Geoffrey Emerson from members of the Schola and some friends, already heard between the first two groups of motets, came into its own. Again after Simon Wright's organ interlude (the Deus Ex Machina) it provided a rich accompaniment, in Geoffrey's own setting. At the final Misere Credo of Lassus, the Abbey fostered this rich brass sound, and gave a richness and splendour fitting to the occasion. The singing of the Schola was for the most part at its very best. At the end of a retiringly musical evening, the enthusiastic audience seemed to have remarked that the intonation of the final chords left something to be desired.

THE AMPLEFORTH HIMALAYAN EXPEDITION by Richard F. Gilbert, the Leader
The plan of assault was simple enough and sitting in the warmth of the mess tent replete on vegetable curry and tea we could imagine the summit to be well within our grasp. But there were nagging doubts. From base camp Kolahoi covered over 7,000 ft above us, the north face was quite sheer and the east ridge which was a possible means of attack was razor sharp and blocked by rock pinnacles or gendarmes. The south face was another unknown quantity but possible routes lay up rock ribbons on the face of radio controlled central couloir leading to the summit snow dome. There were questions of altitude, food, the position of camps 1, 2 and 3 and of course the weather. However we had committed for nearly a week and were fit from pre-expedition training and the 2 day walk-in to the Ladder valley from Palajung. Diarrhoea and sickness had responded well to Yves prescription of Lomotil and it was time to start moving up the north face.

The next day, 16th July, saw camp 1 established on the east glacier of Kolahoi. Two Emery Group tents were pitched on platforms levelled out of the snow at a height of 12,500 ft. The entire expedition had carried thirteen loads up miles of dreadful moraines and scree slopes to the east glacier that higher up joined the upper glacier system of Kolahoi. This route avoided the main ice fall of the Kolahoi glacier and it was safe from stonies falling off the north face. At the sun rose melting we released stones from the rock faces and down on the ice fall seracs tottered and crashed. We had made a good start but not only was camp 1 established but eight loads were deposited in the Stormryders for camps 2 and 3. The weather had settled down to a pattern of fine mornings with sunshine and cloudy afternoons as clouds drifted up from the south giving showers of rain or hail. From basic camp Ram ice cook wallah could see us picking a way carefully down the glacier past the ice fall. At the sun rose melting we released stones from the rock faces and down on the ice fall seracs tottered and smashed.

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lentils, porage oats and vegetables for up to this time we had been unable to buy any
sheep or goats for meat although later in the expedition we were able to. At camps 1 and
2 we existed on 'One Cup' Soups bought in UK, porage, sardines and chuppaties. Rice
would not cook at the altitude and our only pressure cooker was at base camp. An
artificial protein meal called Nutri-Nuggets which we had bought in Srinagar proved
quite unacceptable and Charlie was the only one of us to eat it. Perhaps that was why
Charlie was particularly prone to sickness! For lunch we would eat Kendal Mint Cake
and biscuits.

On 20th July we left camp I early and cramponed up the slopes to camp 2. We were
able to fully appreciate the efforts made by the load carriers the previous day. The route
zig zagged to avoid crevasses but in some places snow bridges needed to be crossed and
narrow crevasses jumped. At last the welcome orange tent came into sight and we
collapsed onto the snow. Camp 2 enjoyed a superb position. To the immediate side
was the 1,000 ft rock face of 'Disappointment Peak', to the west rose the great east
ridge of Kolahoi, below was the upper Ladder valley and the ice fall of the main glacier.
The height was 14,500 ft and we were at a level with a number of rock summits in the
middle distance.

Our original plan was to spend the next day reconnoitering the south face of
Kolahoi both for a route and a site for camp 3 but since we were in good time we decided
to carry out a preliminary recce that afternoon. Another 1 1/2 hours fast cramponing,
again zig zagging to avoid crevasses, brought us to a rock island now the face at a
height of about 15,500 ft. It was encouraging that we did not feel the altitude and we
were highly excited at the proximity of our goal. It was soon obvious that there was no
place for camp 3, the face was far too steep and the slopes below were in the path of stone
fall and avalanches. This year there was less snow than usual on the face and there was
no possibility of cramponing or step cutting up either the Neve couloir, used for the first
ascent, or the Great Couloir, used by Lord Hunt in 1935. The east ridge direct looked
hard and loose and there were wide bergschrunds between the glacier and the rocks.
However to the left of the Neve couloir was a rock rib which led to the east ridge about
2,000 ft down from the summit. From where we stood the face was foreshortened and I
estimated about 600 ft of climbing to the ridge. As we discovered later to our cost my
estimate was out by at least a factor of three!

At this moment I decided to bring forward the summit attempt by two days and to
make an all out attempt on Kolahoi the very next day. This meant cancelling the detailed
recce and the establishment of camp 3. There were three main reasons for this decision:
Firstly the weather had held now for four days and it was due to break any time.
Secondly the food situation and general discomfort of camp 2 meant we were
deteriorating physically all the time. Thirdly we were so keyed up with nervous energy at
the prospect of the summit bid that we had not slept properly for days and we were
mentally ready for immediate action.

Back at camp 2 we prepared for the next day. We were to take two 150 ft 11mm
kernmantle ropes, belay slings, chocks, nuts, rock and ice pitons plus hammer, desen-
deur, safety helmets, emergency bivouac gear, head torches, biscuits, Kendal Mint Cake
and water bottles. There was no running water and snow had to be melted. It takes a
very large volume of snow to produce a very little grey and gritty water and it took us
three hours with two primuses to melt enough. Dehydration is always a problem at alti-
dude and Yves had instructed us to drink eight pints of liquid a day! We couldn't do this
but we needed water for supper and brew that night and for porridge, tea and water
bottles in the morning. We filled them large thermos flasks with water for the morning
so it would not freeze during the night.

I don't think any of us slept at all and at midnight we listened in awe to the mar
of an avalanche coming down the north face of Kolahoi. It was with great relief that we
heard the bell of the alarm clock at 3.0 a m. We cooked porridge and tea from our
sleeping bags and then emerged into the cold to strap on crampons and rope up. The
glacier was frozen hard and a mess tin tobogganed away down the slope. The stars gave
enough light for us to see Kolahoi looming above as we ascended up the slopes in
silence. Soon after 5.0 a.m. the sun burst over the horizon and we came to life. It was a
golden dawn and the Himalayas were spread out to the east as far as the eye could see
from Ladakh to Kishwar. The two sixteen thousanders Bar Dolau and Butterfield Peak
were ahead of us across the plateau while dominating the skyline to the east was the giant
23,500 ft Nun Kun only fifty miles away.
KOLAHOI from the north

Lowest mark—Base camp
Middle mark—Camp 1
Top mark—Camp 2
Patrick Mann on the summit of KOLAHOI 17,900 ft

At the rock island we re-roped in two ropes of two. Charlie and I climbed together while Simon was with Patrick. Another 200 ft of steep frozen snow took us to a small bergschrund and the start of the rock. We perched awkwardly on a ledge and removed crampons. The water which had been streaming down the lower part of the face the day before was now frozen; this was a pity since Simon had forgotten to bring his water bottle and we had less than three pints between us.

