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MONASTERY

RELIGIOUS ORDERS IN SUSSEX, BEFORE THE REFORMATION AND TODAY

I. ORDERS OF MEN

WHILE Fountains and Rievaulx are names which mean something to most educated people, Mount St Bernard and Parkminster are probably unfamiliar to all save a few. Yet the first two are ruins, the second two active centres of religious life. Again, books and articles on monastic life in England during the Middle Ages are commonplace, while there is not a single comprehensive work on the revival of religious life during the past hundred and fifty years. Doubtless it is easier to enthuse over something which is a finished whole than over an incomplete and developing body, yet the latter subject is both inspiring and of the greatest importance in any appreciation of the Church in England today. The very breadth of the religious life in England is a fascinating study in itself. We have still something of the ghetto attitude about the Church; in the presence of the Anglican cathedrals we feel that our own churches are too often tawdry, cramped, in bad taste. And because the mere physical presence of the Church is not impressive, we assume too readily that in other aspects also she is unimpressive. How many Catholics, I wonder, have any idea of the variety of orders and congregations which are established in England today? In Sussex alone there are eleven orders of men; in England as a whole there are nearly eighty. And the orders of women are four times that number. A renewal of religious life on such a scale demands some sort of recognition, and it is to be hoped that it will not be long before a detailed and full-scale study of it is written. This article is no more than a brief outline of that revival as it has affected Sussex, with an even briefer outline of pre-Reformation religious life to point the contrast. The details for the earlier period have been taken from the *Sussex Archaeological Collections*,¹ *The Victoria County History of Sussex*, Volume II, and from *The Friars in Sussex, 1228-1928* by E. B. Poland; those for the modern period come mainly from *The Religious Orders and Congregations of Great Britain and Ireland* by P. F. Anson, and from the *Catholic Directory*. Each order will be considered separately: first, the Canons Regular, then the monks, the friars, the Clerks Regular and, finally, the Lay Institutes. It is hoped that a second article will cover the history of the orders of women in Sussex: to include them in this article would probably mean trebling its length.

The primacy of honour among religious orders goes to the Canons Regular. These are clerics who live in community under a Rule and are

¹A particularly helpful article is 'Sussex Religious at the Dissolution' by L. F. Salzmann, E.S.A., in *S.A.C.*, Vol. XCII, 1954, pp. 24-36.

bound by solemn vows; all are priests. They form as it were an intermediate state between the secular clergy and the monks. They undertake any active work which may be done by secular priests—preaching, teaching, care of the sick—but their normal life is that of a monastic community, with the celebration of the Divine Office as their chief function. Though they claim descent from the groups of clergy founded by St Augustine of Hippo, they do not appear as an order until several centuries later. The Austin Canons made their first English foundation at Colchester in 1096, and came to Sussex about fifty years later. Their first Sussex house was the Priory of St Bartholomew, at Pynham on the east bank of the Arun, facing Arundel. Five more houses were founded during the next century: the Priory of the Holy Trinity at Hastings (c. 1195), which later had to be moved inland because of the encroachment of the sea; the Priory of St Mary Magdalene, at Tortington near Arundel (c. 1195) of which there are still some scanty remains, now forming part of a barn; the Priory of the Blessed Virgin Mary, St Eustace and the Holy Cross at the remote hamlet of Shulbrede, on the Surrey-Hampshire border (1200). Of this last house there is a photograph in Dom David Knowles' *Monastic Sites from the Air* (p. 231), and of it he writes, 'Its situation, isolated, embowered in trees and approached by a lane which falls steeply and crookedly from the ridge of Linchmere, may be taken as typical of many of the smaller Augustinian houses and helps to explain their frequent indigence and their undistinguished and sometimes unedifying history in the later Middle Ages. The existing house, long used as a farm, was converted into a small country house by Sir Arthur Ponsonby (later Lord Ponsonby of Shulbrede) early in the present century. The precinct . . . is surrounded by a moat, still filled with water for much of its course. The principal survival from the medieval priory is the southern portion of the western range, with high gabled roof, containing what was probably part of the prior's lodgings on the first floor over an undercroft. The church and the original eastern range have disappeared . . .' The other two priories were that of the Holy Trinity at Michelham (1229) and that of St Cross at Hardham (c. 1250). The former has a most attractive site near the River Cuckmere, eight miles north-east of Eastbourne, and is entirely surrounded by a wide moat bordered by trees. The frater and the western range now form part of a house; the rest of the buildings have disappeared. Hardham Priory lies in the centre of the large loop made by the Arun near Pulborough; its fine chapter house still stands.

All the Augustinian houses were small and poor. Michelham, the largest, never seems to have had more than ten canons; Pynham, the smallest, never had more than three. At the Dissolution, they were all in a derelict state.

The Canons Regular of the Lateran, the oldest surviving branch of the Austin Canons, returned to England in 1880 but have made no foundation in Sussex. Their nearest house is their Priory at Eltham in south London, where five canons administer two parishes. There are, however, August-

tinians of a kind in Sussex today. These are the Congregation of the Augustinians of the Assumption, usually known as Assumptionists. They were founded in 1845 at Nîmes by a French nobleman, Father Emmanuel d'Alzon, with three main objects: higher Christian education, preaching and publishing, and mission work. The newspaper *La Croix* is published by them. They came to England in 1901 and by 1946 had expanded sufficiently to make their English houses into an autonomous Province. The English novitiate house is near Uckfield. This is Holy Cross Priory, Possingworth Park, Cross-in-Hand. What is a remarkable coincidence is that Possingworth was originally a manor owned by the Cistercian Abbey of Robertsbridge, only a few miles to the east. Thus Church property, after over three centuries of lay ownership, has come back to the Church. The Assumptionists also run the parish of Newhaven. They are affiliated to the Augustinian Order, and wear a similar habit to the Augustinian friars: a black tunic with wide sleeves, a capuce with hood and the leather Augustinian belt. The Provincial house is the Priory of the Assumption, Victoria Park Square, London, and there are Assumptionist Colleges in Hertfordshire and Nottingham.

The only other order of Canons Regular connected with Sussex are the Premonstratensians, or White Canons. They were founded in 1119 by St Norbert, a friend and contemporary of St Bernard of Clairvaux, at Prémontré near Laon, in France. Their life was a combination of the contemplative and active, with sung Office in choir and parish work, instead of manual labour. The order spread almost as rapidly as the Cistercians, though mainly in Eastern Europe. Of their thirty-four houses in England before the Dissolution, two were in Sussex: the Abbey of St Mary and St Laurence at Otham near Eastbourne, and the Abbey of St Mary and St John the Baptist at Duford near Petersfield. Otham was founded about 1180 by Ralph de Dene, but its position down on the Pevensey Levels was so bleak and unhealthy that the community moved in 1207 to Bayham, beautifully situated on the Sussex side of the Kent-Sussex border, some four and a half miles south-east of Tunbridge Wells; the small River Teise flows nearby to the north. Bayham was unusual both for the size of its church (some 260 feet in length) and for being one of the few monasteries to depend directly upon the mother-house of the order, Prémontré. Though the number of canons does not seem to have ever exceeded fifteen, the Abbots were often employed on important business both by their order and by the king. It was also one of the few abbeys whose dissolution was resisted forcibly by the people. Duford, at the opposite extreme of the county, was founded in 1160 by canons from Welbeck Abbey. In spite of its remote position, it suffered greatly from robbery, fire, turbulent neighbours and, especially, from the plague, which twice decimated the community. Being a poor and small house, it was suppressed in 1536 and its abbot appointed to the abbacy of Titchfield in Hampshire. There are practically no visible remains of the buildings; what there is, is included in a farmhouse.

The Premonstratensians were severely hit by the French Revolution, and by 1815 there were only thirty abbeys left out of the hundreds that had existed twenty years earlier. Recuperation was slow, and it was only in 1871 that the order returned to England, when it took over the charge of the mission of Spalding in Lincolnshire. Its return to Sussex dates from 1882, when the Duke of Norfolk offered a refuge at Storrington, on the northern foot of the Downs near Arundel, to the exiled community from the Abbey of Frigolet near Avignon. Five canons took up residence that year, and a novitiate was opened in the following year. By 1889 there were sixteen canons in the community. When the situation in France improved, the community returned to Frigolet but maintained Storrington as a dependent priory. In 1902 a church of some size was built and dedicated to Our Lady of England. The next year, Storrington again became the refuge for the exiled communities of Frigolet and Conques, who stayed there until 1919. Upon their departure, Storrington, still nominally a priory under Frigolet, became in fact merely a parish run by a handful of canons. This lasted until 1940 when it was decided to transfer Storrington to the Belgian Abbey of Tongerlo and to try to build up an English community. Due to the war, this transfer was not finalised until 1952, but since then progress has been rapid. The buildings have been repaired, conventual life resumed and a novitiate opened. In 1959 Storrington was raised to the rank of an independent priory and constituted the mother house of the Order in England. A juniorate for young boys has been started and the community now numbers about thirty. The principal work of the order remains the singing of Divine Office in community and parish work.

The Benedictines had one abbey and three independent priories in Sussex before the suppression; there were also several 'alien' priories (that is, priories dependent on foreign houses and which never became independent), which were all suppressed in 1415. In order of foundation the independent houses were: the Abbey of St Martin at Battle (1077), perhaps the most famous of all ancient Sussex abbeys; the Priory of St Peter at Sele, on a beautiful site on the River Adur, just above Upper Beeding and the Adur gap (c. 1090); the Priory of St Pancras at Lewes, the main Cluniac foundation in England (1076); and the Priory of the Blessed Virgin and St Blaise at Boxgrove, three miles east of Chichester (1105). Of these Battle Abbey was the only one which did not originate as a French foundation, though its original community came from Marmoutiers. Boxgrove was founded by Lessay Abbey in Normandy and remained at least nominally dependent until 1339. Sele was founded by the Abbey of St Florent at Saumur and remained dependent until 1396. Lewes, being Cluniac, remained dependent on Cluny throughout its existence, though it was granted in 1410 the unusual privilege of professing its own monks.¹

¹See 'General History of Lewes Priory in the Twelfth and Thirteenth Centuries' by B. M. Crook, in *Sussex Archaeological Collections*, Vol. LXXXI, 1940, pp. 68-97.

Sele was the first monastery to disappear, after only eighty years of independent life. In 1480 Bishop Waynflete of Winchester obtained the leave of the Pope to appropriate it to his newly founded college of St Mary Magdalene at Oxford. Today only the church remains; a Victorian vicarage stands on the site of the conventual buildings. Lewes and Boxgrove were suppressed in 1537¹ and Battle Abbey in the following year. By a lucky chance, the church at Boxgrove was saved from destruction by a petition by the patron, the ninth Lord de la Warr, and is today the finest extant monastic church in Sussex. Battle has its magnificent gatehouse; Lewes little except the remains of the refectory. As far as the numbers in each community can be judged, Battle Abbey seldom had more than thirty monks, Lewes about sixty, and Boxgrove about twenty.

None of the suppressed monasteries were revived during Mary's brief reign, and the first new Benedictine foundation in Sussex was not until 1933, when Downside made a foundation at Worth. Worth was raised to the status of an independent priory in 1957.

The only other order of monks represented in Sussex before the suppression was the Cistercians, which had only one house, the Abbey of St Mary at Robertsbridge, which lay on the south bank of the River Rother (in medieval times navigable to this point), ten miles inland from Hastings. It was founded in 1176 by Alvred de St Martin, sheriff of Hastings, and was visited by several kings, including Henry III and the first two Edwards. It was a well-endowed house and was noted for its good observance, being chosen often by Benedictine monks from Canterbury who wanted to become Cistercians. One of its principal claims to fame is that its abbot, together with the abbot of Boxley, was sent to search for King Richard I, whom they found in Bavaria and by whom they were sent back to England with the news of his treaty with the Emperor. It was suppressed in 1538, at which time there were nine monks in residence. The remains of the abbey have been incorporated in, or obscured by, the Abbey Farm, its gardens and outbuildings, and have never been excavated on a large scale. The nearest Cistercian monastery today is the Abbey of Mount St Bernard in Charnwood Forest, Leicestershire, founded from the Irish Abbey of Mount Melleray in 1835.

The Carthusians, founded in 1084 by St Bruno, were one of the few orders which had no house in Sussex before the Reformation. Their presence in Sussex today is due entirely to the need they felt last century for a refuge from persecution in France. Parkminster was bought in 1873 and the monastery completed by 1883. It is one of the largest Charterhouses in the world and the most extensive monastery in Britain. As Dom David Knowles says, 'Constructed for French Carthusians, in danger of expulsion from their native country but in no lack of funds, and designed by French architects, it reflects the wishes of planners

¹See 'The Last Prior of Lewes' by L. F. Salzman, in *Sussex Archaeological Collections*, Vol. LXXVI, 1935, pp. 178-183.

hampered by no restriction of purse, and it may therefore be taken as a design *à souhait* for a Charterhouse of today, whatever may be thought of the architectural shape in which it was embodied.' (*Monastic Sites*, p. 239.) At present, St Hugh's Charterhouse serves also as the novitiate for the newly-founded Carthusian monastery in the United States.

The Knights Templar, who were suppressed in England in 1308, had two small preceptories in Sussex, of which little remain. One was at Saddlescombe, in a sheltered hollow four hundred feet up on the north side of the Downs overlooking the Devil's Dyke. Today there is only a large farmhouse, hidden by trees. The other was at Shipley, and was founded by Philip de Harcourt in 1225. The church, one of the oldest and finest Norman churches in Sussex, passed into the hands of the Knights Hospitallers during Edward II's reign, and the preceptory was suppressed only in 1540. The Hospitallers also had a preceptory (founded some time before 1338) at Poling, about two miles north of Littlehampton. This was restored last century by Philip Johnston, brother of Sir Harry Johnston, the explorer (who is buried in the churchyard).

The friars, in contrast to the monks, had their houses in the main towns. This fact, coupled with the fact that most of their buildings were small and cramped, has meant that almost all visible traces of the houses have disappeared. The Dominicans had priories at Chichester (1265), Arundel (1245) and Winchelsea (founded in 1317 by Edward II). The reason behind this last foundation was that Winchelsea was one of the main ports of embarkation for pilgrims going to Santiago de Compostella. The Franciscans had priories at Chichester (1225), Winchelsea (1235) and Lewes (1240). At the dissolution all these houses were found to be in good order, though all were extremely poor. The Carmelites had only one house in Sussex, the Priory of the Blessed Virgin of Mount Carmel, founded by Sir John de Mowbray in 1316 at Shoreham. In 1493 they were forced to move because of the inroads of the sea, and were given permission to occupy the vacant Benedictine house of Sele, ten miles up the Adur, by the Fellows of Magdalen College, its owners. This was the poorest of all the communities of friars in Sussex, though the original priory at Shoreham must have been a large building, since two Provincial Chapters, involving about two hundred friars, were held there in 1403 and 1449. When the Bishop of Dover, however, visited Sele in July, 1538, he found 'neither friar nor secular, but the doors open; there was none to serve God and had not been for some time'. The only items of value in the priory were the choir stalls valued at 20s., a bell in the steeple (which the parish claimed), the furniture of the priory which included a 'sorry bell' and two or three ragged chasubles valued at 3s. 4d. (which the bishop considered overvalued by 8d.). The Hermit Friars of St Augustine, who were founded in 1256, also had only one house in Sussex, the Priory of the Blessed Virgin and St Augustine at Rye. Like the Carmelites, their first building was undermined by the sea and a second one had to be built on a site on the other side of Rye. The first house was established about

1340, some ninety years after the order's first appearance in England. When the French sacked Rye in 1377, they burnt down the Priory, and this, coupled with the ravages of the sea, forced the friars to move. Of the second priory, the church still remains. The few extant documents about the priory shew that relations between the friars and the secular clergy were exceptionally good. The priory was dissolved on December 18th, 1538.

A little-known order, the Friars of the Sack, or *Fratres de Poenitentia Jesu Christi*, also had a house in Rye for about forty years (1263-1307). They seem to have been founded in the south of France about 1250 by Blessed Hugues de Digne and came to England seven years later. They were favoured by Henry III and Queen Eleanor and founded ten priories under a Provincial. The order consisted of friars, nuns, and a 'third order' of married lay people. It was suppressed in England in 1307 and finally disbanded by the Council of Vienne in 1311. The chapel of the Rye priory is now known as the Old Stone House.

The first friars to return to Sussex were the Franciscans. During penal times, they had served the mission, run by the Caryll family, at West Grinstead. This they took over from the Jesuits in 1755 and maintained until 1851, when Father Francis McDonnell was elected Provincial of the Friars Minor and handed the mission over to the secular clergy. The next Franciscan establishment in Sussex was made by the Friars Minor Capuchin, who were lent a house in Crawley in 1860 by the Hon. Mrs Alfred Montgomery, daughter of the first Lord Leconfield. The following year, due to the generosity of Francis Scawen Blount of Crabbet Park, they were able to start building on their present site, opposite the Anglican parish church in Crawley. The church consisted originally of nave and chancels only, but side chapels were added later. The whole church was completely rebuilt after the Second World War and reopened in 1959. The conventual buildings now consist of a small cloister to the south of the church, with a larger open space, enclosed on three sides by buildings, still further to the south. The growth of Crawley led to the loss of most of the Capuchins' land through compulsory purchase by the Government, and the present enclosure covers only two acres. The Priory of St Francis and St Anthony now serves as House of Studies for the Capuchin English Province, as well as being the parish church for Crawley. With about twenty friars (this includes students) in residence, it is one of the largest friaries in England. The Capuchins' principal work, besides running parishes in London, Wales and the Midlands, consists in preaching retreats and missions. The English province also has the care of several missions in India. The Capuchins are, as is well known, the most austere of the three branches of the Franciscans; they go barefoot in sandals, take the discipline regularly and fast three times a week for the greater part of the year.

