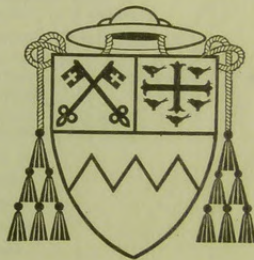


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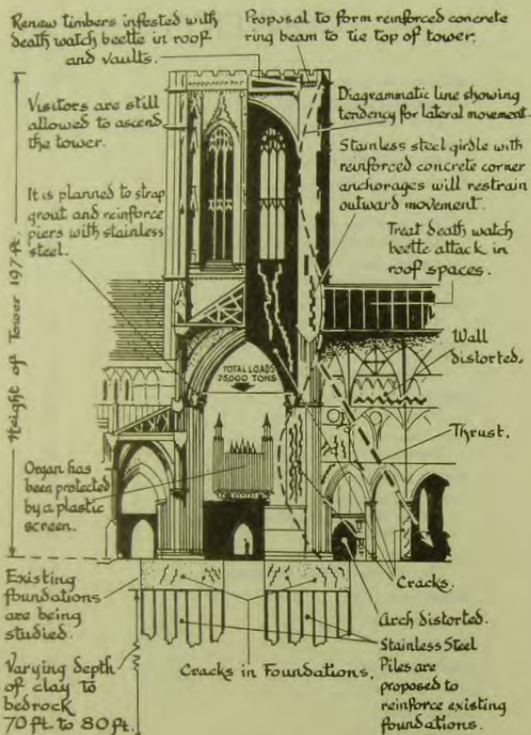
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THE STRUCTURAL CRISIS OF YORK MINSTER

Cf. article by the Dean of York, the Very Revd Alan Richardson, M.A., D.D., on pages 25-31.

Drawn by E. Jeffrey, with acknowledgment to *The Dalesman*, November 1967.

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Part I

UNITY AND PLURALITY

THE greatest of the early Cistercian writers used a phrase, *vis naturalis*, which is much to our purpose here. They meant by it a dynamic tendency, a built in law, an essential drive; and they used it about Man's restless pursuit of God till he found repose in Him. God gave mankind two paramount commandments, and to ensure their being answered by all save the son of perdition, he rooted in the innate selfhood of all men a double *vis naturalis*, to seek God with his soul, and to seek at least a fellow creature with his body. The narrow physical urge and the wider spiritual urges imposed by the mysterious division of the sexes (a perpetual cause for wonder, both the fact and the consequences) force Man—since he is not a beast or a god—into the arms of his own kind. This is the divine plan, ensuring that these fundamental commandments must be at least confronted, if not obeyed: they can be honoured or abused, but they cannot be ignored. Man must seek light or darkness, but he cannot avoid the judgment; there is no neutral position, and if there is one, it is the despicable position of the Laodiceans who were no more than lukewarm, and for that were to be vomited out. While the body returns to the slime, the spirit rightly returns to God who gave it (Eccl. 12.7) as towards its natural destination: and the means is love, love of God, love of God's creatures. This places Marriage very centrally in the economy of salvation.

The double *vis naturalis*, the tendencies to the unity of the love of God and to the plurality of the love of men, are represented by a double theme in this JOURNAL: firstly, the theme of Anglican reunion, returning with Rome to the Oneness of the Church of Christ, Oneness being an essential sign of that Church—this theme is represented in the articles on Anglican Orders and on Mixed Marriages, and reflected in the manner of the article on the Minster by the Dean of York. Secondly, the theme of Christian marriage, a theme of fruitful plurality, is represented in the articles by Dr Dominian, Fr John Macauley and Fr John Williams, together with pieces on the thought of the Council *periti*, Fr Häring and Fr Schillebeeckx. The two themes are, of course, locked together by the article on Catholic-Anglican Mixed Marriages, which shares in the One and the Many. [Indeed it is possible to argue that Christian divisions are as a broken marriage, and that marriage is a superlative sign of unity.]