Climbing in ropes of two is the quickest safe way of ascent and we used classical methods of belaying and leading through. To give an example. First of all Charlie belays himself securely to a rock spike or a loop of rope threaded with a metal badge or pad which is jammed in a crack in the rocks. Then I start climbing while Charlie pays out the rope from round his waist. At intervals I place a running belay which is a short loop of rope belayed either to a jammed nut or a convenient spike and clipped round the main climbing rope by means of a sprung metal link called a karabiner. This gives the leader some protection for if the falls the climbing rope is held by the runner and he falls only a short way before being held by the second man from below. When I have run out the full length of the rope, or a convenient length to bring me to a satisfactory belay point, I tie on to the rock and Charlie climbs up while I take up the slack in the rope. When Charlie arrives at my belay point I don't untie but hand the slings and runners to him and he takes over the lead.

We started rock climbing at 7.0 a.m. and immediately felt the effects of altitude very strongly. Using arms as well as legs exhausted us rapidly and we suffered the well-documented rasping breath and tightness. There were times when we just had to bury our heads in our arms and brace and pant for several moments before being able to continue. The climbing was totally absorbing and required our full concentration. The rock was thin and terribly loose and a misplaced foot or hand would send rocks bounding down the face to move to rest thousands of feet below on the glacier. Where possible we took a line up areas of smooth rock which were free from looseness but were deficient in holds and made for more difficult climbing. The pitches were mostly 'very difficult' or 'severe' by English rock climbing standards and they were well within our capabilities. It was the objective dangers which worried me most. Boulders were whistling down from above as the sun grew hotter and at one time a huge rock avalanche swept the Great Couloir only 50 metres to our left. Anyone on that route would have been killed.

Time was slipping by and it took 12 long pitches to reach the summit ridge which we gained at 11.0 a.m. The ridge was sharp and the drop to the north side was short for 5,000 ft. We could just make out the base camp tents 7,000 ft below. The snow cornice marking the summit of Kolahoi lay 500 ft along the ridge to the west. Unfortunately we had hit the ridge just at the wrong side of a 50 ft rock 'gendarmerie' that was overhanging and unclimbable. We left our rucksacks on the ridge and I belayed Charlie from above while he descended and, protected by the rope, managed to traverse across under the gendarmerie and hence regain the ridge. This technique had to be repeated further along the ridge.

It took us a further 2½ hours of exacting and horribly exposed climbing before we reached the final snow cornice at 1.30 p.m. We were behind schedule, shattered and exhausted but there were no regrets at leaving the sunlit face the same way before darkness fell at 8.0 p.m. In turn we belayed each other from a secure rock and gingerly kicked steps up the mass of snow overhanging the north face which was the highest point. We let no chances of sense of achievement—climb came later—and we were suffering blinding headaches. Those probably resulted from rock climbing without snow goggles although we wore them whilst waiting on the belay stances. Clouds had built up and we were denied a distant view of Nanga Parbat and (possibly) K2 but the weather was never really threatening.

The return along the ridge was uneventful and we climbed down the south face exercising extreme caution. We were very conscious of the fact that we had climbed Kolahoi and were not going to put a foot wrong to endanger the descent. At 7.0 p.m. in a hailstorm we reached the snow slope and a huge boulder jutted out our path to remind us that we were not yet safe. The snow was now soft and treacherous so we tied both ropes together and descended down the steepest part. For once we had no secrets at leaving behind a nylon shell sling! Crampons were hastily strapped on and we made rapid progress down the glacier in a rope of four. The sun had destroyed the tracks we made in the early morning so we made a bee-line for camp 2 jumping crevasses as they appeared.
through the glooming. It was now after 8.0 p.m. and nearly dark, we whooped with joy at the sight of the tents but they turned out to be rocks. A moment of panic. Were we lost? Should we have to bivouac? Charlie however confidently asserted that camp 2 was still further down the glacier. I gave him the lead and sure enough, there, over the next crest, were the mountain tents, semi-collapsed but bone dry.

In the three days it was their first experience of a big mountain. The climbing was hard and serious and the objective dangers very real. The exposure was monumental yet melted exposing hard ice and crevasses had opened up right across the path. We lowered rucksacks down the steepest sections to leave us free to concentrate fully on the climbing. The descent to camp 1 had seriously deteriorated during the last few days. Much snow had melted exposing hard ice and crevasses had opened up right across the path. We lowered rucksacks down the steepest sections to leave us free to concentrate fully on the climbing and in the absence of any belays (the ice pitons were at camp 2) we actually unroped for the final part. There is no point in roping if satisfactory belays cannot be found.

The weather had broken and in steady rain, below camp 1 we met Yves, Gerard, KK and four boys coming up to support us at camp 2. It was wonderful to share their joy at hearing the news of the successful climb. This meeting and the reception we received at base camp was for me the most moving part of the whole expedition. It had always been a team effort and there was never a single complaint about load carrying. Morale was always high and there was no petty squabbling over food or leadings leading to resentment which has spoilt many large expeditions.

The following day Fr Michael, KK and Gerard took five boys up to camp 2 once again, dismantled the tents and carried the loads down to base. The loads arrived well after dark and were guided in by lantern. This was another major effort for the climbers were wider and the ice fields more extensive. They were able to force ice axes into cracks in the ice and so belay the heavily laden climbers down the slopes. We spent glorious days exploring remote valleys and lakes in the foothills as we made our slow return to the foot of the plains. The Lidder valley was ablaze with flowers including edelweiss and gentians. We saw marmots, monkeys, water buffaloes and strange horned sheep. The birds included eagles, kites, vultures, kingfishers and hoopoes.

In Srinagar, the capital city of Kashmir, we stayed in brightly painted houseboats on the Dal lake and bought presents. Kashmir rugs, carved walnut bowls and painted thali dishes. We were privileged to meet Colonel Kumar, leader of the recent successful Indian expedition to Kangchenjunga and Major Ahlawalia who climbed Everest in 1965. They included the restaurant car which was an Indian with a primus squatting in the corridor who was willing to cook up any dish we wanted.

It is sad to have to record the closure of so long established a Catholic Preparatory School from which a notable number of boys had come to Ampleforth during the years in which it flourished.

Mr Teddy Moreton, for reasons of health, has had to give up the School sub-editorship of these pages, held since 1970. His policy in face of financial stringency has always been to expand the School Notes and to raise the standard of English in its contributions (the latter he achieved, since it cost only caring. His work over the years deserves our thanks as does his work as administrative assistant to the Director of Music that he has had to relinquish at the same time. During the summer term we had three students from St John's College, York teaching here as part of their training course. We thank Harry Dyke, Tim Metford and David Stanton for the work they did variously in the Mathematics, Chemistry and Physics departments and wish them success in their future careers.

The party—Mr Richard Gilbert, Fr Michael, Mr Gerard Simpson, Dr Yves Dias, Patrick Mann, Charlie Morton, Jonathan and Michael Page, Simon Durkin, John O'Connell, Charles Dunn, Robert Wakefield, Ewan Duncan.
THE EXHIBITION

PRIZEWINNERS 1977

ALPHA

Alcock S.N.
Aldridge W.S.
Bock T.D.
Brodie J.E.
Fawcett J.A.
Franklin C.J.M.
Hamilton-Dalrymple R.G.
Haworth A.W.
Lochhead I.D.W.
Noel J.R.B. (1)
Nolan R.J.
Noel R.I.B. (1)
Ainscough S.N.
van den Berg N.P.
Sherley-Dale A.C.
Villeneuve N.J.