The Friars Minor Conventual, or 'Black Franciscans', are the descendants of those communities once known in England as the Grey Friars.

Until the arrival of the Franciscan Observants in England in 1447, they could claim all the friaries in Great Britain and Ireland. They were later (1517) constituted an independent body by Pope Leo X. It was not until 1906 that they returned to England. In that year a Maltese friar, Fr Bonaventure Sceberras, was placed in charge of the mission of Portishead near Bristol. Four years later they were given the mission at Rye, which was then on the point of closing. They converted it into a flourishing parish and opened a new church, dedicated to St Anthony of Padua, in 1927. At present, the parish is run by two friars. The Conventuals wear a black habit with a black hood and cape. Unlike the Capuchins, they wear shoes. In work, they have, however, the same scope—parishes and preaching.

The Friars Servants of the Blessed Virgin Mary, usually known as the Servites, were the last (1233) to be founded of the great mendicant orders. They were also the only mendicant order to have no foundations in England before the Reformation. Their first modern foundation was made by two Italians, Father Bosio and Father Morini, who came to England in 1864. Three years later Cardinal Manning placed them in charge of what is now known as the Fulham Road parish in London. Their first foundation outside London was in Sussex: the Priory of Our Lady of Dolours at Bognor Regis, built in 1880. There is now a community of six friars living there, serving the parish. The chief object of the order is the service of Our Lady, with special emphasis on her title of Our Lady of Sorrows. The fathers give missions or retreats, run parishes, or teach in schools, colleges and universities. The Divine Office is recited in choir. The rosary of the Seven Sorrows is a special devotion of the order. The habit is a black tunic, scapular and hood, with a leather girdle, to which is attached a rosary of the Seven Sorrows.

The Carmelites, Dominicans and Augustinians have at present no houses in Sussex, though the Carmelites at Aylesford and the Austin Friars at Hythe are both just over the border in Kent. The nearest Dominican house is St Dominic's Priory, Haverstock Hill, London, which is the residence of the Provincial. For ten years, however (1863-1873), the Dominicans ran the mission at Littlehampton, where the Duke of Norfolk had built a church. There were only two friars in residence, and this arrangement, which conflicted with the Dominican ideal of priories as the centre of mission work, was ended when they founded their London House in 1867. To build up the London community, friars were withdrawn from small missions. Thus the Littlehampton mission was handed over to the secular clergy in 1873.

So far, apart from the Assumptionists, all the orders which have been considered with such brevity have been ones founded before the Reformation. Of post-Reformation orders, there are no less than seven in Sussex: the Jesuits, the Institute of Charity (or Rosminians), the Salesians, the Society of Catholic Apostolate (or Pallottines), the de La Salle Brothers, Xaverian Brothers and Presentation Brothers. The oldest of these are the

de La Salle Brothers, or Brothers of the Christian Schools, to give them their full title, who were founded in 1680 at Rheims by St John Baptist de La Salle. Their entire life is centred on the Christian education of boys, and the Society is perhaps the best known of all teaching Lay Institutes. It recently took over the Xaverian Brothers school at Queen's Park in Brighton; before this, it had no foundation in Sussex. Similar to the de La Salle Brothers, though much smaller, is the Institute of Presentation Brothers, founded in Ireland in 1802 by Edmund Ignatius Rice. It was approved by Pope Leo XIII in 1889. The Presentation Brothers' schools are mainly either orphanages or Approved Schools: their only establishment in Sussex, the St Thomas More School for Boys at West Grinstead, is sponsored by the Southwark Rescue Society. The Superior General lives at Mount St Joseph's, Cork, and their six English schools are under a Provincial Visitor. Their habit is a black cassock, capuce and scapular, with a leather belt and rosary; on ceremonial occasions a white cloak is worn. The Xaverian Brothers are Belgian in origin. They were founded in Bruges in 1839 by Theodore J. Ryken, who dedicated the Institute to St Francis Xavier, himself took St Francis' name, and had the Rule drawn up by a Jesuit, Fr Van Kerkhoven. They concentrate almost entirely on secondary education for boys. Their first school in England was opened in 1848, and a novitiate started in Hammersmith in 1861. Until a few years ago, they ran two schools in Sussex, at Brighton and Mayfield, but shortage of numbers compelled them to hand over the Brighton school to the de La Salle Brothers. The Mayfield College has an unusual history. The Duchess of Leeds, a Catholic from Maryland, had founded an orphanage at Hastings and asked the Xaverian Brothers to take charge of it. They moved shortly to Mayfield, and over the years the orphanage was changed into a boarding school, to meet the demand for Catholic secondary education. The main buildings were designed by Pugin in his inevitable Gothic. Besides Mayfield College, they have a house at Best-beech St Mary, Wadhurst, which is the residence of the Brother Provincial for England. The habit is black, with a black cloth belt. A rosary is attached at the left side of the belt, and a crucifix, partly visible, is worn at the breast.

The Rosminians are one of three nineteenth-century congregations to have their novitiate in Sussex, the other two being the Salesians and the Assumptionists. They were founded in 1828 in North Italy by Antonio Rosmini-Serbatì and have been intimately connected with England ever since Father Gentili's famous mission in 1835. They are unusual among modern congregations in that they were founded with no specific 'good work' in view, other than the sanctification of their members. At their profession, Rosminians undertake to be ready for any work of charity, spiritual, intellectual or corporal, and prepare for this by emphasising the time given to prayer in their daily life. The Institute consists of priests, clerics who do not go on to the priesthood and lay brothers. There is no distinctive habit. Their novitiate is at 'The Mount', Wadhurst, about four

miles south of Tunbridge Wells. They also run the parish of Bexhill-on-Sea. The English Provincial lives at Rugby.

The Pallottines, or Society of Catholic Apostolate, were founded in Rome in 1835 by the Venerable Vincenzo Pallotti, with the object of missions in pagan countries, reviving the faith among lax Catholics, and practising works of charity. Lately, they have become known for their devotion to the spiritual welfare of emigrant Italians. Their arrival in England was due to an invitation from Cardinal Wiseman. In Sussex, they run the parish at Hastings, which they took over in 1880, with four priests. Their best known church is St Peter's Italian Church, Hatton Garden, London, the centre for all Italians living in London. The Pallottines have mission stations in Tanganyika and Beagle Bay, in north-west Australia.

The Salesians, or Society of Don Bosco, are the most recently founded of all the congregations represented in Sussex. St John Bosco obtained approval from Pope Pius IX for his new congregation only just over a hundred years ago, in 1859. Its first house, now the Mother House, was at Turin; so rapid was the spread of the congregation, however, that it had houses in every continent within thirty years of its foundation. The first Salesians came to England in 1887, when they made a foundation at Battersea in London, now their Provincial House. Their only house in Sussex is at Burwash, some ten miles south of Tunbridge Wells, in a sheltered valley just south of the River Rother. This was originally a preparatory school, but recently it has been made into the novitiate for the English Province, and is run by six priests. The Salesians have for their object every work of charity, spiritual and temporal, but especially in connection with the education of boys. They also run parishes, foreign missions, orphanages and workshops. They wear the same habit as the secular clergy. The church at Burwash, dedicated to St Joseph, is the parish church for the area; it was built in 1887, the year the Salesians first arrived in England, and consecrated in 1929. With some 19,000 members, the Salesians are the third largest religious congregation in the Church; only the Jesuits and Franciscans are larger, and they can both claim a start of several centuries over the Salesians.

The Jesuits have never been absent from England since the Jesuit Mission to England was started in 1578. Stonyhurst College was the first of their exiled houses to return to England, in 1794, and seven more colleges were established within the next century, both in England and Scotland. Sussex has, however, never been a great centre of Jesuit activity. Apart from serving the mission at West Grinstead from 1700 to 1755, when they handed it over to the Franciscans, they have had only one house in Sussex: Burton Hill, overlooking the River Rother two miles south of Petworth. This is mainly a house for clerics who are old or ill; Father Martindale lived there for the last years of his life.

This article has been very much an outline sketch of a vast subject. The dry bones of a history are here, but the flesh, the priests and brothers who

have built and are building up again the religious life in Sussex, are absent. But even within these narrow limits it can be seen that Sussex has today an extraordinary range of religious life, hermits, canons, monks, friars, lay brothers, clerks, more perhaps than any other single county in England. For this, it has its favourable position to thank, in particular the geographical accident which made it the obvious choice for French communities looking for a refuge from persecution. The FitzAlan family also has established at least two communities in Sussex: the Premonstratensians at Storrington and the Poor Clares at Arundel. It seems likely that the next few years will see the erection of both Worth and Storrington into full abbeys. Yet the feeling remains that the impact of so many communities of religious on the life of the county is far less than it might be, far less, for example, than the influence which the small medieval houses exerted on the Sussex of their day. As this is only a feeling, it is difficult to disprove. In mere physical presence, only Parkminster would impress the passer-by; perhaps when the conventual buildings are complete in every house, this in itself will help to spread their fame and influence. Buckfast is a good example of a monastery which is known throughout England almost entirely because of its buildings, and the circumstances surrounding them. In a paradoxical way, the more England becomes a pagan society, the more interest there is in religious communities who have the courage to live their lives in a fully Christian way. They are a challenge to any would-be complacent agnostic. May the prayers of all the 'holy monks, hermits and friars' who lived, worked and died in Sussex in centuries past help the religious communities of today to meet that challenge in a worthy way.

DOM PHILIP GAISFORD

THE GENERAL COUNCIL

The Second Vatican Council has continued to be the centre of interest in the Catholic world. Recently the first two of its decrees have been promulgated. We print here, first, a review of one of the accounts of the Council's first session and secondly, some considerations prompted by its decree on the Liturgy.

I

LETTERS FROM VATICAN CITY

by

XAVIER RYNNE

(Faber and Faber 1963: pp. xiii+289; 30/- net)

THIS book deals with the first session of the Second Vatican Council. Three introductory chapters give a summary of the background, early

stages and opening of the Council and contain good thumbnail sketches of a large number of the assembled Fathers; five chapters are devoted to the debates on Liturgy, Sources, Communications *media*, Unity and the Church. The last chapter reviews the work of the late Pope John XXIII and, by a happy thought, Pope John's opening and closing Council addresses are printed in Appendices. There is a useful Index of names: the end-papers are *ad rem*.

In their Preface, the authors, after some good-humoured disclaimers regarding certain wild guesses as to their identity, disarm the reviewer both by their geniality and by the reasonableness of their reminders that 'any good journalist will realise that turns of phrase and emphatic judgments will inevitably give rise to misinterpretation in the minds of some readers' and that they 'have no axe to grind' (p. xii).

Many good points are made and much good sense is shown by Mr Rynne (as, for convenience, we shall style the authors): moreover, he makes one *think*. But, from the start, he tells us too clearly who are on 'the right side'; and the whole tone of his book seems to me to be far too condemnatory of anything that he considers to be insufficiently 'progressive'. While fully accepting and respecting his obvious honesty and good will, and at the same time bearing in mind that he has a right to his own personal opinion, I feel that his work betrays more of partisanship than he thinks or, perhaps, ever intended.

In his enthusiastic approach, Mr Rynne hardly makes sufficient allowance for the fact that 'conservatism' and its opposite are tempers of mind that have always divided and will always divide men into two main schools of thought (at heart we are all Greeks *or* Trojans, Cavaliers *or* Roundheads, Federals *or* Confederates). He has no patience with 'conservatism': arguments drawn from the 'conservative' side are here treated almost always as reactionary, obscurantist or obstructionist. 'Conservatives' seem to be regarded as wishing to retain the old simply because it is old—a view that is as unreal as that which would regard 'progressives' as desiring the new simply because it is novel.

A 'network of apostolic nuncios and delegates' (p. 25: two apostolic delegates were, I understand, appointed by Pope John during the Council itself) together with the Curia as a body (though some kind words are bestowed on its members elsewhere) are roundly berated on general grounds, while their competence and even their conduct come under a heavy fire. A great deal of backstairs gossip, amusing tittle-tattle and (at times) mildly scandalous anecdote, charges of 'scheming' and so forth are brought up against the 'conservatives': one wonders how much of all this is to be put down to Mr Rynne's sense of humour and if, perhaps, the whole thing is not really a case of six of one and half-a-dozen of the other (one would like to hear what the other side has to say). Personalities, too, are indulged in, various 'conservative' Fathers being made the target of gibe or sally (not, to my mind, always in the best of taste). Great play is made of Pope John's reference to 'prophets of doom', though it is not easy

to believe that the late Holy Father (of all men), at a Council whose keynote is oecumenism, ever intended to rebuke any of his cardinals in public.

'Roman theologians' (of course) come in for some rough handling. Thus the 'modern Roman-trained theologian tends to teach these all but incredible truths [of faith] as if they were *everyday facts* [italics here and elsewhere are mine]. He has simplified the life and teaching of Jesus so that any school teacher can break them down into easily digested stories for children . . . he apparently believes that these truths should be taught to *modern man on that level*, as if they were so many *commonplace* happenings' (p. 59). There may be some fair criticism here; but I am inclined to think that Mr Rynne's judgement is far too sweeping: certainly 'commonplace' is very far from being *le mot juste* (naturally, these theologians, like all good Catholics, are *familiar* with the truths of faith). As for the statement that 'these [Italian theologians] maintain that *all seven sacraments* . . . were given to the Church . . . in the *very form and manner* in which they are administered today . . .' (p. 57), I can only say that when I learned my theology in Rome (and from an Italian theologian) more than half a century ago I met with no such teaching. Times have evidently changed.

Further, while Mr Rynne quite rightly entertains the highest regard for 'Eastern' Catholicism, it is a pity that whenever he compares 'Eastern' practice and theology with that of the Western Church it is invariably to the disadvantage of the latter: he cannot praise the 'East' without disparaging the 'West'. It looks as though 'Eastern' is to him a sort of equivalent to 'that blessed word Mesopotamia'. And why, throughout the book, is the impression given that the Greek Fathers of the Church are undervalued in the West? I hastily turned up my old volume of Tanqueray to see which Fathers are recommended when studying the treatise *De SS. Eucharistia*; to my amusement I found the two Saints Cyril, St Gregory of Nyssa, St Chrysostom, St John Damascene and only one Latin, St Ambrose. Easy generalisations about 'Eastern' and 'Western' simply will not do: the subject is far too complicated historically, liturgically and doctrinally. Are, by the way, the Latin Fathers as well represented in the Office Books of the East as the Greek Fathers are in those of the West? And is the Council concerned with the reform of the liturgy and practice of the West alone?

The ordinary Catholic will be surprised to hear that, as the result of the clash of ideas at oecumenical Councils in the past, some theologians and prelates have been 'unceremoniously *ushered into schism or heresy*' (p. 35) and that the condemnation of Modernism—St Pius X's decree *Lamentabili* and his encyclical *Pascendi* are mentioned in this connection—'*drove a number of Catholic exegetes and apologists . . . Loisy . . . Tyrrell . . . Bonaiuti . . . Murri out of the Church*' (pp. 16, 17): Mr Rynne's treatment of the subject may be intended as oecumenical: some of it I would call rather 'hostile'.

As regards the First Vatican Council ('a premature effort': p. 36), it is

rather late in the day to remind us that the decree of Infallibility 'was ripped from its context by the *manoeuvrings* of a *clique* of cardinals and bishops, led by Cardinal Henry Edward Manning *with the assistance of Pope Pius IX*' (pp. 23, 24—a point, here, for the Devil's Advocate to note if ever the question of the beatification of this pope should arise). And it is too early in the day to describe the oath against Modernism as 'concocted' (p. 18: 'devised' would have been a more suitable expression and equally telling) since this oath is 'still imposed' (*ibid.*).

Turning now to Mr Rynne's chapters on the debates that took place during the first session of the Council, we find ourselves on delicate ground. Bishops have both the right and the duty to speak their minds openly in Council—we hasten to say that freedom of speech is well brought out in this book—and the outsider has no right to criticise what they say. But when their words have been reduced to summaries, isolated statements and remarks of a sensational nature it is a different matter. There can be, one hopes, no disrespect in commenting on reports derived from the unofficial, journalistic and other sources to which Mr Rynne has had access. Perhaps a few quotations may show why one questions the wisdom of including certain types of reported statement without any sort of *caveat* to the reader:

'Everyone knew that both the Catholic Church and the other side had at times *striven to prevent* reunion' (p. 199: although *not* everyone at the Council appeared to be aware of anything of the sort, as is clear from Mr Rynne's pages, so grave a charge deserves some sort of elucidation). 'The Catholic Church today was *unfortunately crushingly Latin*' (p. 200: might not the numerical superiority of those who follow the Latin Rite be largely the outcome of the *missionary enterprise* that has always specially characterised the Church of the West?). The '*mechanical* repetition of prayers and ceremonies . . . only bored the present generation' (p. 120: to this one can willingly add that *such* repetition would have bored and will bore *any* generation, past or future). 'Giving communion with both *bread and wine . . .*' (p. 115; see pp. 113, 114: is this the original wording of the speaker? 'consecrated bread and wine' or 'under both kinds' would have met the case). 'In refusing to give the chalice to the laity, the Church was *depriving* them of their right to conform to Christ's injunction' (p. 116: but Catholics do conform to our Lord's injunction since they receive His Body and Blood whole and entire in Holy Communion—even some 'Easterns', I understand, receive 'under one kind' on Good Friday).

Had (*per impossibile*) 'conservatives' appealed to I Cor. xiv, 16–19 as supporting a vernacular liturgy (p. 103) or to John vi, 54 as an argument for Communion under both species (p. 113), we would have been told that 'they force the issue' (see p. 57).

On p. 113, '... active participation . . . in the Mass' would be more clearly expressed as 'active *external* participation': this would allow for that *internal* participation of the heart to which our good Catholic people have always been accustomed but which is too easily taken for granted by

many 'progressives'. It should be borne in mind that *external* participation (commonly spoken of as 'joining in') is *possible* without any internal correspondence.

One can readily agree that the Theological Commission was ill-advised in its use of the expression '*Two sources of Divine revelation*' (pp. 24 and 141-3). But Mr Rynne is needlessly severe in his condemnation: even the members of the Theological Commission would not question the *final* source of the Christian revelation. The distinction between 'scripture' and 'tradition' is a practical working convenience (and it is the Church that vouches for the 'written word' of scripture). Just to be on the safe side, I again turned up Tanqueray and read '*unus est fons revelationis primigenius . . .*' (op. cit., III, p. 617); there was no need to read the rest (which was as old-fashioned as could be desired).

And now for a few general remarks. No-one would guess from this book that the great Latin Church of the West had anything to be proud of or, indeed, very much to recommend it: apparently, while holding on (somehow) to the basic truths of faith, she has been wrong all along the line—since the Council of Trent, at all events—in theology, liturgy, devotional practice and in conduct. I put the book down with the uncomfortable impression that the condition of Western Catholicism today cannot be very far removed from what it was a hundred years and more before the Counter-reformation began. It seemed to me also that, as in so many 'progressive' works nowadays, the susceptibilities of 'Easterns' and of non-Catholics were the only ones to be considered: those of old-fashioned Catholics are of no account: there is more oecumenism for those without than for those within. It is forgotten that there is a large silent body of devout Catholics, men and women, boys and girls, who practise and naturally *love* the Faith, the liturgy and the devotions in which they have been brought up. In days when everything is in the melting-pot and every value is being questioned, where an unquiet spirit of grievance, discontent and 'indignation' is abroad, these good simple Catholics have no grievances, no chips on the shoulder regarding their religion; they demand no new religious deal; they are supremely grateful for all that they have been taught and for all that the Church has given them. They deserve some consideration: perhaps arrangements may be made for their consolation.

I am sorry that I have felt obliged, in the limited space at my disposal, to concentrate on such a critical approach to Mr Rynne's work. In a 'catchword' age, I still believe in such out-dated things as fair play and in such old saws as 'there is something to be said on both sides'. I shall be more than sorry if I have misjudged, misquoted or in any way been unfair to Mr Rynne. Not that he is likely to be moved by the observations of an old, unlearned and obviously 'conservative' person like myself. In any case, hard words break no bones.

DOM THOMAS SYMONS

II

AN APPROACH TO LITURGICAL REFORM

Now that the recent 'Constitution on the Sacred Liturgy'¹ resulting from the work of the Second Vatican Council has been promulgated, the writer has been prompted to set down a few personal ideas, for which he claims no originality, but which are an attempt to present a balanced view and to suggest principles by which liturgical change may be judged.

It must be true of any reform movement that it will meet opposition; it is also inevitably true that within such a movement there will be an extreme of opinion exaggerating, and perhaps misunderstanding, the thought behind the reform. And in this divergence there is room for disagreement, which if not recognised for what it is and viewed objectively, could obscure the issues and lead to cynicism, intolerance and lack of sincerity on all sides. No good is to be done by the inconsiderate handling of the opinions first of those who have in the past so profited spiritually by the Church's liturgy as to see no need for change, and secondly of those who have not so profited and whose well-meaning enthusiasm makes them desire indiscriminate change. For instance, on the one hand one may meet with those who, consciously or unconsciously, are opposed to change as such: but we must acknowledge that change which is the result of thought is a necessary condition of all progress. On the other hand there are those who do not appreciate the damage done to the established devotional life of others by unthinking change, or change which is unaccompanied by sympathetic discussions; we must be able to show them that liturgy is based on doctrine, and that change which does not conform with doctrine or make participation easier and fuller can hardly be expected to have a warm reception; for it has little, if any, point.

THE LITURGICAL MOVEMENT: A GRADUAL DEVELOPMENT

Some of the comments one has heard concerning the liturgical movement might lead one to imagine that the changes proposed have happened suddenly; with a suddenness which is, in fact, unwise and uncharitable. Actually, the movement has a history (and incidentally owes much of its impetus to the Benedictines). To go back to its first stirrings we must recall the work of Dom Guéranger (1805-75)² the founder of Solesmes. St Pius X was the herald of the pastoral spirit so much a part of the movement: in 1903 he restored the practice of frequent Communion (a change far more sudden and radical than anything proposed now!), and strongly advocated singing congregations; 'his remark designating active participation in the liturgy as the primary and indispensable source of the true Christian spirit is deservedly famous and can serve as the motto of the movement'.³ Next came the work of Dom Lambert Beauduin, who

¹Obtainable from Whitegate Publications, 2/- English translation by C. Howell, S.J.

²For a short account of his work see *Catholic Encyclopedia*, 1910 edn., Vol. VII, pp. 58-9.

³*Liturgy and Doctrine*, by C. Davis, p. 12.

has a greater claim than any to be the movement's founder; he published his ideas in 1909 at the Catholic Congress of Malines, and later in a booklet entitled *La Piété de l'Eglise* in 1914. About the same time the German movement grew up, one of power and scholarship in which Abbot Herwegen of Maria Laach was an important force. The result of these was the dialogue Mass and the widespread use of vernacular missals by the faithful. Dom Odo Casel, also of Maria Laach, who died in 1948, continued the good work between the wars, and after the Second World War the French contributed with much valuable biblical work which was the counterpart of the German doctrinal work.

THE PRESENT SITUATION

If, then, in this country we find the impact of these ideas rude and sudden, it may be, as Fr Davis puts it, that 'we refuse to acknowledge the power of ideas'¹; or perhaps we have been indulging in the old national vice of isolationism. Forced by the course of events elsewhere, we are only just beginning to recognise what others have already accepted; that in a Church which is divine, having a divine Founder and Head and being guided by the present action of the Holy Spirit, there is still room for misjudgment on the part of the human content of that Church.² Not doctrinal error, I hasten to add; but 'unsubtleties' in purely administrative and juridical matters. The result is an outlook sometimes having wrong emphases which do injustice to doctrine or are inappropriate to the climate of thought in which we live. Liturgy is not the only sphere affected; but since it is the public action of the Church's very *raison d'être* it is affected precisely as is the human outlook of the Church's government.

In calling an Ecumenical Council with the word 'aggiornamento' upon his lips, Pope John XXIII gave public utterance to a current belief that the Christian world was failing to keep abreast of the times. Education has 'exploded', and modern methods of communication have so accelerated the circulation of ideas, and therefore of progress, that the cautious machinery of the Church born of a history of doctrinal attacks has been left behind. Christian thought has been running the risk of diminished contact with the world of thought, and Christian spirituality of a diminished impact upon those very people who advocate and attempt to practise it.³ The result has been plain for all to see, and much remarked upon by those who have the pastoral care of souls: apathy. The effect on liturgy has been to inhibit any gradual evolution, so that with the passage of time more and more of its meaning has become obscure to the common man.

THE FUNCTION OF THE LITURGY

The Church's function is to save men, and the liturgy is the public

¹*Ibid.*, p. 17.

²See *The Council and Reunion*, by Hans Küng, pp. 17-33, where the idea is expanded.

³See *The Study of Theology*, by C. Davis, pp. 15-17 ('The Danger of Irrelevance').

medium through which she acts with them to achieve it.¹ It only has efficacy in virtue of what Christ has done for us, and so it is only possible to understand it in the light of this and in the light of our own situation. Hence, we must for a moment digress:

(a) Our predicament.

It is absolutely vital that we should have a clear and lucid understanding of our present predicament. It can be summarised briefly and gives us a bird's eye view of Christianity into which all the other truths of our religion fit together and form a whole. Without it, religion may take on the appearance of an amorphous jumble of practices and taboos. I refer to Redemptive History: the fact that one of us, acting as the head of the human race, performed a deed so monstrous that it was beyond any of us to put right the harm done; that motivated by love of us God became a man, and as God-man satisfied the requirements of justice which we could not satisfy; that now, though we still suffer in our minds and bodies from the effects of Adam's outrage, yet by becoming identified with this Man, Christ, we can *become Christ*, and thus take advantage of the satisfaction He made, and be accepted before God with Christ.²

This is a mere handful of words and nobody can say it is too much to teach or too much to learn; true, without thought it passes all too easily through one ear and out of the other; but once digested it lends dynamic purpose to life, and urgency—it *indicates a course of action to be taken!*

(b) Our only course of action.

To repeat, to become acceptable to God we have to become this man, *to become Christ*; without Him we will not be accepted. Becoming Christ, then, is a matter of some urgency and we must know what it means:

(i) Moral unity with Christ.

If we do what Christ asked of us, love what He loved, believe what He taught, by reason of a common purpose we can say we are all morally united in Christ.

(ij) Ontological unity with Christ.

But the Scriptures (most especially the letters of St Paul) and the traditional interpretation of them by the Church make it clear that there is more to it than just moral unity. St Paul uses the metaphor of a body to describe the relationship of Christians to Christ: He is the Head and we are the members; we depend on Him utterly for our Christian existence as a part of Him. Now this unity with Him must not be taken too literally

¹See *Culture and Liturgy*, by B. Wicker, pp. 63-4.

²In concentrating on the historical in this brief account of the Redemption, our personal relationship with Christ suffers: His action was, and is, one of stupendous love for us; so now, our efforts to become Him are the requiting of this love. We could not overemphasise this aspect in any comprehensive account of the Redemption. But here we present the merely historical as being a necessary preliminary to a deeper understanding which can be discovered in the liturgy.

according to the metaphor of St Paul, for we do not lose our personality in the unity of the Whole Christ: it is a much higher form of unity than that—it is a supernatural unity, an ontological one; and because it is supernatural we shall never be able to comprehend its depth with the unaided human intellect, for which reason theologians have given it the high-sounding name of the doctrine of the 'Mystical Body'.¹

(iii) The Church.

Christ founded the Church while He was on earth precisely as a medium in which man could attain this moral and ontological unity with Him, and give physical expression to it in a visible society. We, the members of the Church, *are* Christ, mystically; that is, morally and in some way ontologically. But we must become more and more intimately so by acting the Church's work, that is, performing the actions, the prayers and the sacraments of the liturgy; for it is Christ working our Redemption, it is us working our own Redemption. It is aptly, then, that the liturgy has come to be described as 'the Church in act'.

(It would not do if we were to discount the virtuous life in the process of investigating the liturgy; it is something which should be inspired by the liturgy, and concomitant with it.)

THE MASS AND WRONG EMPHASES: AN ILLUSTRATION

The case for reform rests upon the claim that the action of the liturgy has ceased to convey meaning to the extent that it should, or that its meaning has been distorted. Let us examine some fundamentals of the Mass and see how far they correspond with our ideas.

The Mass is the most important part of the liturgy, for it is the centre of all the Church's activity; everything flows from it, and everything else is in some way directed towards it. Christ, who offered extreme suffering and His very life upon the Cross, acted in the realm of time; but though the action was performed in time, the offering has not stopped, but is continual: He is still offering, and not only He; for every time a Mass is offered He permits us to share with Him this power and to offer also. In this way we share in the very action of our own Redemption. We are one with Christ and one with His Church and so it is not only He who is offered but all of us; and as if to set the seal on this solemn unity, to give us physical assurance of its intimacy and to perfect it, we eat His very Body. This is the very summit of the public manifestation of our unity with Christ on this earth.

It may be easier to see now that the attitude to the Blessed Sacrament which considers just reverence, respect and adoration is hardly accurate; that is not to suggest these things are wrong; they are essential and should always be present, but except perhaps in dealing with the very young,

¹A *Catholic Dictionary of Theology*, Vol. 1, pp. 283-293, gives a handy account of all the important opinions and the Church's teaching on this doctrine. See also *Theological Investigations*, Vol. 2, by K. Rahner, S.J., Ch. 1; Encyclicals *Mystici Corporis Christi* 1943, and *Humani Generis* 1950.

care is needed when treating of them in isolation from the main purpose of the Sacrament, if we are to avoid giving a false notion of it. *The purpose of the Holy Eucharist is charity and unity with Christ and with each other, and nothing should be allowed to diminish the primacy of this fact.* If it does, the end product could be a superficial piety exhausted of all its driving force. After all, the Christian life is a process of becoming more and more thoroughly united with Christ, and this would be to rob it of the chief means. It is possible that our use of Benediction may tend to blind us in this matter if we never gave it thought. For *primarily*, the Blessed Sacrament is to be *eaten*, to be *united with*; Christ said when He instituted the Sacrament, 'Believe me when I tell you this; you can have no life in yourselves, unless you eat the flesh of the Son of Man, and drink his blood. The man who eats my flesh and drinks my blood enjoys eternal life, and I will raise him up at the last day' (John 6, 54-55). He did not say, '... unless you *adore* the flesh of the Son of Man, and *adore* his blood ...'. We must indeed adore, but that is not the prime purpose of it. The early Christians, close to the tradition which Christ left us, would not have understood the thought behind Benediction; they used to wrap some of the consecrated Bread in a cloth and take it home so that they could give it to the sick. Benediction to them would have been rather like laying out a sumptuous meal with all the best silver, simply for the joy of looking at it, and then returning it to the larder. They would have been inclined to ask afterwards, 'Why didn't you eat It?' I do not deplore Benediction or want its abolition; it is a wonderful example of the evolution of the Church's devotional life and the story behind its growth can be read by anyone¹; but it should be viewed within its historical context so that it does not obscure the simple understanding of the Eucharist which ordinary people can and should have. I merely criticise our personal use of it to illustrate my point: some have a wrong notion of the Eucharist because the liturgy has not established in their minds a proper distinction of importance between two truths: firstly, and most important, the Blessed Sacrament is *to be eaten, to be united with, to produce charity*; secondly, and secondary, being divine It is to be adored and accorded reverence.

SOME THOUGHTS ON ACTUAL REFORM

(i) Increasing knowledge.

'But in order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should co-operate with divine grace lest they receive it in vain. Pastors of souls must therefore realise that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration: it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.'²

¹A *Catholic Dictionary of Theology*, Vol. 1, pp. 258-260.

²*Constitution on the Sacred Liturgy*, article 11, cf. also arts 14 & 48.

This passage from the present Council's *Constitution on the Sacred Liturgy* will, I hope, emphasise what is already clear: that liturgical reform without increase of knowledge is useless. Therefore change which is unaccompanied by explanation when there is opportunity, cannot be conceived as a kindness but only as a provocation! But this should not absolve us all from the attempt to understand better what the liturgy is. The key is Redemptive history; not just the liturgical 'present' in which we are still offering ceremonially the suffering and death of Christ which happened 2,000 years ago, but everything which led up to it too, so that we can fully understand our own position in that history:

'... we cannot see things in this way if we ignore the Old Testament. There are two reasons for this. First, we can never grasp a history by studying only the event which forms its climax. If we do that, we shall not see it as a history at all. And that is what has happened in fact. The Christian life has become for many a timeless relationship with God, with a list of truths to be believed and of obligations to be fulfilled. But that is an inadequate way of looking at the Christian message. Second, it is the Old Testament which lays down the pattern of the divine intervention in history, so that the New Testament is largely unintelligible without an acquaintance with the Old. When the first Christians endeavoured to understand and express the meaning of Christ and His work, they turned to the Old Testament and found there the facts and themes that gave them the key to his mystery. We must do the same.'¹

Evidently the Council Fathers have thought much about this, for the *Constitution* makes one recommendation which has so far been a rarity in the Catholic Church:

'Bible services should be encouraged. . . . They are particularly to be commended in places where no priest is available; when this is so, a deacon or some other person authorised by the bishop should preside over the celebration.'²

(ij) Corporate assembly.

The first requirement, then, is that we should increase our knowledge. In doing so, we shall discover, if we do not know it already, that the liturgy is the work of the Mystical Body of Christ, a becoming one in Christ and an offering of worship and of ourselves in the Mystical Body. Now we cannot become one with Christ individually; this is nonsense! And, English and reserved as we are, bedevilled by class distinctions and status symbols, it is a fact we have to face up to that liturgy is a corporate thing. It implies a unity with, and a love for everyone else present—even the one whom perhaps we would much rather not be sitting next to! We *all* become one in Christ, and if we go to the liturgy we cannot contract out of a fundamental disposition of fellowship with every member of

¹*Liturgy and Doctrine*, by C. Davis, pp. 38-39.

²*Constitution on the Sacred Liturgy*, art. 35 (4).

the congregation; to do so is a contradiction and a singularly significant denial of the central tenet of Christianity: charity in Christ. Worse for us, it is a rejection of something which is required for our own Redemption.

(iii) Church architecture.

The design of a church should reflect the beliefs inherent in its purpose. Its internal appearance should show it to be a place where many people do one thing together, and so we should favour those designs in which the altar is placed at the focal point of the congregation. Its very location will then not only make it the centre of attention, but also dispose those present to the realisation that the offering of the Mass is something done not by the priest alone, but by all. The priest has the power of bringing Christ's physical Body and divinity on to the altar and of performing the principal actions, but we all offer together; it is not just 'Father So-and-so's Mass', it is ours.

Such a design as referred to above is more likely to conduce to an arrangement whereby all the liturgy can be easily seen and heard from every pew. It was a shame that in our Gothic churches mediaeval architects so lost themselves in the desire to produce beauty which would do justice to the glory of God, that they tended to omit the consideration of their function, which is first to be the place of a corporate celebration of unity and worship: the Mass.

(iv) Participation in ceremonies.