BETA I

Adams B.J.
Allen A.J.
Allan S.A.W.
Baxter M.F.W.
Beau A.J.
Burns C.D. (1)
Chamber N.H.de R.
Charlton E.J.B.
Corthor M.R.
Dembrooks L.A.
Dimbar C.M.
Dunbar T.C.
Fedgeley D.F.
Fletcher P.M.
Franklin C.J.M.
Fraser J.H.L.
Gay N.J.F.
Glasse E.C.

SPECIAL PRIZES

Scholarship Bowl
Headmaster's Prize
Herald Trophy (Art)
Geographical Cup (Aging)
Tignarius Trophy
Duke Medal Prize

THE EXHIBITION PLAY: THE LAST KARK

by Jean Anouilh

This was a most pleasing production. The main characters were all clearly in control of their parts, the pace was right, without awkward gaps or pauses, and the technical aspects of stagecraft —scenery, costumes and lighting—were most smoothly and efficiently handled. This last is all the more impressive when we remember that during the performance the boys were able to run the whole thing themselves with scarcely any intervention from the producer: this indicates most careful and efficient preparation and a high degree of confidence which could only have resulted from much hard work.
Peter Phillips in the title role as Joan of Arc was faced with a demanding task which he met extremely well. Only occasionally betrayed slight uncertainty: his interpretation of Joan created the impression of a vigorous, straightforward, dynamic character, together with touches of humour and shrewd intelligence which came across most successfully. The other two impressive actors were Philip Noel as the Dauphin, and Charles Wright as Bishop Cauchon: both of these were able to identify with their parts completely and portray them with complete conviction. Alastair Burt was also good as the Inquisitor, though at times he tended to sound merely curt and exasperated, rather than cold and cruel. And Beauchire the Squire was some performance and amusingly act by William Huchton, who nevertheless did not appear gross and obviously unintelligent as I suspect Anouilh meant him to be; similarly Edward Troughton as the Earl of Warwick showed plenty of aristocratic languor and refinement, although he might have done more justice to the many touches of humour and satire implicit in the part. The Promoter, played by Guy Salter, emerged as unsuitable irascible and foolish; the rôle is clearly farcical and was very well handled. The numerous minor characters also deserve congratulations for keeping the plot moving smoothly and swiftly, so that there was no temptation to relax attention.

For all this we thank the producer, Mr Christopher Wolding, together with all his technical helpers behind the scenes, for a most satisfying evening’s entertainment.

Cyprian Smith, O.S.B.

THE EXHIBITION CONCERT

The Exhibition concert was short (it took less than an hour) but very sweet. Only one work was performed, Mozart’s Requiem Mass. The soloists were Honor Sheppard (soprano), Elizabeth Anne Black (contralto), David Johnston (tenor) and Geoffrey Jackson (bass). These and the School choral society, which numbered 61 trebles, 22 altos, 15 tenors and 27 basses were accompanied by an orchestra of 26 players. David Bowman was the conductor and the performance took place in the Abbey church on the evening of Saturday 28th May.

The performance was a very good performance of an important choral work. The work, however, happened to be a Mass and I was in a large church listening to it and I longed to celebrate it liturgically. Instead I had to sit for an hour and pretend that I was in a concert hall, and even then I was not allowed to applaud at the end. So I could not, or at any rate not well, cry out as I would have clapped my hands or shout alleluia (and it was such a good performance that I needed the performers deserved, both) so I was not totally satisfied. Still, the musical bit of me was. The Mass got off to a wonderful start because the orchestra’s first half-dozen bars were pure gold; indeed, the orchestra played quite beautifully throughout. Enter Honor Sheppard, all light and clarity in the Te deum, and then a thrilling rhythm from the chorus in the Kyrie as they paraded their magical semiquavers on top of a firm, measured beat, and it was evident that this was going to be some.

Geoffrey Jackson introduced the quartet with the Tuba mirum spargens caenum and his well-loved bass voice was clear and accurate (though from where I was sitting, in the gallery, one or two bottom notes were inadmissible). David Johnston’s Mors stupebit was confident, even too bright, but his voice later (in the Recordare for example) turned out to be so tender and sympathetic. Elizabeth Anne Black’s voice was warm and rounded but got off to a rather wobbly start. By the time the Benedictus was reached, however, she was superb, an absolute delight to listen to. Together for the first time as they sang Cunctipotens...futurus, the four soloists were as one. It was as if they had practised together for years. Their Recordare, Jesu pie, their part in the Offertory and their work in the Benedictus were moving indeed.

The chorus was superb and this concert was the finest ever put on by our choral society. For me, the trebles stole the show. I had dropped in on some of their rehearsals during the winter and had loved their enthusiastic response to Simon Wright’s coaching. Watching them sing a chorus by heart one cold day, with their mentor playing fast Mozart on an unsympathetic piano and wooden gloves (he was conducting as well) will remain one of the musical experiences of my life. Special congratulations, of course, to the maestro of it all, David Bowman, who moulded chorists, soloists and orchestra and gave us an hour of rare beauty.

Cyril Brooks, O.S.B.

THE ART ROOM SUMMER EXHIBITION 1977

In a period when there is little that is new under the sun and genuine innovation a rare achievement, the art room summer exhibition produced three ‘firsts’. These were — the much increased size and scale of the pictures hung — five large ones from S. Unwin who was awarded the Herbal Trophy, and two large works by R. G. Hamilton-Dalrymple, who has won a place on a Foundation course at Edinburgh College of Art. The next innovation was the selection of portrait head pencil drawings done in the Portrait Society whose energetic secretary was T. Beck. The third, and perhaps the most significant, was the selection of two life-drawings produced by a small voluntary group of students. The standard in all these works was satisfactory and revealed considerable ability. It had also had an impact on the general standard of the pictures, particularly evident in the large oil-painting ‘Self Portrait’ by T. Beck. These three — S. Unwin, R. G. Dalrymple and T. Beck — were supported by M. Martin and C. Burns whose work showed promise, anticipating next year. In the selection of drawings the same names predominate, as in the hung pictures, but also the drawings of D. Rodzianko, N. Gruenfeld, R. J. Noel and A. W. Hawkeswell reveal skill and accuracy. In the Fourth Form the works of R. J. Nolan, S. G. Petit, P. Sayers and R. O. A. Macdonald deserved note.

The painting of S. Unwin is large in scale and ‘popular’ in theme — a Jazz Festival, Blackpool beach, a football match, a public bar — were all themes
chosen from daily life. ‘Social Realism’ is a convenient label that might provide the linking thread for such a wide spread of interests. The pictures were of life size or larger and they are powerful and consistent. R. G. Hamilton-Dalrymple’s work by contrast, is ‘far from the madding crowd’. He is concerned with the lonely, the desolate. The deserted filling station, plate glass, stainless steel, reflecting smooth surfaces, calm seas, empty beaches, blank rock, dry, windows or brick walls are backgrounds against which he places stark isolated figures. The figures wait for buses, shelter behind dark glasses, brood silently — only in the glass-tiled swimming pool is the water ruffled by a bikini-clad Ophelia. S. Unwin seems to have made sound ‘visible’ and R. G. Dalrymple has made silence ‘audible’. Both painters have created distinct worlds definite and challenging the carpenters to adopt a more modern approach, has been picked as in this year’s Exhibition? Any gauntlet thrown down by previous reviews, reviewers have to fall back routed, taking refuge only in the thoughts that no successor could possibly be found as worthy.