In the context of this discussion the word 'participation' is almost a rude one to some! It smacks of coercion and regimentation in Church, and it is difficult not to sympathise with those who have an aversion to such procedure. It has been made clear already that liturgy is the work of God and of man: of ordinary man, expressed in human terms. Human terms in the broadest sense of the word differ from culture to culture, and I do not find it easy to agree with any theory of liturgy which seeks to formulate it in the terms of a single culture and then apply it to all the races and nations of the world. Culture grows up out of a people, it is not imposed from above; and the same should be true of liturgy if it is to be meaningful.¹ (The African Mass produced by the White Fathers is an excellent example of the use of this principle.) It is encouraging to see a whole section devoted to this very point in the Constitution,² and it has perhaps a certain application to us. If we the English, as a nation, find trying the idea of much regimented prayer recitation, of much standing up, sitting down and genuflecting together, it is questionable whether it is necessarily a wise thing to intensify this aspect by introducing further gestures; it may be very suitable for nations of another temperament. We have to learn to participate more with the mind and heart: actions by the people are solely

¹cf. *Culture and Liturgy*, by Brian Wicker.

²*Constitution on the Sacred Liturgy*, Ch. 1 (D): 'Principles for Adapting the Liturgy to the Culture and Traditions of Nations'.

for aiding and abetting this. This is another example of the forgetting of a distinction of relative importance between two truths, and if an action by the congregation does not induce the knowledge which it presupposes it is useless and may even irritate.

The desire for further action by the congregation on the part of some would-be reformers is due fundamentally not to any shortcomings of the people, but to an often unstated fault in our liturgy: large tracts of it are often incomprehensible, and for two reasons. First it is not spoken in a language which can be understood by many, and many gems of the faith and of Redemptive history are lost to us. (I know we have our missals in English, but I will explain below why I do not think this is sufficient.) Our vision of Christianity cannot grow as it would do under the stimulus of the prayers of the liturgy spoken aloud in our mother tongue, and so the very inspiration for life which we should draw from the liturgy is inhibited, and the religious knowledge we should receive is barred to us. The Constitution on the Liturgy has in fact agreed to this in principle, but the permissions it gives do not allow the use of the native tongue in the whole of the Mass; it may be that when the new changes have been in effect for a period, the benefits will be noted and the procedure extended. The second reason for incomprehensibility is that the signs and actions of the priest and his ministers are frequently hidden; practically nothing can be seen of what the priest does with the Sacred Species on the corporal. Or else the actions may be separated, so far as the congregation is concerned, from the words they are meant to reinforce. At the offertory when the wine is put into the chalice, the priest also pours in a drop of water, saying in Latin:

'You, O God, in a wonderful way created human nature in all its nobility, and you have still more marvellously renewed it. Grant, then, that through the mystery of this water and wine we may have fellowship in the Godhead of Jesus Christ who humbled himself to share our manhood and is your Son, our Lord, living and reigning with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.'

As the drop of water completely loses itself and becomes part of the wine, it is a wonderful symbolisation of the reference in the prayer to the way in which we become Christ. Yet this action is robbed of its force for all but the priest, because it is practically invisible; and the difficulty is accentuated since the prayer is not only silent, but also in a strange language. The television commercials give us a good illustration of the same point in another context: we may see on the screen a breakfast cereal being poured into a bowl, and somewhere on the box the words 'Rice Crispies!' are prominently displayed; but at the same time a voice will utter with immense enthusiasm, 'Rice Crispies!' God forbid that the liturgy should become like a television show—I merely give this example to illustrate a purely human fact: words and the actions which illustrate them exercise more force when they are concomitant; if they are separated, or one of them is suppressed, they have not the same power to arrest the

attention. In contrast to this, the Last Blessing provides a case in which words and actions remain respectively audible and visible, unseparated; and the action very much lends meaning to the Latin words which are not always understood; it is a moment when priest and congregation are clearly united in heart and all know within them what is happening.

CONCLUSION

What is required more than anything else then, is a better knowledge of our own state, and a liturgy which we can readily understand. Then the liturgy will enrich our knowledge, and our knowledge will likewise enrich our experience of the liturgy.

How is all this to be achieved? A few ideas have been outlined above which are in the spirit of the Constitution on the Liturgy; but clearly this is a matter which will require effort by all. The Bible (not just the New Testament) must figure more largely in our lives so that we can grasp well God's plan for us and our place in it. In this way we shall the better be able to play our part in it, and the more easily secure our Redemption. Then again, reform is sure to bring with it ideas hitherto unfamiliar, the assimilation of which will demand effort and perhaps even the mastery of prejudice. We might quote current proposals for the extensive use of native languages in the liturgy, or new ideas for the reorientation of ceremonial and Church architecture as examples; these are receiving more and more favourable attention from all quarters, and so demand at least an intelligent examination on our part. We should judge them according to their compliance with true doctrine and with the true notion of the liturgy: the Redemptive action performed by God and by man—not just by God and the clergy, but by God and by all who are present. For those of us who find the prospect of change agreeable, it may be that we shall have to curb our enthusiasm and accept less than we would like; but we should remember that the preservation of sound doctrine demands that change be monitored by authority. Let those of us, on the other hand, who feel apprehension, look to the future with confidence; for with Gamaliel we can say, 'if this work be of men, it will come to nought: but if it be of God, you cannot overthrow it'.

DOM BEDE HILL

OBITUARY

We reported briefly in our last issue the death of the Rt Revd Dom Richard Davey. We are grateful for permission to reprint the following appreciation of him by the Prior of Downside.

THE Right Reverend Dom Joseph Richard Davey, titular Abbot of Glastonbury, died somewhat suddenly from heart failure, after a long period of ill health, at Downside on October 1st, 1963. Born in 1889 in the Downside parish of Whitehaven, Dom Richard spent his youth in

close contact with the Benedictines. Dom Gregory Murphy, who was Parish Priest of Whitehaven from 1894 to 1914, was a close friend of his family, and when the family moved to Coventry in 1903 he came much under the influence of another Gregorian, Dom Richard O'Hare, who urged him to try his monastic vocation. In January 1907 he came to Downside as a postulant, and in the following October received the habit from Prior Fowler at Belmont. He was the last Gregorian to make his novitiate in the common House, and the severe and traditional training in the Religious life which he received at Belmont made a deep and lasting impression on him. In 1911 he made his Solemn Profession at Sant' Anselmo in Rome before the Abbot Primate, Dom Hildebrand de Hemptinne. His four years in Rome were extremely happy. The studies for the Licentiate presented no difficulty to his orderly and precise mind. The atmosphere of Rome was most congenial to him, and he acquired a great taste for ecclesiastical anecdotes which delighted generations of his novices, as well as a deep reverence for the Holy See, and a devotion to Pius X which remained with him to the end of his life.

He was ordained priest in September 1913 and found at once his spiritual métier in the care of the newly founded church of the Holy Ghost at Midsomer Norton. Here he remained, building up the Catholic life of the area with outstanding success, and teaching also in the School, until 1917 when he went to France as a chaplain. He was wounded after six months of service, and was posted to a home appointment. On demobilisation he returned to Midsomer Norton, now a growing mining village, and by the force of his example broke down much of the prejudice which existed at that time.

In September 1922 Dom Leander Ramsay, the Novice Master, was elected Abbot. He appointed Dom Richard to the vacancy, a dispensation being obtained from the Holy See as he was below the canonical age. This office, which he regarded as his great work, he held for eleven years. He professed over forty novices, communicating to them his own deep monastic convictions and practice of the monastic life. He had a penetrating judgment combined with deep sympathy and understanding. Those who were under him during those years testify gladly to their sense of affection and obligation. He was a formative influence on their lives, and his teaching was vital and permanent. In 1933 he went to Worth Priory on its foundation, as Subprior, and taught Theology and Scripture to the Juniors, who formed half the new community. Two years later he returned as assistant to Dom Ethelbert Horne, now over eighty years of age, the Parish Priest of Stratton-on-the-Fosse. His early experience at Midsomer Norton and his natural love for souls which was a predominant characteristic made this work especially attractive to him, and he was able to extend his pastoral care in 1939 when he was sent to Ealing Priory to work on the parish. His courage and example of steadiness and good sense were a great inspiration during the period of heavy bombing, which culminated in the loss of the Priory church. In 1943 he returned to

Downside for a second period as Novice Master, which terminated owing to ill health in 1946. After a few months, however, he regained his strength and was appointed Prior of Worth. He held this position for eight years. It was a period of considerable natural expansion. The school on its return from Downside increased rapidly, and it fell to the Prior to reconcile the primacy of regular monastic life and observance with the pressure of ever increasing work. In this task he was successful, paving the way for the ultimate independence of the monastery in 1957. His final position came to him in 1954, when he returned to Downside as Claustal Prior. Here he was always at the service of his brethren in word and example. His health began to fail and in 1959 he asked to be relieved of the office.

At the request of the community the General Chapter in 1957 conferred on him the titular abbacy of Glastonbury in recognition of his conspicuous merit. The last years of his life were spent in semi-retirement. Ten days before his death he celebrated his sacerdotal Jubilee, an event which enabled him to express his deep affection for his brethren, by whom he will be remembered as an exemplary monk, a wise counsellor, and a loyal and generous friend.

DOM WILFRID PASSMORE

NEWS

At the annual Conventual Chapter, held on September 9th 1963, the Community decided to petition the next General Chapter of the English Benedictine Congregation to consent to the raising of Worth to the status of an Abbey. If the matter goes forward, Worth should be made an Abbey in 1965.

We welcomed Dom Wilfrid Passmore, the Prior of Downside, at Worth, to give the Community's Retreat.

Another milestone in our progress was reached on Sunday, November 3rd, when Dom Bede Hill was ordained priest—the first priestly ordination at Worth since our independence. We offer him our congratulations. At the same time, Dom John Main, of Ealing Abbey, and the Rev. Christopher Baker, of the Diocese of Southwark, were ordained Deacons, and Brother Andrew Brenninkmeyer, with the Revv. Terence O'Brien and Patrick Wymes, of Southwark, received the minor Orders of Porter and Reader. To all these we offer our congratulations, and we offer our especial thanks to the Bishop of Southwark, who had returned from Rome specially for the occasion.

During November an important decision was reached concerning the future nature of our school. The parents of all boys who will be affected have already been informed, and while we express our sincere regret to those to whom our new policy may cause inconvenience and disappoint-

ment, we are reassured by the fact that a good many parents have written welcoming the change. The nature of this new policy, and the reasons underlying it, can perhaps best be explained by setting out here the substance of the letter sent out by the Head Master to parents concerned:

It has become increasingly clear to us that there is an ever-growing demand for more places in Catholic public schools which the existing schools cannot satisfy, whereas since the war about a dozen Catholic Preparatory Schools have been founded to help meet the demand at that level of education.

It is also becoming clear that the higher demands being made by Universities and professional bodies, and by the reorganisation of the G.C.E. syllabus (particularly in Mathematics and Science) which begins to take effect next year, make it necessary to start pre-G.C.E. work at an earlier age than has been the normal practice hitherto. This will entail eliminating from our curriculum those preliminary studies usually done by boys up to the age of about 10.

The above points make it necessary for us to plan for a steady expansion of our Upper School (which now numbers 180), and to integrate the studies of the Preparatory School to it so that when boys come to the Prep. School they can start immediately on their G.C.E. course. We aim therefore to by-pass the Common Entrance examination as an internal exam. (though of course boys coming to the Upper School from other Preparatory Schools at the age of 13 will have to take it). This reorganisation should be of assistance to parents who find the prospect of paying boarding school fees for their son(s) from the age of 8 to 18 formidable or even impossible, and it will help those many parents who want to send their sons to a public school but who, unable to afford Prep. School fees when their sons were young, have had to send them to primary schools. Under the present system of admission through the Common Entrance Examination it is very difficult indeed for parents of boys aged 10+ to transfer to the independent school system.

In order to implement these changes, in September 1965 and 1966 we will not be able to take boys under 10, and as from September 1967 we will not be able to admit boys under 11. Worth will be divided into an Upper School for boys aged 13 to 18 and a Junior House for boys aged about 11 to 13. They will be entirely separate as regards accommodation and internal organisation, but fully integrated as regards work and teaching staff. Boys at present entered for the Preparatory School will not be required to pass any entrance examination at the time of their deferred entry to the Junior House.

Our decision has not been an easy one to make, but I feel sure you will agree with us that in view of the points I have explained in Nos. 1 to 4 above, this new policy is not only the one that gives Worth the best possible opportunity to grow as an integrated whole, to the greater benefit of all those entrusted to us, but also the one that will enable

Worth to make its greatest possible contribution in the service of Catholic education in this country as a whole.

The appearance of the Malus Drive (*vulgo* 'Apple Tree Avenue') has in recent years been spoilt by gaps here and there, where trees have died. New trees have now been planted, twenty-two in all so far; and of these the first six were kindly given by Mr and Mrs Blenkinsopp, as a leaving present at the end of their son's last term in the Preparatory School.

Una Lady Troubridge has kindly left us in her will a relic of the True Cross in a silver tabernacle, and another in a gold frame, together with a certificate of Authenticity.

We again print in this number an encouraging report on the progress of our School Development Fund. We have also to record a most generous donation for another purpose, namely, an anonymous gift of £50,000, to be applied solely to the building of our new Church. This gift will make it possible for us to make a start in the near future; in fact, we may hope to see work in progress within a year or so. We feel sure that all our friends will join us in gratitude for this most generous donation, and the donor is assured of a special place in the remembrances and prayer of the Community.

SCHOOL DEVELOPMENT FUND

DURING the last term the total of gifts made has steadily risen and now stands at £45,000, which is an increase of £5,000 over the last total published.

We are most grateful for the generous support we are receiving from our many benefactors, and we feel sure that we will reach, with their continued help, our target of £50,000. Perhaps the following indicates most clearly the extent of the support we have already had and what covenants are still needed if we are to reach our target:

	Originally required	Still needed
Covenants at 500 gns per annum	1	—
„ „ 250 „ „ „	2	—
„ „ 100 „ „ „	4	1
„ „ 50 „ „ „	6	—
„ „ 24 „ „ „	25	—
„ „ 12 „ „ „	85	10
„ „ 6 „ „ „	80	15
Total of smaller contributions	£4,400	£1,545

Father Edward Cruise, the Campaign Director, would be very pleased to hear from any of those willing to help us close the gap.

COMMUNITY & SCHOOL STAFF

Prior: Very Reverend Dom Victor Farwell

Dom Maurice Bell, M.A.(Oxon), <i>Subprior</i>	Dom Charles Hallinan, M.A.(Cantab.), <i>Novice Master</i>
Dom Thomas Symons, A.R.C.O., <i>Organist</i>	Dom Hugh O'Neill, M.B.E., M.A. (Oxon.), <i>Guest Master</i>
Dom Oliver Brayden, Ph.D., <i>Bursar</i>	Dom Bernard Moss, M.A.(Cantab.), <i>Housemaster of Rutherford House</i>
Dom Alban Brooks, B.A.(Cantab.), <i>Housemaster of Butler House</i>	Dom Dominic Gaisford, M.A.(Cantab.), <i>Head Master</i>
Dom Jerome Tomlins, <i>Games Master</i> , <i>Preparatory School</i>	Dom Kevin Taggart, M.A.(Cantab.), <i>Housemaster of Gervase House</i>
Dom Bruno Grogan	Dom Bede Hill
Dom Joseph Marshall	
Dom Edward Cruise, M.A.(Cantab.), <i>Housemaster of Ford House</i>	<i>Professed Monks not yet Priests:</i>
Dom Michael Smith, M.A.(Oxon.), <i>Scoutmaster</i>	Dom Philip Gaisford, B.A.(Cantab.), A.R.C.M., <i>Assistant Organist</i>
Dom Peter Beazley	Brother Richard Wilson
Dom Roger Bacon, <i>School Bursar</i>	Brother Andrew Brenninkmeyer
Dom Fabian Glencross, M.A.(Cantab.), <i>Housemaster of Chapman House</i>	Brother David Carter
Dom Benedict Sankey, M.A.(Cantab.), <i>Housemaster of Tower House</i>	Brother Nicholas McCullagh
	Brother Stephen Ortiger, B.A.(Cantab.)

Mrs M. F. A. Beard, L.R.A.M., A.R.C.M., <i>Piano</i>	A. J. M. Renouf, A.T.D., <i>Director of Art Studies</i>
F. W. Belcher, B.Sc.(Wales)	R. G. Smith, M.A.(Oxon.)
A. W. N. Bertie, M.A.(Oxon.)	Lieut.-Colonel H. Vredenburg
R. A. Birchall, A.I.L.(Fr.)	P. J. Westby, B.Sc.(Bristol)
M. A. A. Blake, M.A.(Oxon.)	E. W. Whitfield, <i>Cricket Coach and Physical Education</i>
I. Bonner, B.A.(Cantab.)	Dr R. F. Jackson, M.B., B.D., D.(Obst.)R.C.O.G., <i>Medical Officer</i>
H. A. Bristow, M.A.(Oxon.)	Miss J. Edey, S.R.C.N., <i>Sister-in-Charge</i>
J. Buckley, D.F.C., L.R.S.M., <i>Director of Music</i>	Miss W. Westcott, <i>Housekeeper</i>
M. St J. Cardwell, M.A.(Cantab.)	Mrs P. M. Napier Munn, <i>Secretary</i>
J. R. Coleburt, M.A.(Oxon.)	Mrs E. Wilson, <i>Assistant Secretary</i>
Mrs M. Cox, B.A.(Cantab.)	Miss A. Hollins, <i>Senior Matron</i>
F. Fellows, B.Sc.(London)	Miss H. A. Sweetman, <i>Ford House Matron</i>
P. W. Freeland, B.Sc. (London)	Miss V. La Marche, <i>Butler House Matron</i>
Prof. W. M. Harmer-Brown, B.A.F., <i>Maitre-d'-Armes</i>	Miss K. M. Peace, <i>Tower House Matron</i>
G. Kerr, M.A.(Kodokan), <i>Judo Sensei</i> (4th Dan)	Miss E. Barrett, <i>Assistant Matron</i>
K. W. Owers, M.A.(Oxon.), <i>Games Master</i> , <i>Upper School</i>	
Miss A. Oxby	
A. Pearce, Dip.Ed.(Exeter)	

UPPER SCHOOL

SCHOOL OFFICIALS

Head of the School: B. M. GILPIN
School Prefects:
Head of Chapman House: D. C. M. BELL
Head of Gervase House: B. M. GILPIN
Head of Rutherford House: J. J. C. P. MUSCAT

House Prefects:
Chapman House: R. P. BLIGH, P. CLEGG, A. H. O. FELLOWES,
S. P. GOODSIR-CULLEN, D. M. VEIRA
Gervase House: M. V. ARIS, J. A. R. CHISHOLM, T. S. DELANEY,
A. HORNAK
Rutherford House: A. J. ARIS, G. B. DANCER, G. G. O'DRISCOLL,
P. J. WILLIAMS, P. L. NIVELLES.

Games Prefect: A. H. O. FELLOWES
Captain of Rugby Football: T. S. DELANEY
Captain of Squash: P. CLEGG
Captain of Fencing: S. N. WYNNE
Sacristy: M.C.s.: S. P. GOODSIR-CULLEN, S. N. PAYTON
Thurifers: J. B. HOYLE, A. F. R. BOYS
Acolytes: T. J. P. CALNAN, D. G. GREENLAND
Torches: S. P. T. RENOUF, J. D. LANCASTER, M. D. MILMO,
I. M. S. BURGESS, A. J. GRANT, J. G. BAYLEY, T.
SZCZEPANIK, G. F. KELLEHER
Librarians: S. N. PAYTON, G. G. O'DRISCOLL, T. P. MILMO, R. D.
MCKINNON CROFT, M. P. A. SWIFT

SALVETE

D. G. BALDWIN*, M. BAYLEY, J. F. A. BERTRAM, A. P. M. BOYD*,
N. J. BELL, I. M. S. BURGESS, C. F. CLARKE, J. A. CLYDE-SMITH, J. R.
CROOKENDEN, P. J. GEISER, P. D. GILBERT, J. A. GLENCROSS, C. GRACE,
R. J. O. HERRING, R. B. HOYLE*, A. J. B. HUSBAND*, A. S. J. JOHNSON,
G. F. KELLEHER*, J. N. M. LYONS, D. A. C. MARTIN, M. R. B. MATHESON*,
M. D. MILMO*, A. C. O. MCGRATH*, C. W. NEWINGTON, J. P. O'DRIS-
COLL, H. K. O'NEILL*, M. H. PAM*, D. PHILLIPS, S. F. G. D. POUNDS,
R. PRIME, T. A. RUDKIN, P. A. STEIN, T. P. SZCZEPANIK*, A. G. A.
TAWSE, R. W. TENNANT, H. N. M. THOMSON*, G. R. VERNON-HUNT,
A. R. E. WALLACE, A. D. WHITE, J. C. WILLIS, D. R. J. YOUNG.

*Boys who came up from the Preparatory School.

VALETE

S. OWEN, R. K. WOLFF.

University Places for 1964: R. P. BLIGH—Exeter College, Oxford; G. B. DANCER—Christ's College, Cambridge.

Internal Scholarships: In recognition of their work over the past two years and of their results in the Advanced Level exams in July 1963, internal scholarships of £100 have been given to D. C. M. BELL, J. A. R. CHISHOLM, G. B. DANCER and T. S. DELANEY.

The following boys obtained Passes at 'O' Level in the December 1963 G.C.E. Examinations:

R. C. Archer-Perkins, Chemistry; M. V. Aris, Elementary Maths; J. A. Atkin, English Language, French; L. Avilasakul, Scripture; J. G. Bayley, History; P. J. Baynham, Eng. Lang.; D. A. R. Bell, El. Maths, Physics; M. I. M. Boyd, French; A. F. R. Boys, Eng. Lang., Eng. Lit., Geography; M. P. Bray, El. Maths; C. F. Brutton, French, El. Maths; G. Butcher, History; N. J. J. Byrne, Eng. Lang.; T. J. P. Calnan, Chemistry; A. T. S. Carr, French; C. D. Carter, Geography; R. H. R. Chenevix-Trench, History; M. T. J. Clabburn, Eng. Lang., Eng. Lit., Biology; C. N. Court, Eng. Lang., Eng. Lit.; P. L. R. Deckers, Eng. Lit.; E. L. R. de Glas, Eng. Lit.; A. de la Falaise, Eng. Lang., Biology; J. M. P. Dixon, Eng. Lang., Spanish; C. N. Y. Dobson, Eng. Lit.; C. G. Dutton, Chemistry; B. J. Edwards, Physics, Chemistry; P. R. Elletson, El. Maths; C. A. B. Etherington, Eng. Lit.; M. D. R. Falloon, History; A. H. O. Fellowes, French, Latin; S. J. Geiser, History; A. C. H. George, Eng. Lit.; S. P. Goodsir-Cullen, Physics, Chemistry; A. J. Grant, Eng. Lit.; D. G. Greenland, Eng. Lang., Latin, Spanish, El. Maths; I. A. R. J. Grey, Eng. Lang., El. Maths, Physics, Chemistry; M. T. Grocholski, History; D. A. Hardy, Eng. Lang., Eng. Lit., Geography, Biology; J. A. Hatry, French; J. W. Hawkins, French; T. F. Hely, El. Maths; R. I. Horton, Biology; A. J. P. Houston, Scripture, History; J. B. Hoyle, El. Maths; F. P. S. Johnson, History; S. J. Keeble, Scripture, History; M. J. C. King, Eng. Lang.; N. C. Kirby-Turner, Physics; S. M. Kittoe, Eng. Lit.; G. G. R. Knowles, Eng. Lit.; J. D. Lancaster, History; J. M. Lewis, Eng. Lang.; F. C. Macaluso, Eng. Lit., History; M. C. May, History; K. P. McSweeney, Spanish, El. Maths; R. M. Measures, Biology; J. J. C. P. Muscat, French; F. M. Noël-Hudson, Eng. Lang.; C. M. P. O'Cock, Latin; J. A. P. O'Cock, Spanish; G. G. O'Driscoll, French; S. Owen, French; R. J. H. Pollen, Eng. Lit., Geography; J. R. P. Pontifex, French; S. J. Porritt, French; C. E. C. Read, Physics; A. J. W. Renouf, French; S. P. T. Renouf, Eng. Lit.; C. F. Ritchie, French; G. F. Ritchie, Latin; K. R. Ross, Add. Maths, Physics; R. A. Seeley, Eng. Lit., History; M. P. Setter, El. Maths; M. A. Sherwin, French; P. A. Stein, Eng. Lit.; M. P. Swift, Eng. Lit.; P. P. Symonds, French, El. Maths, Chemistry; G. Tate, Eng. Lit.; M. D. Tomlins, History; A. D. M. Trehern, History; R. R. Valls, Eng. Lang., El. Maths; S. A. Webster, Spanish, El. Maths; W.

Weithaler, Physics; P. G. Weitz, French, El. Maths, Physics; D. W. Whittaker, History; D. H. N. Windle, Eng. Lang., Eng. Lit., Biology; J. P. Windle, History; R. K. Wolff, Eng. Lit., History; H. G. Wylie, Eng. Lit.; S. N. Wynne, El. Maths; P. B. A. Young, El. Maths.

GAMES

THE FIRST XV—'She thought she might as well go back, and see how the game was going on, as she heard the Queen's voice in the distance, screaming with passion. She had already heard her sentence three of the players to be executed for having missed their turns, and she did not like the look of things at all, as the game was in such confusion that she never knew. . . .'

How accurately did Alice's words echo across the field at half-time in the school's game with Kings School, Canterbury. The score was 0-6 in Kings' favour, and this was the 1st XV's fifth game, the previous four having been lost in rather quick succession. The trouble throughout had been the inability of the forwards to subdue the opposing eight, and the failure of the entire side to tackle conclusively. If the season was to be at all successful this game had to be won. It was won—by 9 points to 6. An unbelievable transformation had occurred. The tackling of the backs became decisive, and the forwards poured through the opposing eight. A victory had been at last achieved, and what had fast been becoming a psychological barrier, had been broken. The next five games were won, and we were to fail by only five points in a closely contested game with an experienced Richmond XV.

The trouble in the first place was a shortage of candidates to support the Captain, Delaney, in the front row. Several players were tried, and played creditably, often at much personal discomfort to themselves, for proper forwards are 'made to measure'. Williams and Aris 2 found the strain too much, quite understandably, for players of their height. A solid front row is essential. The South Africans proved time and time again their theory, that they won all their games by obtaining, before anything else, a marked superiority in the front row of the scrum. Nivelles and Veira eventually filled the positions admirably, for both were the right height, even if a little on the light side. From the time these two joined Delaney, he was able to obtain a monopoly of the ball in most games. This itself is a tribute to his props, for a hooker can only be as good as his prop-forwards allow him to be.

Jonas and Carter worked tirelessly in the 'engine room'. The former played steadily throughout, and in the last game showed us glimpses of ability we would not normally have associated with him; his loose play and scrummaging seemed to have reached great heights. His companion, Carter, was the most improved and impressive forward on the field, and in the last few games 'He above the rest, and in shape and gesture proudly eminent, stood like a tower'. He has gained confidence, and realising his strength, has put it to use in some magnificent rampaging runs, throwing off—almost too casually at times—the would-be defence of the enemy.

Williams, Gilpin, and Windle proved an adequate and rapidly improving back row. Williams excelled himself in the latter half of the season, for his tackling has now become efficient, if not, as yet, devastating. Gilpin at 'number eight' has been, as the holder of that position is entitled to be, the side's roving agent. A versatile player, so much so that in the Brighton game he found himself

used as a battering ram—in the centre. Windle played a fast, 'poaching', wing-forward's game most effectively. Towards the end of the season his over-keenness to be on the ball caused his tackling and positioning to suffer. He was displaced by Milmo for two games, but played so well in the 2nd XV that he played his way back into the senior side on the wing. Milmo, who played the last four games, as a prop and a wing-forward, made up for his inexperience with a whole-hearted exhibition of good, hard, football.

The side lost Dutton, an excellent scrum half, early on, and several players were tried until Dancer made the position his own. He made a good impression from the start. 'A scrum half must not only be the quickest back on the field, but the toughest forward.' (R. E. G. Jeeps.) Dancer might not have imitated the master on the first count, but he certainly did on the second. Against Brighton he gave Clegg an efficient straight service, and covered his tiring forwards so well in the last desperate minutes that he must have left the field feeling very bruised. Clegg was as reliably unreliable as ever. Like all good fly-halves, he can dictate a game completely, win or lose a game as he pleases, and show in every movement, whether it be good or bad, a touch of genius. He is to be congratulated on his quick recovery from an 'academic injury', and his subsequent return, when he played his best two games of the season.

Wynne and Hoyle proved good, attacking centres. Wynne was unfortunately troubled by a recurring knee injury that made his tackling indecisive. Hoyle was perhaps the only player in the side whose tackling never failed, and as the most improved three-quarter, fully deserved his cap.

Each player is to be congratulated on his fitness, and his willingness to train so hard throughout the season. It is true that an unfit side will win few games, and equally true that only a very fit side will score a 'push-over' try against a pack that averages two stone a man more—and that in the 76th minute of a game.

The best result of the season was, perhaps, the 9-0 win over Beaumont 2nd XV, a side which had previously beaten Whitgift 2nd XV quite decisively. The forwards tore shreds in the opposition and possession at times became embarrassing. Nauta's try was one of the highlights of the season. He found himself 25 yards from the line with four men to beat, and did as the great Ted Woodward might have done in his prime—tucked the ball under his outside arm and went for the line, leaving in his wake four helpless and very shaken opponents. One could hear once again Woodward's 16½ stone pounding the Twickenham turf, and hear him saying, as he so often did, 'What's the point of rounding the opposition? It wastes time, I prefer to go through it.'

Several exciting moments come to mind. Clegg selling four dummies to experienced Richmond players, and diving over in the corner. One remembers, with a certain anxiety, Goodsir-Cullen, normally such a reliable full back, throwing the ball at random to an imaginary full-back behind him, and just outstripping the opposition to the touch-down.

Names, as always, have been mentioned and missed. This is inevitable when a team is playing, as the first XV did at the end of the season, as a team in every sense of that word. Delaney is to be congratulated on his captaincy. It is as difficult to captain a losing side as it is easy to captain a successful one. He led his team through magnificently after a poor start, to a final result of five wins and four losses in school games. The games against the Old Gregorians and a Richmond XV, were lost by one point and five points respectively.

All who have represented the school should take their satisfaction from having played in a TEAM, and as Alice started the game, let her strange friend, the Dodo, blow the final whistle, assuring us once again 'that everybody has won, and all should have prizes'.

Players:

T. S. Delaney* (Captain), S. P. Goodsir-Cullen, J. A. R. Chisholm, A. F. R. Nauta,† J. M. Lewis, J. B. Hoyle,* S. N. Wynne,† P. Clegg,* G. B. Dancer, P. L. Nivelles,† D. M. Veira, C. D. Carter,* J. P. Jonas, P. J. Williams, B. M. Gilpin,† D. H. Windle, J. P. Milmo.

Also played: M. P. Bray, C. G. Dutton, R. P. Bligh, M. V. Aris, C. A. Bayne, N. R. D. Kardar, A. H. O. Fellowes.

*Denotes Cap.

†Denotes Colours.

RESULTS:

School Matches (played 9, won 5, lost 4)

Douai (A) lost 5-6.

Oratory (H) lost 3-6.

Whitgift (A) lost 0-19.

St George's, Weybridge (A) lost 0-23.

King's, Canterbury (A) won 9-6.

Hurstpierpoint (A) won 3-0.

Brighton (H) won 9-8.

Christ's Hospital (A) won 9-0.

Beaumont (A) won 9-3.

Other matches (played 2, lost 2)

Old Gregorians (H) lost 16-17.

Richmond 'A' (H) lost 16-21.

THE SECOND XV—The growth of Worth has been reflected this term by the emergence of a Second Rugby XV. Having only three fixtures this term they won two and lost one, losing only by a margin of six points. They are thus able to boast an 'above average season'!

The team played well together and were admirably led by A. H. O. Fellowes, their spirit being undaunted by a first game defeat in a 'mud bath' at Hurstpierpoint. They went on to win the two remaining fixtures with Christ's Hospital and Beaumont.

The Second XV played an important part in replenishing a First depleted by injuries on many occasions this term, and T. P. Milmo with consistent play fully earned himself a First XV place. The team will play an important part in the future of rugby at Worth, both with their own fixtures and their ability to provide players for the First XV.

The following boys represented the side:

A. H. O. Fellowes (Captain), M. P. Bray, A. F. Kearney, J. M. Lewis, R. J. H. Pollen, D. A. Hardy, K. R. Ross, A. F. R. Boys, A. Hornak, T. P. Milmo, G. G. O'Driscoll, C. F. Brutton, C. F. Ritchie, A. J. Aris, M. V. Aris, R. P. Bligh, J. A. Atkin, J. P. Windle.

RESULTS

v. Hurstpierpoint (away) lost 0-6.

v. Christ's Hospital (home) won 6-3.

v. Beaumont (away) won 17-3.

COLTS—The Colts XV this season had the formidable task of playing first team opposition in all but one of their fixtures. They played hard and with vigour. P. Symonds led the team well with words and deeds; they were unable, however, to win a game, losing six fixtures.

Their closest game was against Christ's Hospital 2nd XV, which they lost 8-3; here is an indication of a somewhat brighter future, for as a 2nd XV next season they will be playing 3rd XV opposition. Next year should bring some rewards to an untiring and hard-working pack of forwards.

This term caps were awarded to R. C. K. Hoff and R. C. Archer-Perkins for their unceasing effort on the field; always playing hard up to the final whistle they fully earned their rewards.

The following boys represented the side:

P. Symonds (captain),* W. W. Weithaler, T. J. P. Calnan, A. J. W. Renouf, S. A. Webster, A. C. H. George, N. R. D. Kadar, R. I. Horton, R. M. Measures, R. A. Barnicot, P. A. Stein, A. de la Falaise, E. L. R. de Glas, C. F. Ritchie, C. A. Bayne, R. C. Archer-Perkins,* R. C. K. Hoff,* G. G. R. Knowles.

RESULTS

- v. St George's, Weybridge (home) lost 0-23.
- v. Brighton (away) lost 0-14.
- v. Douai (home) lost 0-17.
- v. Hurstpierpoint (home) lost 0-11.
- v. Christ's Hospital (away) lost 3-8.
- v. Beaumont (away) lost 3-16.

The JUNIOR COLTS XV had a successful season, losing only two of the six matches played. This in itself is encouraging for the future, but more so is the fact of the all-round talent available. In the past the under-15 team has tended to depend upon a few individuals for its strength and striking power; but this year the talent was spread more evenly throughout the team, with the result that one did not fear for the side's complete collapse if one or two key players were missing. For instance, although the backs have a lot to learn, they are all capable of forcing openings and scoring tries, and the forwards were aware of this and played to them with confidence. Particular mention should be made of the captain, Knowles, who set a high standard of all-round ability, and whose tackling was of the highest class; it was he more than anyone who taught the rest of the team the importance and value of low and fearless tackling. Of the forwards Webster, A. Fairweather and Johnson were always prominent, but all of them should develop into a powerful unit once they have gained in experience and physical strength. At full back MacWilliam, although slow, displayed great courage, and without him the team would have conceded many more points.

The first match against the Oratory was lost 0-3. The wet conditions did not suit us, because our forwards were not yet playing together and theirs were very good and powerful; but good falling and tackling prevented them scoring more than one try.

The next day we drew 9-9 with Hurstpierpoint in a very good game. We started well with a forward try by Hayes and a penalty drop goal by Conway. A forward try by our opponents, and a drop goal by the fly-half after half time brought the scores level. Then Lancaster scored on the left wing after a very

good movement, but our opponents had the last say with a breakaway run on the wing.