What can one say when presented with a work of complete accomplishment — as in this year’s Exhibition? Any gauntlet thrown down by previous reviews, challenging the carpenters to adopt a more modern approach, has been picked up with such alacrity and artistry by their leader, Nicho1 Villeneuve, that reviewers have to fall back routed, taking refuge only in the thoughts that no successor could possibly be found as worthy.

Villeneuve’s desk and chair really were outstanding. A parent who deals with interior design said that he could go straight into business with that very work by contrast, is ‘far from the madding crowd’. He is concerned with the lonely, the desolate. The deserted filling station, plate glass, stainless steel, reflecting smooth surfaces, calm seas, empty beaches, blank rock, dry, windows or brick walls are backgrounds against which he places stark isolated figures. The figures wait for buses, shelter behind dark glasses, brood silently — only in the glass-tiled swimming pool is the water ruffled by a bikini-clad Ophelia. S. Unwin seems to have made sound ‘visible’ and R. G. Dalrymple has made silence ‘audible’. Both painters have created distinct worlds definite and challenging the carpenters to adopt a more modern approach, has been picked up with such alacrity and artistry by their leader, Nicho1 Villeneuve, that reviewers have to fall back routed, taking refuge only in the thoughts that no successor could possibly be found as worthy.

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The Silver Jubilee celebrations gave the Troop a rare opportunity to combine with the village in the preparation of a beacon bonfire.

The term ended with the visit of the Matrons to the Lake for tea as a sign of our appreciation of their efforts during the year. Declan Morton

THE ROVERS 1976—77

This has been a mixed year. As with all works of a voluntary nature, popularity goes in phases and the Rovers at present are in a 'down' phase but there are signs that interest is on the increase. Though numbers were less than in previous years, 40—50 per term rather than 80—90, the commitment of those involved was as high as it has ever been. Much work has been done by those involved and this has been greatly appreciated by the people we serve.

At Alne Hall a new extension is being built which will enable all the residents to live on the ground floor and give extra space for the staff upstairs. The foundation stone was laid by the Duke of Norfolk (O 34) in May, and he launched the appeal to pay for it. Perhaps former Rovers may be able to contribute a little towards it—write to the Appeal Director, Alne Hall Cheshire Home, Alne, Eastingwold, York—each small gift is important to them. We managed to maintain our link with Christopher Dunbar and Jonathan Conroy working many a weekend in the Home. It is said to report that Stefan, a friend to many a visitor from Ampleforth, died in early January; his health had been deteriorating for several months. Remember him in your prayers. The bonfire last November and the Fête in June were both successful, earning much money for the Hall.

In York, our painting and decorating projects continue. Much work has been done on Mrs Metcalf's house, brightening her day. Much work has been done on Mrs Metcalf's house, brightening her day, and the result is a great help to the overstretched Social Services Department, but also a great support to many lonely people.

A new project with one of the homes for children has been started. The home is run by York Social Services and provides residential care for children in need. Unfortunately there are considerable living problems yet to be overcome. At the end of the summer term Br Christian ran a Borstal camp at the lakes. It was a success, the twelve boys being involved in painting and decorating as well as boating and swimming. Much thanks go to Tim Boulton (B 76) who joined the camp for a second year; as a catering student he transformed the canteen. This camp was made possible largely by the generous donations of many parents at the Exhibition sherry party and it is appropriate at this stage to express our gratitude to them. The total amounted to £249 of which about half went to provide the sherry.

Much hard work has been undertaken by John Levack in the overall organisation, by Mark Gore, Simon Allain, Andrew Ryland and Nigel Codrington in the running of various projects. Mr Monkman, on the other hand, was the driving force behind the whole venture and was always ready to solve every problem that arose. His hard work has been a great help to the Troop and has earned him the respect of all those involved.

To End, as it ended, with productions for which we had nothing but superlatives: Scottish Opera's magnificent Turn of the Screw (Benjamin Britten), and Edward Albee's Who's Afraid of Virginia Woolf?, both at the Theatre Royal. Catherine Wilson is happily no stranger to this theatre. She has made the role of the Governess her own, and York (God bless it!) responded with true enthusiasm. The School has once again shown its appreciation of the efforts of the students. The audience was both excited and amazed. Come again, please.

The Centre's claustrophobic atmosphere couldn't have suited Amsterdam's Willy Spoor Mime Theatre better. Their surrealistic show was both exciting, disturbing and amusing. Come again, please.

We were fortunate enough to see some of the most interesting productions of the term. The first was Beckett's Waiting for Godot. The Centre's audiences were electrified by the performance of the two main characters, played by John and Michael. The Centre's atmosphere was perfect for this production and the audience was both excited and moved. The play was both exciting and moving. Come again, please.

Our eight outings this term offered a wide variety: opera, dance, mime, science-fiction and a thriller, a classic, a modern play and a new play. No one could have provided more diverse entertainment.

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On 3rd May the Society met in unusually uneventful surroundings: Mr Monkman from Shandy Hall in Cowfold came to give a colour slides lecture and the Science Lecture Room was the most suitable venue. The subject was the scientific and practical aspects of bees by Lawrence Sterne and the lecturing, being the curator of Sterne's House, was well received. Mr Monkman, on the other hand, was the driving force behind the whole venture and was always ready to solve every problem that arose. His hard work has been a great help to the Troop and has earned him the respect of all those involved.

Timothy Wright, O.S.B.
a way of surprising and entertaining the reader. Whereas, however, *Endgame* is serious in intent, *Tristram Shandy* and *A Sentimental Journey* are essentially humorous. Moreover Sterne lived in the Seventeenth Century, at a time when such ideas were considered worse than radical. It was an excellent talk, the slides were fascinating, and the discussion afterwards was similarly invigorating.

Two weeks later the Society met in the President's house to hear one of its members, Mr. William Hutchison, give a most illuminating and sophisticated lecture on the Imagist Poets of the early Twentieth Century. If any of the members had come to watch one of their colleagues publicly make a fool of himself, he would have been highly disappointed. The speaker spoke at length on the great imagist group of Pound, Flint, Lowell and the notorious HD, discussing and demonstrating their techniques and methods, emphasizing the influence of this movement on the more famous names of Yeats, Joyce, Lawrence and Eliot. This demanding and yet satisfying talk was followed by the most elaborate discussion in which the Secretary remained quiet in awe while the Speaker held his own against the penetrating demands of the President and Mr. Davie, a guest for this lecture.

The Secretary would like to thank the President and his wife for their hospitality, the speakers for their lectures and those faithful members who attended on both occasions.

(President: Mr. Griffiths)

Stephen Unwin, Hon. Sec.

**INTERNATIONAL CLUB**

International Club, technically the Modern Languages Society, is a recent revival headed under the enthusiastic leadership of Mr. Hawksworth and is the brainchild of Paul Mollet.

Our first meeting on 8th March was a most promising start to what we hope to be a long life. We showed a 130 minute colour film on the life of the eccentric Ludwig II of Bavaria. In German with English subtitles, it proved to be a stimulating film, despite its peculiarity, and was much enjoyed by the large number which attended.