In our first encounter with King's School, Canterbury, we beat their 'B' side 11-9. Although we scored after five minutes through Lancaster we found ourselves trailing by six points with only fifteen minutes to go; but from two quick heels Lancaster scored two more good tries on the left wing, and McSheehy made the vital conversion. Hatry hooked in the absence of Renouf, and held on to his place for the rest of the season.

Against Whitgift 'B' the team played with great confidence and conviction, and deserved their handsome victory of 33-3. But the following week brought anticlimax, and a very scrappy game against Brighton was drawn 3-3. Both sides had plenty of the ball, and both dropped plenty of passes.

The last game against Beaumont was lost 0-6. This was a disappointing game, and it is easy to make excuses; but if the driver had known the way to Windsor—he made our journey one hour longer than was necessary—our performance might have been more respectable.

Team: J. G. MacWilliam; J. D. Lancaster, P. R. W. McSheehy, G. G. R. Knowles* (Capt.), C. E. C. Read; N. J. V. Le Seilleur, S. S. Conway;* S. A. Webster,* C. Hatry, D. S. Armstead-Fairweather,* J. W. Hawkins, F. P. S. Johnson;* J. F. Murray, F. A. M. Hayes, J. G. Bayley. Also played: M. Bayley, S. J. Geiser, M. C. May, S. P. T. Renouf.

The JUNIOR FIFTEEN's record of one win and three losses was not very encouraging, but one must remember that the team have not played together before. The first match was against Brighton on November 5th, 0-6. It was a good game and the tackling was good. Often we were on their line but we failed to score through lack of finish. Because of our inexperience, Brighton were given a penalty in front of the post. Their other three points came from a try.

On Saturday, 16th November, Whitgift sent over an Under-14 'B' team which had extremely weak tackling. Willis scored the first two tries by running fast down the touchline. Grace, Pounds, Milmo all scored a try each, Pounds got a conversion. Geiser scored two tries. It was played in appalling conditions but the scrum, especially Bayley, got the ball back and for once the three-quarters made use of the ball. Prime was tried as full back instead of Boyd, who went to the wing-forward position. He played well but his kicking under pressure was not very strong.

On November 30th, we played a strong Epsom team, but the pitch had a bad slope and playing downhill in the first half we only managed to score three points, these from Geiser. In the second half, the scrum were slow in getting the ball back to Grace, and Pounds, whenever he got the ball showed his terrific kicking to touch. Boyd played well and tackled as a wing-forward should. They scored two tries and a penalty.

Our last match was at home against Christ's Hospital who had a fast winger and good full-back. The game was well fought but they managed to get away a little too much. There were some good breaks from the three-quarters; one particularly, with the ball at their feet, Geiser and Pounds had a good dribble over half way up the field, but a mistake at the end resulted in no try. In the second half we managed to go down their end of field but again, as in the first match, were never scored through lack of finish. Christ's Hospital scored from

a line-out after we had been down in their half.

The best available team was Prime; Geiser, Willis, Milmo, Deckers; Pounds (captain), Grace; Young, Burgess, O'Driscoll, Crookenden, Newington, Boyd, Johnson, Bayley. Vernon Hunt also played in Boyd's place when he was else where.

M.D.M. & S.F.G.D.P.

HOUSE MATCHES

SENIOR—Chapman retained the championship with victories over both Rutherford and Gervase. Their success lay in all-round team work; they had great strength in vital positions outside the scrum and a pack that hunted together, hard and well. The pack did particularly well against the heavier and more experienced Gervase scrum.

Gervase, undoubtedly the strongest side on paper, never really got together as a side. They were far too strong for Rutherford early in the term but against Chapman they looked tired and disjointed. In this last match they tried to move the ball about too much instead of playing to their strength in the scrum. Consequently they were often struggling where they should have been dictating the play.

Rutherford, dogged by injuries throughout, played pluckily and well. Although well beaten in the first game it looked, at one time, as though they might surprise Chapman. But they could not maintain the pressure and went down, though still fighting hard.

JUNIOR—This competition was also won by Chapman, although they would have been far harder pressed by a full-strength Rutherford side. However, they were a good, well-balanced side and fully deserved their success. Rutherford played well throughout and were unfortunate not to win a match for they showed plenty of ideas and a willingness to throw the ball about. Gervase were a rather unbalanced side but they played well to draw with Rutherford.

Results: Senior—Gervase 14: Rutherford 0.

Rutherford 6: Chapman 19.

Chapman 12: Gervase 0.

Junior—Gervase 3: Rutherford 3.

Rutherford 0: Chapman 6.

Chapman 16: Gervase 0.

KEITH OWERS

FENCING. What could have been a very poor term has, in fact, been the most generally successful term yet. We started with all last year's first team except for the third string in each weapon, but within a few weeks of the beginning of term rugger had claimed both the Captain and Vice-Captain as well as two likely sabre team members and the second string in the épée team, and it seemed at that time as if we were doomed to a series of ignominious defeats. But as so often happens, this challenge brought out quite unexpected qualities in those who had to meet it, and in the end we won 10 out of 13 school matches, losing three by the narrowest of margins. For the first time we defeated Lancing College and Ardingly College at all levels, Sussex University (who did us the honour of making this their first fixture as a University team), and Whitgift School at Junior level, as well as repeating last year's victory over King's College School, Wimbledon, though with this difference: that, through their own request, we fielded our Second team against their First. We very nearly

defeated Brighton College (the overall score was 22-21 against us) but failed largely because our first team was out of practice because of the demands of rugby. We were also unfortunate in losing 12-15 to Wandsworth School 'B'; we had won the foil 5-4 and the sabre 6-3, but pressure of time forced us to run the épée concurrently with the sabre, and Dancer, who was in both teams, had to fight six bouts almost without a break. As a result we lost the épée 1-8 and with it the match.

For the first time ever, the Sussex Fencing Union organised a Schoolboys' Championship, at junior and senior level, which attracted some seventy entries. We entered five in the senior division and fourteen in the junior. The standard of fencing was quite high, especially in the senior division, and we did well to get five out of twelve into the finals, more than any other school. In the junior division, George Tate came 2nd, Nicholas Bell 3rd and Andrew Grant 4th; in the senior division, Nicholas Wynne was placed 5th and Gareth Dancer 6th. Bell's result was a real *tour de force*; he started fencing only this term and, to reach the finals, had to defeat several boys with two years' fencing experience. Tate was perhaps unlucky in not coming first; the judging was unfortunately not always up to the same standard as the fencing. All in all, however, these were most encouraging results.

The real importance of this term's improvement is that it has been particularly noticeable among the junior fencers; the Junior team had an unbeaten season, the Colts team lost only one match (and this by one bout) out of five. There has also been a large influx of beginners, almost all of whom show considerable promise. Bell has already been mentioned; another equally promising is Michael Boyd, who by the end of the term was captaining the third team; others who have done particularly well are Burns, Porritt, Carrington and Avilasakul. The Novices' Championship at the end of the term was won by Boyd with Bell second and Avilasakul third.

Our sincere thanks are due to Mr Harmer-Brown, quite apart from his inspiring coaching, for presenting two foils to the winners of the Novices' Championship; and to Gareth Dancer, for presenting the Club with a foil.

Match results were as follows:

- v. Wandsworth School 'B' (lost) 12-15.
- v. Whitgift Junior Colts (won) 10-6.
- v. K.C.S., Wimbledon (won) 17-8 (2nd 5-4, Juniors 12-4).
- v. Sussex University (won) 7-5.
- v. Lancing College (won) 20-16 (1st 15-12, 2nd 5-4).
- v. Ardingly College (won) 38-26 (1st 17-15, 2nd 10-6, 3rd 11-5).
- v. Brighton College (lost) 21-22 (1st 8-10, 2nd 4-5, 3rd 9-7).
- v. Brighton & Hove F.C. (lost) 10-25.

First team members were: *Foil*: Wynne, Dancer, Grant. *Sabre*: Wynne, Dancer, Hely. *Épée*: Dancer, de la Falaise, Grant.

DOM PHILIP GAISFORD

SQUASH RACKETS. The nominal roll of the Squash Club this term was forty-nine, but the boys' busy days and the existence of only one court mean that few members can manage to play regularly. Only two fixtures were won this term out of seven played at various age levels.

Results:

1st beat Ifield: Clegg beat James 3-1; Kadar lost to Johnson 1-3; Ross beat

Drew 3-1; Veira lost to Burrows 0-3; Bayne beat Rochester 3-0.
 1st lost to Ardingly: Clegg beat Evans 3-0; Kadar beat Crawford 3-2; Greenland lost to Gore-Brown 1-3; Hoyle lost to Tredinnick 0-3; Bayne lost to Jeffries 0-3.
 1st beat Staff: Clegg beat Mr Whitfield 3-0; Kadar lost to Dom Bede 2-3; Ross beat Mr Blake 3-0; Greenland beat Dom Philip 3-1; Veira lost to Mr Coleburt 0-3.
 'A' team lost to Beaumont: Kadar lost to Crompton 2-3; Ross lost to Dean 1-3; Greenland lost to Russell 0-3; Stein lost to Christie 0-3; Weithaler beat Craig-Waller 3-0.
 Colts lost to Ardingly: Kadar beat Evans 3-0; Bayne lost to Jeffries 0-3; Sherwin beat Band 3-0; Stein lost to James 1-3; J. O'Cock lost to Lackington 2-3.
 Colts lost to Hurstpierpoint: Kadar lost to Henderson 1-3; Sherwin lost to Morgan 0-3; Bayne lost to Winter-Taylor 1-3; Stein beat Ruddlesdin 3-0; O'Cock lost to Nurse 0-3.
 Junior Colts lost to Ardingly: Knowles beat Thornton 3-0; Armstead-Fairweather lost to Tait 2-3; J. Bayley lost to Magness 0-3; S. Geiser lost to Pyke 0-3; Macaluso lost to Firman 0-3.

A House League Competition was played this term, each House being represented by four teams of three at over 16, under 16, under 15 and under 14 level. It was won by Gervase, who had fair strength in all divisions, but credit must go to Kadar, the Gervase captain, who saw to it that junior players put in some practice before playing their matches. The final score was: Gervase 16 wins, Rutherford 10, Chapman 9, with one match left unplayed. Those who scored two wins for their House were: Kadar, Weithaler, Knowles, Macaluso, A.-Fairweather, Stein, A. P. M. Boyd, Clegg, Hoyle, Veira and A. S. J. Johnson.

It by no means follows that Gervase will next term win the Lintner Cup, which will be played for by one team of five from each House, regardless of age.

JUDO

JUDO was played regularly this term on Tuesday afternoons, and the Thursday evening practices were fairly well attended, because at the end of the term gradings were held. At a grading, a candidate is tested on theory, which means knowing the Japanese names for various throws or holds and demonstrating his knowledge to the examiner. Every candidate then has two (sometimes more) contests. Promotion depends on the combined results of the two parts. Of the twenty-nine Judo-players, one was graded up to the 5th *Kyu* (yellow belt); sixteen were awarded the white belts of the 6th *Kyu*, while the remaining twelve retain the red belts of beginners.

The *Kyu*, or student, grades ascend from the 6th to the 1st. After that comes the *Dan* grade, distinguished by a black belt and divided into ten *dans*, of which the highest is the 10th *Dan*, at present held only by two Japanese, both of whom are over 80 years old.

As recorded elsewhere, the School was honoured by a visit from Mr K. Watanabe this term. He was unfortunately unable to repeat his demonstration the following day to the Upper School, but Mr Kerr, Mr A. MacConnell and Mr P. Fleming gave a public *nage-no-kata* which the many spectators found

most impressive. Many of the Upper School were able to take advantage of Mr Watanabe's demonstration the day before.

Our instructor, Mr G. Kerr, kindly presented to the Library two excellent books on Judo, for which I should like to extend to him the sincere thanks of all members of the Judo Club.

The following grades were awarded:

5th Kyu: P. Nivelles.

6th Kyu: M. Boyd; P. Burns; T. Calnan; C. Court; E. de Glas; D. Hardy; J. Hatry; C. Hatry; R. Hoff; F. Noël-Hudson; M. O'Cock; G. Ritchie; K. Ross; H. Wylie; A. Young; J. Young.

A.W.B.

PHILOKALOI

THIS term we increased our numbers to 14. We did not have many meetings, but those that we did have were all very enjoyable and informative. The school architect, Mr Pollen, gave the first talk entitled *Architecture: Past, Present and Future*. This, despite the width of the subject, was very good, particularly in the way that Mr Pollen showed the importance of function and structure in architecture. Miss Maryvonne Butcher, the film critic of *The Tablet*, gave us a very stimulating talk on the film as an art form, provoking much lively discussion. The last talk of the term was given by a member, John Chisholm, who admirably portrayed the versatility and greatness of perhaps the most powerful of all Renaissance artists: Michelangelo, at once sculptor, painter, architect and poet. Perhaps the highlight of the term was our outing to see the National Theatre production of *Uncle Vanya*, with Laurence Olivier, Michael Redgrave and Joan Plowright. It would be an impertinence to pass any comment at all; but I speak on behalf of all of us when I say that this was one of the most moving and enjoyable evenings of the term, and a truly profound experience. The glamour of the evening was further increased by the fact that we were fortunate enough to get tickets for the first night.

The members were: Michael Aris, Aeneas Barnicot, David Bell, Rodney Bligh, John Chisholm, Gareth Dancer, Terence Delaney, Dominic McKinnon Croft, Michael Gilpin, Peter Jonas, Simon Payton, Douglas Veira, Peter Williams, and Angelo Hornak (Secretary).

THE FORUM

THE Forum continued to meet regularly this term. In the public meetings, Mr C. Cole, Portcullis Pursuivant, spoke on heraldry, illustrating his talk with many examples from the present day. Mr G. Waterman completed his trilogy, speaking on the Monarchy. Commander J. Hall showed the films he had taken when he was a member of the Gough Island Scientific Survey and also a short film on Lord Mayor Treloar's school for crippled children. I should, on behalf of the Society, like to thank the speakers very much indeed.

We welcome as new members Messrs Bray, J. Hoyle, Kirby-Turner, T. Milmo and Veira.

D. C. M. BELL

THE BRIDGE CLUB

THE Bridge Club continued to meet once a week, but this term in the Music Room instead of in Mr Tucker's house, which was its previous *venue*, a courtesy and hospitality that was very much appreciated. We had about thirty members.

Several beginners were given instruction, and by the end of the term could play fairly competently. Various short talks on matters of general interest were given by Colonel Vredenburgh. In the middle of the term we had a Pairs Competition, which was won by Kadar and Porritt.

I should like on behalf of the members to thank Colonel Vredenburgh, Fr Fabian, Mr Cardwell, Mr Bertie and Miss Hollins for the interest they take in the Club.

S. N. PAYTON

OUTWARD BOUND

THE activities of the group have been confined to some map-reading and expedition training in connection with the Duke of Edinburgh's Award Scheme. On two week-ends boys camped out at New Coombe Farm by kind permission of Mr Deans, the school farm manager. On the first occasion it rained almost continuously and as the soil was of clay the tents had to be pitched in inches of mud. This meant that a lot of hard work had to be done before the kit could be returned. Despite the adverse weather conditions all the boys returned claiming to have enjoyed the excursion. On the second occasion the day began fine and cold. The ground was crispening as the tents were pitched and by 9 p.m. it was white over. The next morning it was announced over the radio that the previous night had been the coldest of the winter. It seemed to be generally agreed that it is much easier to camp comfortably in cold weather than in wet. The Outward Bound Group would like to express their appreciation of the work put in by Miss Westcott and her staff preparing boxes of provisions for their excursions.

Those who went camping included: H. Wylie, H. Gilbert, R. Seeley, J. Windle, J. MacWilliam, J. Young, A. Hayes.

R.A.B.

THE UPPER SCHOOL CONCERT

To one of Mr Buckley's accomplishment, technical difficulties do not seem to exist; and on Sunday evening, October 13th he was evidently at the top of his form, whether playing Beethoven, Schumann, Chopin, or the more modern composers.

Mr Buckley seemed equally at ease with each of the numbers on his programme and was able to bring out the different values of each piece: nobility and depth of thought, geniality and pathos, delicacy and brilliance (moreover, he never forgot that a primary duty of the pianist is to create beautiful sounds). It is always hard to 'adjudicate'; but if one had had to 'place' the pieces played, the first award might well have gone to the two major works, the *Appassionata* and *Carnaval*.

The tense attention of the audience bore witness to the fact that they were listening with real appreciation to a masterly presentation of the significance, the inner meaning, of notable works of musical literature.

The programme was as follows:

Sonata (<i>Appassionata</i>)	Beethoven
Nocturne in B	Chopin
Jeux d'eaux	Ravel
Novelette	Poulenc
Carnaval	Schumann
Black Key Study (<i>as an encore</i>)	Chopin

THIS TERM'S FILMS—A Review

OUR first film of the term was the *League of Gentlemen*, starring Jack Hawkins. I felt that though it was a very good film, it rather fell off towards the end and became a little unlikely. Even so, the film was well received. It was followed by *The Singer, Not the Song*—a good, taut film with particularly good camera work and haunting music, but nevertheless a film which would have been better had it been one reel shorter. Both Dirk Bogarde and John Mills acted superbly. Next came what I would call one of the great British films—*Kind Hearts and Coronets*. What could not fail to impress was the marvellous timing of the acting allied with the different techniques of Alec Guinness and Dennis Price. All that spoilt it was the projector which is gradually getting worse and on which it is very difficult to hear any old film. It is not necessary to say very much about *The Wreck of the Mary Deare* for it was an average thriller and little more. Though the cast (Michael Denison, Michael Redgrave, Dorothy Tutin) was good, *The Importance of Being Earnest* suffered from being based too closely, I think, on the stage version which left little room for any real use of the camera which, one felt, was just recording a play. *The Law and Jake Wade* was a Western and a bad one. *The Three Musketeers* was so bad that I was able to leave the cinema for 20 minutes, and when I returned nothing new seemed to have happened at all. Next came *The Four Horsemen of the Apocalypse* which was a competent film, described, incidentally, quite differently in the catalogue. This again could very well have been forty minutes shorter. *The Clue of the Twisted Candle* was at best pedestrian; by the end of it the cinema was only one-third full. About *Showboat* the less said the better; suffice it to say that the monk taking it fell asleep and that we abandoned it altogether after the first reel. *Vive Monsieur Blaireau* was better than expected, but not much,

and *The 300 Spartans*, though it was quite enjoyable, was spoilt by the profusion of American accents and the lack of colour, the life-blood of such films.

Most of this term's films were chosen by a committee; some of its choices were good, others, like *The Clue of the Twisted Candle*, were frankly bad. The last three films and one other were poor, and all I can say in defence of the committee is that it had nothing to do with their choice. Once again our thanks to Veira and Houston for working the projector so well; we have not had any breakdowns or technical hitches at all.

DAVID BELL

PARAGRAPHS

The School attended a solemn Requiem Mass on November 25th, offered for the repose of the soul of the late President Kennedy.

We offer our sincere sympathy to Mrs Clarke and her family on the recent death of Mr Joseph Clarke. Both the School and Conventual Masses were offered for him on November 22nd. We offer our sympathy also to Mrs Jonas and her family on the sudden death of Mr Jonas.

At the beginning of the Michaelmas Term there were 175 boys in the Upper School. Michael Gilpin was appointed the first Head of the School.

The former domestic Staff block has been taken over for private studies, and has been renamed the Middle Gallery. An entrance to it has been made opposite the Infirmary kitchen. The large room at the east end of the Gallery is now occupied by the Head of the School. Several boys in the Long and Middle Galleries have been painting their own rooms, the paint and brushes being supplied by the Bursar.

We wish to thank Mr Buckley for the Piano Recital which he gave to the School on the third Sunday of the term.

We welcome to the teaching staff Mr Belcher, Mr Bonner, Mr Smith and Mr Pearce, who joined us in September.

On weekdays the School Mass is now said with the celebrant facing the congregation, on a table altar placed in front of the High Altar.

The most notable event of the term for the Sacristy was Dom Bede's ordination. The boys spent about twice as long learning and practising their parts as the ordination itself took, and the standard was as a result fairly high. The boys deserve considerable credit for this.

During the term boys continued to work on the Tennis Court site, laying

the drainage system for three new courts. Another area has been bulldozed for an additional hard court, on the East side of the two existing courts, which it is hoped will be ready for next Summer Term.

During the Summer Holidays, part of Austin House (the former Dower House) was converted into separate living quarters for the maids and domestic staff.

We should like to express our thanks to the Reverend Mother and Community of the Sacred Heart Convent, Tunbridge Wells, for allowing their Sixth Form to come over to Worth for a dinner-dance on the last night of term, December 15th. We are also very grateful to Miss Westcott, Mrs Napier Munn, Colonel Vredenburgh and Mr and Mrs Keir, without whose help and enthusiastic support the dance could not have taken place.

It is gratifying to record that already three Foundation members of the School have gained places at Universities: S. J. D. Urquhart at Neuchâtel, 1963; G. B. Dancer at Christ's College, Cambridge, 1964; R. P. Bligh at Exeter College, Oxford, 1964.

We thank Mr Richard Lamb, J.P., for his kind gift to the Library; and Colonel and Mrs Newington for their gifts to the Library.

We thank Professor Harmer Brown for his handsome gift of a Foil to be awarded to the winner of the Novices' Fencing Championship.

PREPARATORY SCHOOL

SCHOOL OFFICIALS

Head Boy: J. P. NOLAN

School Prefects:

Ford House: J. P. NOLAN, O. J. W. PAWLE, M. E. P. ST GEORGE

Butler House: C. A. McEWEN

Tower House: G. A. MOSELEY

Dormitory Prefects:

Ford House: C. F. GRAHAM, J. D. SHELMEERDINE, J. M. H. WHEELER

Butler House: T. J. F. HUNT, J. F. D. LOUGHBOROUGH, E. C. MARKES,
J. F. PAVRY

Tower House: P. A. M. REVAY, P. F. SCHOLL, C. M. WILLIAMS

Captain of Rugby Football: M. E. P. ST GEORGE

Sacristy: M.C.s: T. J. F. HUNT, J. E. STEWART

Thurifers: S. H. LUNN, M. G. MCGOURAN

Acolytes: L. J. BROWNE, J. H. W. ATKINSON, C. J. HUNT,
M. K. R. KILPATRICK

Torches: I. F. R. M. BOYD, M. D. WILSON, T. S. SZCZEPANIK

SALVETE

M. R. ALLMAN, J. M. L. BARRERE, A. P. F. CHANNING, H. J. CUDDON-
LARGE, P. W. M. DODD, A. C. DODD, N. DE WARRENNE WALLER,
LL. W. EDWARDS, W. A. EVANS, T. J. L. GOODWIN, P. M. D. GWYNN,
S. J. KEAY, R. J. KEILTHY, P. D. LAMPLOUGH, B. P. W. LUNN, THE HON.
T. R. C. L. LYTTON, G. M. MCQUADE, THE HON. C. A. MARTYN-
HEMPHILL, M. E. METCALF, R. J. MIURA, D. M. PARKER, D. G. QUILIGOTTI,
A. C. D. RENOUE, R. RIVLIN, S. H. G. RONAN, A. D. M. RUTHERSTON,
A. P. SAUNDERS, P. H. SCANLON, F. J. SCHWAGER, A. J. SCOTT-BARRETT,
R. F. SHEPPARD-CAPURRO, P. D. G. SKETCHLEY, R. M. SMYTH-PIGOTT,
P. B. STRIGNER, P. M. P. VAN DEN BOSCH, R. J. N. WILSON.

VALETE

S. W. DEVAS, E. C. MARKES, C. A. McEWEN, G. A. MOSELEY, J. P.
NOLAN, O. J. W. PAWLE, M. E. P. ST GEORGE.

WORK

Top in Form and Set:

	FORM SUBJECTS	MATHEMATICS	LATIN	FRENCH
1S	Nolan	Filose	<i>Latin and Gk:</i> Graham	Nolan
1A	Pavry	Pavry	Parkinson	Revay 1
2A	Busby	i. Swift ij. { Bates Hunt 2	Bacon 1 Gk: Busby	(Busby Thierry
2B	S. Capurro 2	O'Neill 1	Metcalf 2c: Smyth	Watson
3A	Cox	Bacon 3	Cox	Cox
3B	Lough- borough 2	Holmes	Cole	Strigner
4A	Goodwin	Walters	Goodwin	Devas 2
4B	Evans 2	Rollo- Walker	Heathcote	Saunders
5	Edwards	Edwards	—	Sketchley

The following have passed the Piano Examinations of the Associated Board of the Royal School of Music:

P. SCHOLL, 123, *Grade I*; H. M. DAVIES, 110, *Grade II*; F. J. VYMETAL, 111, *Grade II*; A. M. MCQUADE, 113, *Grade II*; C. F. GRAHAM, 124, *Grade II*; J. M. H. WHEELER, 117, *Grade IV*; J. P. NOLAN, 126, *Grade V*. (100, *Pass*; 120, *Merit*; 130, *Distinction*.)

GAMES

THE FIRST FIFTEEN—M. E. P. St George was the Captain of rugger this term, and C. A. McEwen Vice-Captain. The usual team was: G. J. Hutchins, E. C. Markes, M. E. St George, M. J. Breen, J. E. Stewart, S. H. Lunn, M. K. R. Kilpatrick, A. C. Berry, O. J. Pawle, J. M. Wheeler, M. J. Sheppard-Capurro, G. A. Moseley, J. P. Nolan, C. A. McEwen (scrum leader), and M. G. McGouran.

Results indicate that this term's rugger has not been a great success for the first fifteen (nine matches lost out of ten played), though the second did rather better, having won three matches, drawn one and lost one. To get a true picture one has to bear in mind the fact that many of the games were very closely contested, and of the 180 points scored against us, 106 went to two schools, one of which fielded a team of an age group one year older than the Worth boys. All this is not by way of excusing results, for there are serious criticisms which must be made, principally of the forwards. It was unfortunate that the first match of the term should have been the strongest fixture of all, for the win of 53-0 by Epsom was a setback to morale. St George, Breen, Williams (at scrum-half), Stewart and especially Hutchins played bravely, but the attacks of a large and fast fly-half with a very long kick were too much for them.

Our three-quarters rarely had possession during the first two-thirds of the term because of a pack that had no conception of the extent to which they should be expected to spend themselves in match play; there was too much slowness in joining loose scrums, an unwillingness to go low in order to produce the necessary shove, and plain idleness in the line-outs. Backing up left much to be desired, and the heeling was at times very slow. However, it is only fair to except from most of this damning criticism McEwen, who tried very hard and never let up in a match; Nolan, who was invariably in the front of any forward rush; and Moseley, who did better than most in the line-outs and was very active in the loose. Later in the term others began to approach their standards of enthusiasm and to use their heads to the same extent.

One thing leads to another: a set of backs which is starved can hardly be expected to improve much, and though with one exception they were all usually prepared to sell themselves dearly, this lack of experience resulted in a lack of confidence when it came to attack, which endured throughout the term. They had learnt in practice to use tactical kicking and the scissors with confidence as a result of constant repetition, but when it came to match play they could rarely summon up the presence of mind to use what they knew; this was more the pity because they were potentially a very good unit and the handling of all was reliable. Stewart played at first centre to start with, and later at fly-half; in both positions his handling proved to be more consistent than any of the others, and he was moderately fast; it was not often that he produced anything more than purely conventional tactics, but his strength lay in his reliability and speed. Breen, with whom he changed positions, showed a great deal of initiative; but he has less experience than the others and spoilt his otherwise brilliant games by lying up too close in attack and this was responsible for a multitude of lost opportunities. Excitement gets the better of him and he becomes careless about positioning himself; when he has overcome this tendency he will be a powerful force in any line of backs. But as it was, St George at outside centre had even less opportunities to use his speed and penetrating power. Markes on the left wing, when he got the ball in time, was a shrewd runner who knew how to keep up an attack when he could run no further with the ball. At Brighton and against King's College Junior School he scored very skilfully with a short kick over the heads of the defence. At full back Hutchins tackled with the precision and timing of a seasoned club player. But he is an Under 12 boy and lacks the experience to anticipate precisely the direction of an attack, and as he is no faster than his years this has cost him tries. His handling of the attacking kick ahead has also not been very fluent because he does not yet judge correctly how far to lie back. In a word, he is inexperienced, but very brave.

The best rugger of the term was produced in the first half of the return match against Hazelwood. With a depleted team they had already beaten us once by 33-0, so we knew what lay in store. In this second match our backs lay up very closely in defence so that in the first half Hazelwood never produced a three-quarter movement; but we knew that our greatest danger lay in the twin outsize props, and they were marked assiduously in the line-outs. Due to very prompt falling and tackling these two only managed to score twice by half-time, when the score was 6-0 against us. Since our three-quarters had twice come very close to scoring, it was far from absurd for us to hope for a win by this time, but in the second half the Hazelwood forwards did not attempt to

pass out and concentrated on passing movements among themselves and foot rushes. Had we continued our same tactics of falling promptly on every loose ball and tackling without hesitation, the result would have been very different; but a few quailed at this onslaught, and though Hutchins stopped many, he could not stop all, and the match ended at 20-0. The course of events in this match was not typical; for the most part we have been slow to start, and then found ourselves with too much lee-way to make up. Such was the case in the match against K.C.S. Wimbledon, which we were losing 15-3 at one stage; but the forwards made a determined effort and Breen was able to break through the centre to score under the posts; then Markes scored a copy-book wing try. St George converted both, and the match ended at 15-13 against us. Another exciting fixture was against Douai; with the score at 9-3 in our favour at half-time, once again the pack were unable to stand up to a determined forward attack and we lost the match 11-9.

Match results were: Epsom (L) 53-0; Hazelwood (L) 33-0; Brighton College (W) 18-0; St Benedict's (L) 10-0; Douai (L) 11-9; Hazelwood (L) 20-0; Whitgift (L) 6-0; K. C. S. Wimbledon (L) 15-13; Hurstpierpoint (L) 9-0; Abbey School (L) 6-0.

It would be unfair to attribute all blame to the forwards, but they must bear the largest share. After all, when it comes to attack, backs can only be as good as their forwards will let them. The answer must lie in a much more strenuous training programme.

DOM BEDE HILL

The UNDER 12 XV had only two matches, both of which they lost. They narrowly escaped being called upon to play soccer in a third fixture. But though this team never in fact crossed their opponents' line, it was by no means lacking in fire or spirit. It was, however, lacking in speed and to a certain extent cohesion, and both at home and away lost to a strong and well-trained Christ's Hospital XV, 0-6 and 0-9.

The following played in the team: Marlow, de Stacpoole, Davies, Busby, Vymetal, Kilpatrick, Etherington-Smith, Thierry, Swift, Révay 2, Marner, Aris Browne, Watson, Peel, Rivlin 1, Butterworth.

MARTIN BLAKE

The UNDER 11 XV won three matches, lost two, and scored 32 points against 29. They were not a particularly talented side, and apart from O'Neill there was no one very large or fast. However, there was a great deal of cheerful energy which enabled them on two occasions to beat teams that were potentially better. For the first eleven weeks they stoutly resisted all efforts to make them play as a team; but in the end they succumbed, and in their last match, not only did they produce three-quarter movements by the dozen, but even forgot themselves to the extent of indulging in one spree in which at least ten people handled the ball. They also scored nearly twice as many tries as they had in the rest of the season.

Bacon 2, Bacon 3, Bisgood 1, Boyd, Carter, Cox, Gales, Gorman, Scanlon 1 and Walters all played for the forwards; although they were often outpushed in the set scrums they were very good in the loose play and in the last match showed they had grasped the idea of backing up. The backs were good individually but did not really work as a unit till the last match. In the end the best

arrangement was Szczepanik and Cuddon-Large 1 as the halves, O'Neill 2 and Wilson 1 as the centres, Cole and either Rivlin 2 or Loughborough 2 on the wings and Easter-Bruce at full-back. Many thanks are due to John Hoyle of the Upper School who helped to train the backs.

Results: Brighton (L) 0-12; Christ's Hospital (W) 3-0 and (L) 3-14; St Benedict's (W) 8-3; The Abbey (W) 18-0.

DOM JEROME TOMLINS

In the first round of the League Matches the Golds won comfortably against the Silvers while the Reds narrowly beat the Blues. The final produced a surprise when after a hard struggle the Reds beat the Golds. The Junior Leagues followed the same pattern, although the Reds were clearly stronger than any of their opponents.

SQUASH RACKETS. This term Mr Whitfield has been giving lessons on Monday and Thursday afternoons, mostly to the under 12's, and these sessions have been popular and most successful. We shall probably have a lot of good players next year as a result.

In the League Competition each League had a team of 3 strings, the 3rd string being under 12, and each 1st string had to play the other three 1st strings, and so on. Silvers won the Silver Tankard by the narrowest of margins from Golds, as follows: Silver, 7 wins (2 by Markes, 2 by Shelmerdine, 3 by Etherington-Smith); Gold, 6 wins (3 by Pawle, 2 by Berry 1, 1 by Vymetal); Red, 4 wins (1 by Breen, 1 by Stewart, 2 by Révay). Blue, no wins. The match between Berry and Shelmerdine had not been played by the closing date.

Our matches this term with Ardingly were very even. They won 3-2 in October, and Worth won 3-2 in December. Each time Pawle and Breen won, and Berry and Shelmerdine lost, but their defeats were much narrower in the return match. Markes lost once and won once. Next term, with the departure of Pawle and Markes, Worth are going to find it difficult to win a match.

Breen was awarded his Squash Badge. His stroke play is extremely promising, but he does not yet understand how to place his shots effectively.

JUDO. Early in the term the Preparatory School was very privileged to receive a visit from Mr K. Watanabe, who is the coach to the British team training for the 1964 Olympic Games. He is a 5th *Dan* and the Judo players who received instruction from him had a most memorable afternoon, as did the spectators who, in addition, watched exhibition contests between Mr Watanabe, Mr Fleming and Mr MacConnell, the two last mentioned being Black Belt holders who visit us from time to time to help with instruction, give demonstrations and more recently to conduct the grading examination. We are very grateful to Mr Kerr, our instructor, for the pains he takes to bring along first-class exponents of the 'gentle art' to inspire our ambitions to work for that coveted Black Belt.

At the end of the term, while we were all in the throes of examinations, yet another was added to the programme—the Judo Grading examination. All our candidates managed to reach the grade of 1st *Mon*, six went higher to 2nd *Mon* and Easter-Bruce was recommended for the 3rd *Mon*. These gradings will be registered with the British Judo Association and each boy will receive a record book in which this, and all future gradings, will be entered.

3rd Mon: M. Easter-Bruce.

2nd Mon: M. J. Avis, P. G. A. Cantopher, P. F. Etherington-Smith, P. Marner, M. J. R. Peel, R. Weininger, J. M. H. Wheeler.

1st Mon: J. C. Busby, S. W. Devas, R. J. M. Kaufeler, M. E. R. Parkinson, J. A. F. Smyth, J. H. E. Thierry, D. J. Keay, A. M. McQuade, P. F. Scholl, S. J. Gough, M. I. Wellesley-Wesley, D. P. Evans, P. J. K. Bisgood, G. St J. O. Braund, N. W. K. Channing, G. J. N. P. Hutchins, J. G. A. Neelands, H. J. Cuddon-Large, W. A. Evans, S. J. Keay, G. M. McQuade, S. H. G. Ronan, E. D. G. Weale, A. P. F. Channing, L. W. Edwards.