In the summer term we held two meetings: in the first we showed another film, on the life of the great French writer, Baudelaire. This impressive and penetrating film, with no English subtitles, was enjoyed by an unusually large audience for such a specialist topic.

Our committee, in conjunction with the Art Department, held a soirée in St Alban's Hall. This adventurous 'polyglot' gathering was a unique occasion for the many bilingual students and teachers. The event was a great success and we hope to continue the tradition in the future.

(President: Mr Hawksworth)

Peter Griffiths, Hon. Sec.

James Sewell, Hon. Treas.

**THE JUNIOR SOCIETY**

After a year of silence, the Junior Society started up once again last Easter term. 98 boys from the first year took part in the various organized (and not so organized) activities to start with, with great enthusiasm but as boys lost interest and found what they called better things to do, many of the sporting activities were forced to close down. This was a great shame, since those who wished to play team games, such as basketball, were unable to, because there weren't enough people keen on the sport to make up one team, let alone two or three.

The whole term was a successful one. The members had use of the Junior Society Room each break-time and evening when coffee and snacks were sold but unfortunately owing to a shortage in funds and large overdue debts we were unable to improve the living conditions and facilities inside the room. This was also a great shame because it would be possible to make the room quite nice if only those in authority would give us a little financial, or at least moral, support.

In the Summer term the Society finally collapsed again after its desperate struggles. Because of examination pressure, sports and other demanding School activities, the committee was unable to devote enough time to the ever increasing battle with authorities and book-keeping. We managed to lay on coffee for parents after High Mass on the Sunday of Exhibition and we are most grateful for their generous support. We took £11.50 in profits and hopefully we will be able to start at the beginning of the next School year with a respectable account and much enthusiasm among all those involved in the running of the Society.

(President: Mr Hawksworth)

Committee Members were: P. Phillips (W), P. Eyre (C), R. Murphy (C), M. Dunhill (D), J. Read (J), M. O'Kelly (C), M. Hattrell (E), J. Tate (W).

We are also indebted to Fr Anselm, Fr Patrick and Fr Andrew for their help and co-operation and also to Mrs. Starr and Mr. Griffiths for their valuable help over the summer.

The Junior Society is designed to help new-comers into the School to get to know the other boys in their School year and also to give them the opportunity to use the School's many facilities. I only hope the Society will flourish because unless the Junior part of the School make good use of their free time it is too easy for them to get bored and become mentally and physically destructive.

P. Phillips

**SOCIETIES AND CLUBS**

This was the first school year when the new pool could be used throughout both winter terms; this is an important asset for the basic training of new members. Although Fr Julian was away for the end of the spring term and the beginning of the summer term, the biggest deterrent to training was the cold weather during the early part of the summer term; so there was less diving than usual in the lake.

There was no expedition during the summer vacation but more members made their own arrangements at home or abroad.

Owing to the conversion work at the bottom of the theatre, the club had to vacate its room but it has a better centre higher up, in the commons area. Another improvement is a new scheme for keeping home-made wet suits within the club when members grow out of them. This should make an important contribution to keeping down the costs to new members joining in the years to come. The club is also in a position to make loans of equipment, and it has acquired some adjustable buoyancy life jackets. The main requirement now is a compressor which will give the full working pressure for charging the cylinders. The present Reavell machine is very reliable but will only charge to seventy atmospheres whereas some of the new cylinders will take two hundred atmospheres. We can only hope to find the money required through donations.

(A. N. Parker, Hon. Sec.)

**SUB AQUA CLUB**

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(A. N. Parker, Hon. Sec.)
COMBINED CADET FORCE

Annual Inspection

We were honoured by being inspected this year by our District Commander, Major-General HG Woods. During the few parades of the Summer Term, the Guard of Honour (12 Army, 12 Navy, 6 RAF cadets) were commanded by U/O M Coreth. One innovation was to dress the Army cadets in Barrack Green trousers borrowed from Strensall; this certainly improved the smartness of the Guard, and we are most grateful to the Quartermaster of the King's Division Depot for his help. The Guard of Honour was the first item, and after lunch the inspecting Officer watched training: RAF Section: Training Aids and equipment. The use of a sextant. Para tepees. Royal Navy Section: Simulated Lackstay Transfer. (This is a familiar item in a Naval Section without water, but one who had seen it done many times considered that this was one of the best executed he had seen.) Adventure Training Section: Maps and routes and other information about hikes and camps at weekends throughout the year.

Advising Training Section: Cadets who joined in January were being tested in Drill and Weapon Training. CSM G Salter has instructed them in all subjects. Conducting a circus competition for first year cadets. The organisation under U/Os Baxter, Hornung and Railing was as good as always, and some enterprising new tests were included: A small course of young NCOs: firing SMG and 9mm Pistols. Work on the Landrover.


Army Section: The Armour Section covered the movements of the Inspecting Officer and kept everyone in touch. We were lucky in having a warm and sunny day for the Inspection; everything went well and General Woods expressed himself to be well pleased with what he had seen.

Royal Navy Section

The Section prepared its Evolution for the Inspection as its main work for the term. 12 cadets were also in the Guard of Honour; we were visited by Captain E Turner, CB, DSO, DSC, who interviewed 8 prospective Naval Officers from the Section. We wish to thank two Under Officers, PAA Rapp and DKJ Moir, who have left; both have given the Section excellent service. We note with pleasure and pride that a former Under Officer, MP Greton (B 63), has been promoted Commander Royal Navy at the early age of 31. He is to command a Frigate when he has completed his Commanding Officers' course.

Royal Air Force Section

6 members of the Section were in the Guard of Honour; otherwise normal training and preparation for the Inspection occupied most of the time. At the end of the term U/O M Coreth left after giving excellent service to the Section; in addition to being the Section Under Officer he was an outstanding model maker, he was awarded the AOC's Commendation—a rare honour. Unfortunately his eyesight did not allow him to enter the RAF, but we wish him success in the Coldstream Guards.

W/O N Carr passed the Selection Board at Biggin Hill for a Flying Scholarship; F/Sgt I Sasse qualified at a Gliding School at RAF Caterick. Flight Lieutenant JB Davies was Camp Commander at RAF Marham during August.

Nulli Secundus Competition

Lt Col RW E O'Kelly, Royal Irish Rangers, was President of the Board; he was assisted by Major AF Carter, MBE, Royal Signals and Lt REL Hodges, King's Regiment. A very thorough test was devised consisting of Inspection, Interviews, Group Discussions, Orders and Map Reading, and Leadership tests. Last year's winner, U/O DKJ Moir, narrowly failed to win again, and was just beaten by U/O M Coreth, who also won the Royal Irish Fusiliers Cup (best cadet in Army Section). U/O M Coreth won the Eden Cup (best cadet in the RAF Section).

We are most grateful to Colonel O'Kelly and his assistants for the great care they took in preparing and conducting the competition.