R.A.B.

THE SCOUTS

THE Troop decreased to sixty-five this term, but it increased in keenness. Edward Markes received the 1st Class Badge from the District Commissioner (Mr Edgar Cooper) on December 15th, and the 2nd Class Badge was won by Hutchins, Browne, Wellesley-Wesley, Kilpatrick and Jason Meyler. The Tenderfoot Ki-Ro Badge was gained by Agius, Boyd and Dominic Loughborough.

On November 17th we were pleased to welcome the Headquarters Commissioner for Schools (Commander Simon Borrett, R.N.), the D.C. and the Field Commissioner Mr Charles Winn. The Scouts went down to the woods with Br Nicholas McCullagh (an old 1st Class Scout who is now helping the Troop), to experiment in cooking with aluminium foil. Heavy rain, driven by a cold wind, began soon after the boys reached the woods, but three fires were lit and *some* cooking was done. The three visitors had lunch in the monks' refectory, and then went down to see the Scouts in action. Later the H.Q. Commissioner congratulated the boys on their enthusiasm and efficiency in spending so much time in the open in such bad weather.

On other days the usual lunches were cooked in the Scout Zone, games were played, and the Dead Man's Crawl was successfully practised. Two long walks of about eleven miles each were led by the G.S.M. to Haywards Heath via Turner's Hill, West Hoathly and Ardingly, and to Crawley, via Pease Pottage, and back via Pound Hill.

The quick progress made by some of the new Butler House recruits this term was largely caused by the help which had been given to them, while still in the Tower House, by Dom Benedict. He was our Cub-master from 1955 to 1961, and many boys will remember the exciting days in the Cub Zone, the Summer Camps, the visits to the harbour at Portsmouth, the 'Cutty Sark' in London, the trams at Eastbourne, which he organized for them. Dom Benedict still finds time to help the young boys with their Tenderfoot tests, and he has kindly presented some very useful equipment to the Scout Troop. St Gregory's Group is very grateful to him for all his assistance over the years.

DOM MICHAEL SMITH

THE CHRISTMAS PLAYS

'The Liar' by L. du Garde Peach; produced by Mr Ray Smith.

'The Light of a Star' by John Haddon; produced by Mr Martin Blake.

It is a pleasure to write about these two well-chosen and well-contrasted plays, both of which have surely set a new high standard for Worth productions which will not be easy to beat. As a pair, they represented the Sacred and the Profane, ranging from the traditional Bethlehem story with a rather unusual new 'angle', to masterly 'essai' in 'one-upmanship' based on a cloak-and-dagger theme.

'The Liar' was an excellent choice of play, well staged, well acted and very well produced by Mr Smith, who clearly knew not only what he wanted from his actors, but also how best to produce it. The situation was highly comic, but the comedy was not allowed to get out of hand and become 'slapstick'. The performances were well controlled; actors were in the part all the time. This was especially true of Antony Berry, who gave a beautifully relaxed performance as Doris, the barmaid, with a nice 'off' accent, well sustained throughout; and of John Nolan, who played a skilful waiting game with pipe and paper. James Pavry, with impeccable continental accent, sported flamboyantly as Olga, 'la femme fatale'. Charles Graham, as the local tall story-teller, showed a good sense of timing and gesture, and a lordly command of language which would have done credit to a John Buchan hero. Probing for faults, I can only mention a little slowness on cues, some masking, and the fact that the climax, when the stunned barmaid rises groggily from behind the bar, was not made enough of in the reactions of the other players; but these are very small faults in a very satisfying production.

In 'The Light of a Star', Mr Blake manoeuvred his very large cast smoothly and effectively and I was particularly impressed by the excellence of the choral speaking, both from the three Readers and from the Chorus itself—diction was clear and not monotonous. Tony Savill made an engaging girl and Tommie Szczepanik, as the youthful sceptic, handled his difficult part confidently. His last speech was especially moving and held us well, but I think he would have made a better impact on us at the beginning if he had risen sooner. Louis Brown, as Herod, had a commanding presence and good attack. The kings and shepherds moved and sang well, but their homage to the Christchild was muted because their backs were too squarely turned on the audience. The Carols were very pleasing and well sung, though the dovetailing of the two choirs was not wholly effective and the singing might have been better done antiphonally. Finally, a special word should be said for the fine, colourful costumes, supplied and arranged in such profusion by Mrs Mills of the Balcombe Drama Group.

DEREK COX

COMPETITION ENTRIES

Form 2B—(11 to 12 years)

SPACE SHIP LANDING AT WORTH

SUDDENLY there was a huge amount of smoke over Game 2 rugger pitch and there was a big bang, and when the smoke had cleared we saw a huge crater in the centre of the pitch with a space-ship in it. It was very big and it was painted in bright colours with the latin for 'K-2 = good' written on the side. By this time quite a crowd of boys and masters had gathered to see what was going to step out of the door set in the side of the ship. And then we saw a little man come out with two very big ears and three very short arms; and he spoke Latin so he got on very well with the monks. And the first thing he said in Latin was 'Where is some tea'. So we took him down to the refectory and gave him something to eat and drink. He said 'I saw you working from outer space and I thought I would like to come and learn too; will you have me? I have money to pay for my keep', so the Headmaster said we could have him in our house for the night until we had him sorted out. So he slept in the bed next to me for it was empty. The next morning I woke up and found it had all been a very long dream. But to my astonishment I found there was a crater in the rugger pitch.

M. I. WELLESLEY-WESLEY

Form 3B—(10 to 11 years)

A GREAT AMERICAN

ONE late November day, whilst driving through Dallas, Texas with his wife, President Kennedy was tragically assassinated by a man who, unfortunately, lost his head.

I never met this great American personally, but I read much about his achievements and saw and heard him on television many times. On one occasion I almost caught a glimpse of him as he flew in a helicopter over Worth, on the way to meet the Prime Minister at nearby Birch Grove.

John F. Kennedy was the son of wealthy American parents. He had a good education and soon made a name for himself as a brave, courageous leader. At the early age of forty-one he was elected President of the United States.

In a few short years of office he did much to further peace at home and abroad, and was respected and loved all over the world. He was a 'swell guy', not only in the eyes of his countrymen, but in mine also.

M. A. PARKER & M. L. V. DOBSON

Form 4A—(9 to 10 years)

FLOWERS

The poppy is red
With stalk so straight,

And in the field she grows.
Amidst the corn
She greets the sun,
As the wind so gently blows.

The rose is pink,
With thorns so sharp
And leaves of dark green hue;
Its scent is sweet,
Its gleam is bright
As the lovely morning dew.

The snowdrop is white
Like driven snow,
And she blooms in January.
She laughs with joy,
Then suffers so
When she dies in February.

M. O. BERNIER

Form 4B

BIRDS OF OUR LAND

The birds that I am going to talk about now will be quite common. I should think you have heard a blackbird singing early in the morning. The male is black all over, except for an orange beak. The female is a brown bird, and has a green beak. It will nest in holly bushes, and hedges. The colour of the egg is green with brown spots. It eats worms, grubs, beetles, and insects mostly. Its nest is made of straw.

The thrush is about the same size as the blackbird. The thrush is a green bird and has dark brown spots on its breast. Its eggs are a light blue with small black spots. It is a gardener's friend.

M. F. TRAFFORD

Form 5—(8 to 9 years)

TREES

The Oak is the king of the forest,
he is big and strong.
His leaves are as golden
as the sky.

The Beech is very tall
but not as lovely
As the Oak, although
it is a cousin.

The Yew is an evergreen, and has
beautiful red berries.

C. A. MARTYN-HEMPHILL

A CHRONICLE OF WORTH

- Sept. 25th Few changes met the Preparatory School as they returned gloomily to their respective buildings.
- Sept. 24th The Prep. School attended High Mass sung by the Head Master, to ask God's blessing on the term.
- Sept. 25th Mud, glorious mud, met the First Game as they arrived at their new pitch for the opening game of the term. The first film of the term, *The League of Gentlemen*, starring Jack Hawkins, was extremely entertaining.
- Sept. 26th Mr Whitfield kindly consented to instruct some beginners in the game of Squash.
- Oct. 2nd The First XV took on the Upper School Junior XV, but lost 29-3.
- Oct. 5th We watched a film demonstrating the good work being done by Oxfam.
- Oct. 9th The Colonel's luck ran high. Again he won £50 on the French Derby, and then bought a small computer. He also presented two gramophone records to Ford House.
- Oct. 27th The Squash team was narrowly defeated at Ardingly by 3 games to 2.
- Oct. 28th After twelve years at Worth. Mrs Armalene left to sail to America on board the *Queen Elizabeth*.
- Oct. 30th The First XV beat Brighton College 20-0.
- Nov. 1st All Saints' Day. A Friday, but a Holiday of Obligation—none the less, we had fish! Dom Edward took a party to London to see *How the West was Won*. Dom Alban went to the Maritime Museum, and brought back two pictures for Butler House.
- Nov. 3rd An historic day for Worth. Dom Bede's ordination to the priesthood was the first that had taken place at Worth as an independent Priory.
- Nov. 4th The Prep. School attended Dom Bede's first Mass.
- Nov. 14th A group of Tower House boys, driven on by the horrid thought of having no bacon for breakfast, cornered two escaped pigs, and drove them into their pen.
- Nov. 16th Commander Jackson gave a lecture (with films) on the Royal Navy.
- Nov. 17th A new Classical Cat appeared in Tower House.
- Nov. 19th The results of Markes's Common Entrance came through surprisingly quickly. He has been accepted for Downside in January.
- Nov. 21st A Whole Holiday in honour of Dom Bede's ordination. A party from Tower House explored the dome of St Paul's, inside and out.
- Nov. 22nd The school was horrified at the news of the death of President Kennedy.

Dec. 1st	Play rehearsals were taking shape, and at last the producer began to be satisfied.
Dec. 8th	The Prep. School attended High Mass. Some Tower House boys made their first Communions.
Dec. 10th	End of the Exams. Ford House Party.
Dec. 15th	Many parents came to see the plays.
Dec. 16th	Those who did not get away yesterday—and they were very few—left in the School bus.

PARAGRAPHS

Ford House

We have been very fortunate over our health record this term. Only five out of fifty-eight boys have visited the Infirmary, and none for more than a short time. We only hope the balance will not be adjusted next term.

The Music Society, in which boys listen once a week to classical music, has greatly prospered. Father Jerome chooses the programme and talks about the music and the composer. We thank Mrs Moseley very much for the gift of record vouchers to help add to our collection of records.

The Bush Babies are thriving in a new and larger cage. The new one, Lyle, has lost a lot of her shyness, and now even condescends to eat meal worms from David de Stacpoole's hands.

A group of Ford boys under John Nolan went on two carol-singing expeditions, and managed in one way and another to collect quite a lot for Oxfam.

For some years there has been a competition between the dormitories in Ford at the end of the Michaelmas term, to see which has the best Christmas decorations. The Head Master has, in the midst of a highly competitive atmosphere, to choose one of the four dormitories. Cribbs, carol-singing, and even Santa Claus were added to the décor, and he found it so hard to make up his mind that in the end he placed two of the dormitories equal.

The House Christmas Dinner had Colonel Vredenburg as guest this year. His forfeit concerning the use of mistletoe was at least much appreciated by the boys. His presence also added a certain value to a boy's imitation of a laymaster.

Butler House

Any record of events affecting the daily life of Butler House must give first place to a change which, originally suggested as a step of practical convenience, was soon realised to be one with the most happy and beneficial results. Soon after the beginning of the new school year we began to celebrate Mass on weekdays in the Butler House hall. Using a Sheraton-type sideboard table for the altar, and benches loaned from the Gym, all fifty-five boys can be accommodated round the former, the priest offering

Mass versus populum. The Prefects attend on the Bridge, from which they take turns to read the Epistle and Gospel, and sound the Ship's Bell as the rubrics require.

In order to give a more devotional appearance to the surroundings, and in view of the already nautical atmosphere of the Bridge, Mr Renouf was asked to paint a picture having for its subject Our Lady, Star of the Sea. This he very kindly consented to do, and his large and exciting sea-scape which includes a ship's whaler, numerous fish, and Our Lady with arms outstretched to quell the storm, is certainly the equal of, and we dare to say better than, anything he has yet done at Worth. This was completed just in time to be viewed by the many parents and friends who came for the Plays at the end of Term.

At the same time were to be seen in the Day-Room well over fifty of Dom Thomas Symons' water-colours, most of them painted shortly before and during the second World War. These, many of which were scenes of Downside and Worth, delighted those—and they were many—who, rightly ignoring their sons' impatience to be off home, went to see them.

With the gift of a fine ship's compass, recovered from a wreck on the Cornish coast, the fitting out of our Bridge is now as complete as we had planned. We owe this to the generosity of Mr Goldburn, whom we take this opportunity to thank. Owing to pressure of work our engineer has not yet had time to make the gimbal needed to fit the compass where we mean to place it, just forward of the wheel. However, the time has not been wasted; boys have spent many of their spare moments polishing the brass-work, so that when it is in position the delay will be seen to have been providential.

The Term closed with the traditional plays, the second of which, a Nativity Play, was acted admirably by a cast consisting entirely of Butler House boys. An account of this may be read elsewhere.

Advent saw the erection of a small crib, with figures cut out of paper, before which carols were sung each night. The crib was made by Mark McQuade.

The usual Christmas Party took place in the refectory decorated by the boys, who did full justice to the fare provided. Finally, a 'cocoa-party', in the Housemaster's room on the last night of Term, did something to help the nine boys left behind to realise that for them too the holidays had really begun!

Tower House

This September's crop of new boys contained a remarkable number of younger brothers—no less than fifteen of the entry to Tower House are brothers of boys at present in the school, or who have passed through it, and there were a couple of cousins thrown in for good measure. New boys, and a new cat. We have to record, with suitable regret, the departure of Pericles, who was a feature of Tower House for the past year. But

Melampus has a new companion, in the form of Agamemnon, a black kitten, presented by Doctor and Mrs Loughborough, to whom we are very grateful. Agamemnon is a remarkably lively creature, and can best be described as a sort of feline *perpetuum mobile*.

Towards the end of term Tower House had its own Christmas Party. It began with a spread in our refectory, and was continued in Tower House itself. Here we had a sing-song, and though we are sorry to have to say that the Prefects (two of whom are in the choir) were very reluctant to sing solos, the Housemaster made up for it with a song about a *kraipala-komos nautes*—the words were all Greek to the audience, but the tune made it quite clear that this formidable sounding person was no more than a Drunken Sailor.

Two innovations have been made in the Tower House Chapel. One is that our weekday Benediction has been transferred to Tuesday; a minor change which has turned out surprisingly convenient for a number of people. And at Mass on House Mass mornings, we have been making use of an excellent children's Missal, *The Missal Step by Step*. During much of the Mass the boys read out in common from this book a series of prayers which form an English paraphrase of the Mass prayers; this paraphrase follows the priest's action closely, without obstructing or over-laying his part. The prayers, moreover, are simple and clear, yet convey very faithfully the substance of the actual texts, and their use should greatly help our younger boys to grow in understanding and—most important of all—love of the Mass.

The Preparatory School served Dom Bede's first Mass on the 4th November. The servers were trained with special care, and served it with almost incredible dignity.

Adrian Channing, James Miura, Max Rutherston, Alexander Scott-Barrett and David Sketchley received their first Holy Communion at the High Mass on the feast of the Immaculate Conception. We were very glad to welcome their parents to the Mass.

We are very grateful to Doctor and Mrs Loughborough, for a gift to Tower House, recorded elsewhere: and to Mr Kane, who has given a five-year subscription to the *Boy's Own Paper*. It has proved a most popular addition to the Library.

Worth shared to the full in the general grief at the news of the assassination of President Kennedy. In addition to the conventual Requiem, attended by the Upper School, Masses were said for him in the several Preparatory School Houses; in the Tower House both the servers, and the reader at the Mass were United States citizens.

On the same day that the President was killed, the death occurred of Professor C. S. Lewis. There are very few boys in the Preparatory School who have not in one House or another listened to readings from his series of seven children's stories—listened with enjoyment, and profit. Sufficient tribute has been paid in the public press to their author: we are glad to be able to add this expression of our gratitude.

On Sunday 15th December the District Commissioner presented Edward Markes with the Boy Scout First Class Badge.

The term ended with two plays and a carol concert in the Theatre on the same day, followed by tea for visiting parents in the gym, after which they were free to take their sons home; the remainder of the boys followed on the Monday morning. We cannot help wondering whether the remarkably rapid departure of our visitors was not in some measure due to the fact that the clock in the gym was still showing Summer Time.

We offer congratulations to the following on their engagement:

D. F. Barnett (1945-50) to Miss Anne Mathew.
J. M. Chambers (1952-55) to Miss J. C. Heath.
J. F. Coward, R.N. (1945-50) to Miss D. S. Taylor.
P. J. Dolan (1944-46) to Fräulein Guignard.
N. G. de Salis (1946-50) to Miss N. C. Dennis.
R. J. E. Foley (1949-55) to Miss E. I. Lambert.
A. J. Radcliffe (1950-55) to Miss Rachael Goddard.
A. F. Wallis (1936-39) to Miss C. J. Johnson.
D. R. Wells (1935-42) to Miss S. C. Hugh Smith.
F. J. W. Wilson (1947-49) to Miss A. Wolfe.

And congratulations, also, on their marriage, to:

N. J. Bellord (1947-51) to Miss R. M. Bairstow.
The Hon. E. P. Morris (1945-51) to Miss M. B. Thrush.
S. R. A. Stopford (1943-47) to Miss V. Baron.