Army Section Camp in Germany

23 cadets under Fr Simon and Fr Edward spent a week after the end of the term with 2nd Bn Royal Irish Rangers at Barrosa Barracks near Iserlohn. Major Derek Bird (U/O 62) arranged an excellent programme and provided an admirable and extremely capable young NCO, Cpl Dixon, to act as squad instructor. An outline of the programme is as follows:

9 July Map reading and signals exercise with A41 radio sets. Party in Officers' Mess.


11 July Live firing of SRL. Introduction to use of compass at night. Night compass ex.

12 July Driving APCs. Watermanship training.


The accommodation was good—4 to a room—and so was the food. Rising early in the morning was a strange experience for some, and there was some surprise and disappointment after the night patrol to find that the Irish Rangers do not consider that this calls for a long sleep. There was a most noticeable improvement in the soldierly bearing of the cadets by the end of the week, and when marching about the camp they obviously took a pride in their appearance.

We are most grateful to the Commanding Officer, Lt Col R McCrum, MVO, who, when saying goodbye to a former Under Officer, MP Greton (B 63), has been promoted Commander Royal Navy at the early age of 31; He is to command a Frigate when he has completed his Commanding Officers' course.
CRICKET

THE FIRST ELEVEN

Played 15 Won 6 Lost 3 Drawn 6 Abandoned 2
School Matches: Played 12 Won 5 Lost 2 Drawn 3 Abandoned 2

It is not easy in cricket to assess a side by its results. An XI can win too easily against weak opposition or a wicket which favours them: equally they can lose when everything runs against them. A draw can be, for the purist, exciting and full of quality while matches can be abandoned through rain when one side has gained a real ascendancy. In school cricket there is, nevertheless, the fascination of the clash between a First XI and an adult side and, while it is fair to say that the 1977 XI experienced all the above situations, they will be remembered most for the quality and the character of the first play in the matches against MCC and the Saints. In those matches they deservedly were much praise from senior and experienced players. They received much from the superb coaching and wise counsel of Don Wilson and the XI must have felt deeply honoured when his appointment as Head Coach at Lord's indoor cricket school was announced.

Yet it is equally fair to state that the XI often played badly, but not after a whole holiday, the day after a whole day, at the end of the festival. On both occasions boys admitted that they would never do it again but not after the event. Perhaps a school cricket side must suffer these trials particularly in an exam term when there are other pressures and in a year when the weather, preceded the play from one extreme to the other term. But there were weaknesses in approach, temperament and application and these occasionally managed to prevent the XI from having the outstanding record which James Willis's captaincy deserved.

James Willis will rank with the first of the past. He thought only of others, was admirably composed, handled the side with tactical acumen and if not fair, was an outstanding slip fielder by any standards. He was never good as a spin bowler, he had the absolute confidence at the line, and the batsman, the ball might be bowled late and straight. His success was achieved by his being chosen for the Public Schools Dragon tour of Kenya this winter. His vice-captain, William Frewen, had a difficult time for a year, struggling to find form, confidence and consistency. Slow bowlers did not suit him of his considerable talent. He came through this trial with complete success. Loyalty to his captain he never seconded to work hard and ended with 50 wickets in the last 5 matches.

The star performer was Finbar O'Connor. He has the select gift of a wrist turn in a gift which schoolboys find virtually insurmountable and which few adults use play with much success. He took 10 wickets in 11 matches and statistical records as one of the best teams at the highest level in the world. This XI has something of a growing edge for the School in the field, it is 10 years since the XI took its wickets in 1975. The average partnership by the School against the XI was 15 runs while the XI's highest was 19 in 1975. The XI's highest partnership was 18 in 1975. The XI's highest partnership was 18 in 1975. These details are mentioned here because they may be valuable in the future. O'Connor's record speaks for itself and it is not unreasonable to say that he was probably one of the best slow bowlers in the country in 1977. He took 10 wickets in 11 matches and statistical records as one of the best teams at the highest level in the world. His success was recognized by his being chosen for the Public Schools Dragon tour of Kenya this winter. His vice-captain William Frewen had a difficult time for a year, struggling to find form, confidence and consistency. Slow bowlers did not suit him of his considerable talent. He came through this trial with complete success. Loyalty to his captain he never seconded to work hard and ended with 50 wickets in the last 5 matches.

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Much of this success was due to the fielding field catching which was always good and occasionally brilliant. Philip Rapp was outstanding and rarely missed a ball but it cannot be said that this was an outstanding ground fielding side. Nevertheless on all but two occasions the important catches were by Rapp, Willis and the Keeper Loughnane themselves accounted for 14 themselves. The batting suffered from the conditions but also from a failure in technique. There were the usual times of徘徊 amongst the Australians at Headingly. Their technique was not as refined but the fact that their technique weaknesses were very apparent and can only be seconded among young. The only blemish to get in line and play straight was Loughnane and Haddock. Nicholas Haddock, playing the opening partnership, was never in two years went out to bat without the presence of failure the entire season. He came through his form and continued to apply himself successfully and emerge as the one batsman to whom the XI looked for a large score. Richard Loughnane had extra demands made upon him. He lost in the first 4 or 5 of the XI he had to keep wickets and the need to have his 10th man batting more than his concentration but his judgment of length is as unusual against good as it is, at least, generally against spin. Andrew Robertson played the long, good, full, fast pitch, and constantly picked up a few, but one longed to send him and Willis to Tonbridge or Charterhouse where they would surely score a stack of runs handsomely.
THE FIRST ELEVEN

Standing left to right: R. LOVEGROVE, P. RAPP, R. MURRAY BROWN, C. BRAITHWAITE, J. CHANCELLOR, J. SODEN-BIRD, D. DUNDAS.

Seated left to right: N. J. HADCOCK, W. F. FREWEN, J. E. WILLIS (Capt), F. P. O’CONNOR, A. J. ROBERTSON.
Christopher Braithwaite found the gap between 2nd XI and 1st XI a large one to bridge and James Chancellor and Robert ... latter half of the term and must be hoping that conditions will allow for the use of his leg-spin in the years to come.

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A victory followed by two draws—one a thoroughly good match by all accounts, the other snatched from the XI on the last ball—and a disastrous defeat: touring makes more demands on an XI than they will admit until it is all over.

Storrs: Yorkshire Gentlemen

Against accurate bowling on a slow but firm pitch the XI were hesitant. Hadcock alone gave the innings i sense of...belong to the bright cricket school but are hardy Yorkshire -like in their approach. Scores: Ampleforth 145 (Hadcock 60) perhaps they batted two oven too long). The Saints batting was as strong as you could find in a Yorkshire club side and...the initiative from one of the best clubs both in talent and...Rapp and Frewen in an 8th wicket partnership of 43 in 70 minutes forced the Saints to lose all initiative and to...in 20 years of cricket here. Simon Lawson. 2nd year and in his first match. highest score of 8 for tlx Colts, put in No 3...of the number cf times the ball hit the glove and still managed to drop short of fielders. Willis. Hadcock and espec...the match eventually ended quietly. It was a day for the. Yorkshire one that he was a tremendous. bowling by bowing the initiative from one of the...touring and approach which any school's title could wish to play against.

North Yorkshire Schools 97-8 (W. R. Frewen 5-17. F. O'Connor 3-13)

Ampleforth 149-9 dec. in 75 overs (Rapp 26 Frewen 25. Willis 20)

The victory at Denstone was a good one. On the only truly batting pitch of the season the XI. made merry. Robertson drove...of the number cf times the ball hit the glove and still managed to drop short of fielders. Willis. Hadcock and espec...in the six matches 9 innings were played by 7 of these In XI players and scored 386 runs; 40...Trelawny. M. Pavubur. M. Gargan were in this category.

When the sun shone and the ground was hard and fast. P. Cork,. R. Wakefield and P. Howard...رار. 17J. Tate was the only spinner. and there was one 1st XI bowler. None of these wu...led a very good and successful side. Sir William "runner's School 1st XI 154 for 9 dec.(D. Dundu 3 for 19. C. Braithwaite 3 for 40)

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Ampleforth 2nd XI 114 for b dec. (A. Robertson 58); OACC 112 for 4 (Lovegrove 5-17)

Ampleforth 2nd XI 177 for 7 (R. Wakefield 24 not out, P. Cork 23) Match drawn.

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The match against Durham 2nd XI was cancelled, and that against St Peter's 2nd XI abandoned after 13 overs, when they were 20 for 2, because of rain.

Tour and festival

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This was a good Colts side and its results were good. It was unbeaten in its regular matches, winning four and gaining some 25 points. The batting was strong, with a score of 78 for 7 declared. P. Howard then took five wickets for 37, but Sir William Turner’s manager got him out for 39. The bowling was not bad, but never established. 

Sunny Scarborough saw us achieve our memorable first victory. Thanks to the steady and accurate bowling of K. Evans (4 for 17) and S. Watters (3 for 19), we get Scarborough College 2nd XI out for 80. Our batting at once looked good, and at last we procured a rewarding victory for the loss of two wickets. So we took ourselves to the promenade for an ice and a paddle to celebrate in the sunshine, 

Although this report contains a number of criticisms, this was a good team. They improved steadily during the season and played entertaining and effective cricket. Their shortcomings were mostly due to immaturity—forgivable in a junior side. When they learn to think more about the game and don’t rush out to score runs, their batting will improve. Their fielding was also uneven. In every match there were moments to remember—fine catches and good throwing. But Brown’s slide-inning was consistently good; O’Kelly, O’Flaherty and Hadcock also fielded well close to the bat; Day and Bamford showed what can be achieved by energy and alertness. Harrison kept wicket well and his captaincy improved steadily throughout the season.

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This was the only game in which the batting failed; at other times it looked impressive and the good captain’s patience was sorely tried by the inability of some of his players to stay in their position or to concentrate on the game. But Brown’s slide-inning was consistently good; O’Kelly, O’Flaherty and Hadcock also fielded well close to the bat; Day and Bamford showed what can be achieved by energy and alertness. Harrison kept wicket well and his captaincy improved steadily throughout the season.

Also played: M. W. Bean, P. B. Fitzherbert, C. M. Havard, P. D. Vail, A. J. Westmore.

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THE HOUSE MATCHES

The two first round matches were not exactly exciting games of cricket and were over in one afternoon. St Oswald's were disappointingly all out for 30 and St Aidan's hardly fared much better struggling to 31 for after 30 overs. St. Aidan's selection was the difficulty, and we usually managed to run all three.

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ATHLETICS


The following represented the School:


TENNIS

With the loss of five members of last year's 1st VI, I was expecting to have a lean year. But, under the captaincy of David Barton, the team not only did themselves proud, but excelled themselves, winning all their matches bar one. There is no doubt that much of the credit for this must go to the captain who, both during the matches and in the practice sessions led from the front, training hard himself and making the others work as hard as himself. His own determination to do well and to win was infectious, and the other members of the team responded to his leadership.

In the first match against Sir William Turner's their first pair of Ludlow and Francis had it all to themselves, but theusually good Francis was not at his usual best and they lost 5-7. Their second pair was nearly as good as their first and they easily beat David Webber and Philip Sewell who were now playing second pair for Ampleforth.

The van den Boogaards were as formidable as ever, both Peter and Igor playing at the top of their form. The first set, against their third pair, was level, but they lost 5-7. What should have been an easy win. Their second pair was second time unlucky - they lost 5-7 again, and the match was lost. Their second pair was second time unlucky - they lost 5-7 again, and the match was lost.

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The standard improved in the semi-final round. St Dunstan's were too powerful in the event for St Edward's, the former winning by 92 for 8 after 30 overs. St. Edward's batting was quite good, but their bowling was far too weak and they collapsed to 68 all out.

The other semi-final was an intriguing affair. St Cuthbert's started slowly against some skilful bowling by F. O'Connor and they were 79 for 5 after 30 overs. They skittled St Aidan's for 43 with S. Watters doing most of the damage.

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A great deal of interest in golf has been shown throughout the year by a number of budding golfers. Unfortunately, cancellation and bad weather precluded a display of this enthusiasm in combat against other schools.

This year it was decided to give polo a captain of its own, and P. E. Hay set a high standard for his successors to emulate. There was an Under 14 match this year for the first time. The team did well to win in spite of losing five sets 5-6. The first pair, M. de Candamo and S. Parnis, played very well.

The story of small-bore shooting was a different one. Two good teams were produced and the under-15 singles were winners in the Strensall Range. Results, as expected, were not yet considerably better than the previous year. To be placed eighth in the Marling Competition and thirteenth in the Aggregate were highly praiseworthy.

Shooting by the three teams of Old Boys did not live up to normal standards, and the absence of Keith Pugh was a distinct loss. The recent addition to his family coupled with his arduous duties as Adjutant to Lord Swansea, captain of the Great Britain Riffle Team about to tour Canada, were an opportunity for full-bore target match shooting, and this after a minimum of practice on Strensall Range. Results, as expected, were not yet considerably better than the previous year. To be placed eighth in the Marling Competition and thirteenth in the Aggregate were highly praiseworthy.

In spite of the poor weather conditions at the beginning of the term, the Hockey in the School went well. An exciting six-a-side House competition was won again by St Bede's and in the usual fixture at the end of the term, the School team although losing 3–0, did not disgrace themselves. Their inexperience at this level led to some uninsured anxiety during the game but well led by D. Moir, the team fought to the end and were perhaps unlucky to lose by so wide a margin. D. Moir was highly seconded in all his efforts by his vice-captain, P. Moore, and our thanks again go to Mr. Boulton to whose skilful and patient coaching we are so much.
THE JUNIOR HOUSE

THE SUMMER TERM

The Summer Term started on 19th April in damp form. We played some cricket on the 27th but it rained and the game ended by 14th May. In other words, it rained for the first nine weeks of the term. This one was no luck. We then got German measles in time for Exhibition and then mumps and we never got rid of the boisterous choir until the end of term. But the weather cheered up all right. The second half of May was lovely and so was the second half of June and the beginning of July, so although we now think we had a wet summer, we didn't really.

MUSICAL ACTIVITIES

The Schola, the Choral Society and the House orchestra got down to work as soon as the term started. First the Schola and then the orchestra got together on 8th May for an evening of British, Nativity and Finnish music. The Choirmaster, Roger and Liutai in the Abbey Church: this was the programme performed in Westminster Cathedral on 21st May. On the 22nd May we got the Mozart Requiem quite superbly at Exhibition and an appreciation of their efforts may be written about. As there were no prizes at all because of the relaxation of the rules level the House musicians gave two concerts of their own. On 3rd June, the orchestra got down to work as soon as the term started. The last took nine wickets for a concert of 15 runs each but the best bowler turned out to be Peter Evan's average was 10.3. With indigestion: bowling went very well and the bowlers都要 came to the mark. We only just managed to beat Harrow House and Altrincham we had the platoon of the century. We were then murdered by Highgate on 16th June by 96 runs that we were behind by 146 against St. Martin's in the second half. But our opponents never looked like losing and the game was drawn.

Over 20 third-form members of the troop started the term with our annual night hike over the moor; 30 scouts, including 12 of the first form camping with the troop, which attended, attended a two-night camp on the holiday weekend in May. Amongst the prize-winners were 65 and skill. They had rehearsed with Mr. Simon singing the treble line with immense enthusiasm and the best cooking. At the end of the term the Schola also sang at Everingham on 25th May, for the Jubilee holiday took place a week later and so is the last day of the term. In the championship at the end of term John Shipsey had to struggle to ward off Richard Kent's 50 runs. He then got 3 wickets by 10 wickets, by Barnard Castle on 22nd June and by Attlee College on 29th June by 7 wickets. We played better in the last game, Peter Evans getting 4 not out as we made 146 against St. Martin's in the second half. But our opponents never looked like losing and the game was drawn.

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THE EXHIBITION

It started on Friday night 27th May with a choral Mass in the Abbey Church followed by a coffee party for parents in the House. Saturday started into the usual school routine and ceased on the senior head of the House singing the treble line with immense enthusiasm and the best cooking. At the end of the term the Schola also sang at Everingham on 25th May, for the Jubilee holiday took place a week later and so is the last day of the term. In the championship at the end of term John Shipsey had to struggle to ward off Richard Kent's 50 runs. He then got 3 wickets by 10 wickets, by Barnard Castle on 22nd June and by Attlee College on 29th June by 7 wickets. We played better in the last game, Peter Evans getting 4 not out as we made 146 against St. Martin's in the second half. But our opponents never looked like losing and the game was drawn.

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Sacristans: JD Massey, RHG Gilbey, NM Crossley, CP Bird, HM Crossley.

Posters: SIR Pickles, EMM Barton.

Garden: NRL Duffield, AD Anderson, IS Duckworth.

Prize-giving took place on the 7th July. We welcomed Fr Abbot, Fr Patrick, Miss Hyde and all her staff for their dedication to the work they have done throughout the year.

SPECIAL PRIZES

Tennis: Singles —CL Macdonald, EMG Soden—Bird.


Squash: NS Corbally Stourton.

Cricket: Batting —CL Macdonald, EMG Soden-Bird, 011 Wynne, HM Crossley, CP Bird, HM Crossley scoring 58 runs. We then had a win.
against St Martin's and drew against both the
Junior House and Matils.
Aysgarth then came and scored 114 for 7
declared. In reply there was some fine batting
by H Crossley, C Crossley, Schulte and C Mac•
donald which won us the match with five
minutes to spare.
We then drew our next two matches against
Bramcote and Aysgarth away and finished a
good season having played 9, won 3, drawn 4
and lost 2. Colours were awarded to: E Soden.
Bird, H Crossley and J Wynne. The following
represented the School: CL Macdonald (Capt).
N Corbally Stourton, S Schulte, F van den Berg.
D Mitchell, M Bradley, E Gilbrarian, J Jackson,
J Tigair and E Cunningham.
The school played two 2nd XI matches. The
first against a good Bramcote 2nd XI which was
lost by 43 runs. and the second against a St
Martin's A XI who were too strong for us and
we lost by 4 wickets. The following represented
the 2nd XI: Jackson (Capt), Bean, Bulger, E
Cunningham, Anthony, A Macdonald, Tigair,
Fawcett, Angela-Sparling, F Massey, J Johnson-
Ferguson, D Moreland, F van den Berg and
J Howard.
The Junior XI lost to St Olave's, won against
Matils, lost to Aysgarth, won against both the
Junior House and Bramcote and drew a return
match with Aysgarth. A Macdonald made SO in
one match, Bramhill and Elliot were the best
bowlers and showed promise as batsmen. The
following played in the team: Angelo, Sparling.
Banner, Bean, Bramhill, N Elliot, D Green,
Leonard, A Macdonald, O'Brien, Sceiso, West,
Evans and Woodhead.
An Under 10 XI, consisting of Evans, Connolly,
Bramhall, Birdgeman, Moreton, Nicoll, O'Connor,
Vasey, P Gilbey and Hart Dyke, lost to St Olave's.

GOLF
Golf is moving on a little at Gilling. At the
beginning of term there seemed no golfers of
note. by the end we had several. and many who
am keen. Mr Lorrigan kindly came up on some
Sunday mornings to give popularly attended
lessons. together with Fr Matthew.
We very much enjoyed a day at Marton H311
for a Northern Prep. Schools Tournament. sadly
poorly attended but very well organised. Gulling
did well, coming second out of four schools.
Philip Horn and Jeremy Tigair scoring steadily
over the pleasant but tricky course. Tigair
coming second individually. Four boys from St
Olave's came and played: we won two games.
half a game, and lost one. Tigair won the knock-
out competition of 30 entrants.

TENNIS
The knock-out tournaments attracted the usual
good entry. C Macdonald winning the singles
from Tigair and E Cunningham and Wynne
securing the doubles. We had a very wet weekend
afternoon with the girls of Duncombe Park for
which C Macdonald, Ellis, N Corbally Stourton,
Wynne, E Cunningham and Soden-Bird were the
lucky ones to be selected. We also entered
Ellis, C Macdonald, E Cunningham and Wynne
for the Prep. Schools Tournament in London,
in which we did well against players of a higher
standard, thoroughly enjoying ourselves and
learning a lot.

SWIMMING
The swimming bath was as popular as ever
throughout the term and much time was spent
in training for the various awards. The Gold
Standard for Personal Survival was achieved by
D Green, R Stokes-Rees, R Pauney, J Tigair, J
Sied and S Pickles. Two boys passed the Silver
and five the Bronze. There were nine awards in
the Speed Swimming tests. S O'Connor being
the only advanced candidate. This makes a
total of 22 awards, among 17 boys.
The Swimming Competition took place on the
16th June. and Fr Anselm kindly brought two
boys with him to help in the Judging. and to
demonstrate. After several repeat swims. the
Crawl Cup was awarded to M Barton, while E
Cunningham was the best Breast Stroke swim,
A Ellis the best at Back Crawl, and J Tigair
the most promising Dolphin swimmer. The
afternoon ended with a relay. in which Barton
just managed to beat Etton, aided by deafening
encouragement.

At the end of term. the Swimming Champions-
ships proceeded plenty of interest and enthusiasm.
In the Senior age group. the Breast Stroke
Record was set by E Cunningham, and then A
Ellis improved the Front Crawl, Dolphin, Back
Crawl and Individual Medley records. In the
younger age groups J Tigair, D Green, and P
Childs all broke records.

Finally, Swimming Colours were awarded to
A Ellis and E Cunningham. Both of whom have
worked hard and shown continual enthusiasm
for swimming improvement throughout their
time here. Swimming badges were awarded to J
Steel, R Stokes-Rees, and J Tigair, the three
most promising swimmers for the new season.
These notes would not be complete without a
record of our grateful gratitude to Tommy and
Trevor. whose careful and patient work has kept
the water in perfect condition throughout the
term. We am most grateful to them.