About Anglican Orders, perhaps a little more should be said concerning Fr Hughes' position. The introduction to his article gives the general account of his recent ordination *sub condicione*, which has given rise to so much comment, not all of it accurate or well informed. Here a distinction must be made between the bishop's reason for ordaining conditionally,

and Fr Hughes' reasons for accepting and welcoming such an ordination. Bishop Höfner's action was dictated by the fact that the Anglican bishops who had ordained Fr Hughes to the diaconate and priesthood were in the Old Catholic succession. Since it was impossible to determine with certainty whether Fr Hughes had received the (purely Anglican) orders declared invalid by Leo XIII or valid Old Catholic orders, Bishop Höfner had no other choice, acting in accordance with the accepted principles of Catholic sacramental theology, but to administer the sacrament conditionally. Far from being an eccentric exercise of his own discretion, his course of action was mandatory, i.e. beyond his discretionary powers.

Fr Hughes' reason for accepting conditional ordination, and for stating afterwards that he was "deeply grateful to Bishop Joseph Höfner for making it possible for me to resume my priestly ministry under conditions which I have been able to accept without violating my conscience", is to be sought in his private and personal conviction that Anglican Orders in general (and thus the ordinations he had previously received at the hands of Anglican bishops) were and are valid in themselves, apart from the Old Catholic succession. As he put it, "Anglican Orders are valid: period". Both parties have declared their view of what was done, before the event and without mental reservation. Fr Hughes, despite his personal conviction of the sacramental adequacy of what he had already received, submitted to conditional ordination for two serious reasons. First, he acknowledged the need for him formally to take up the orders which he had laid down upon leaving the Anglican Church some eight years ago; and second, for the sake of charity to all those whom he would serve through his priesthood (and the priesthood is of its essence a ministry of service, directed wholly outward to others and to God for others), he was determined to dispel any shadow of doubt that might lurk in their minds as to the validity of his own particular orders. He told his bishop before the service that, given his personal conviction, conditional ordination could be, for him existentially, only a solemn form of commissioning, enabling him to use in the service of the Roman Catholic Church what he was convinced he had already received sacramentally from bishops outside her visible fellowship. And at the conclusion of the ceremony, Bishop Höfner stated the Church's view of what had been done in words which were as distinguished for theological precision as for ecumenical charity: "We have given you the orders of deacon and priest conditionally, and we leave it to God what has really happened". By his conduct and his overt expression of his mind, Fr Hughes has made of himself a bridge between the two Churches, demonstrating his priesthood in the Roman communion and at the same time his conviction as to the validity of his priesthood in the Anglican communion: it is a thin rope to be walking across, but it is the track of an apostle of Christ. The next step is to convince Rome of what Canterbury knows full well, that Orders is far from a dead issue and is in point of fact an issue which quickly raises strong emotion: then the next step is for the Roman communion publicly to right a grave wrong done to the Anglican in 1896—this is expected, before there can be any real convergence in doctrine as to the ministry of Christ.

THE CHRISTIAN RESPONSE TO MARITAL BREAKDOWN

by

Dr J. DOMINIAN, M.A., M.B., B.CHIR., M.R.C.P.ED., D.P.M.

Elsewhere in this JOURNAL there is an account of the classic theological view of Marriage, and particularly of the theological reasons given by the Church for marital indissolubility, as presented by the Dutch historical theologian Fr E. Schillebeeckx, O.P. Here is an account by an English Catholic psychiatrist of the first rank, which in some measure appears to make recommendations at variance with the precise and inflexible teaching of the Church. Drawing on a wealth of experience garnered over ten years, both professionally and in a more private capacity during Catholic Marriage Advisory Council consultative work, he makes careful, reflective, psychological judgments with measured prudence. This paper, on his own admission, is the most up-to-date presentation of his mind on the matter.

Beginning at Cambridge, he completed his clinical studies at the Radcliffe Infirmary, Oxford. After a period of post-graduate work, he joined the Maudsley Hospital in London, qualifying as a psychiatrist in 1961. His book "Christian Marriage", published last year and well received by the critics, is reviewed in this JOURNAL. It shows a very sound grounding in Marriage in the Old and New Testaments. His next book is to be published in the autumn as a Pelican, discussing the social and psychological background of "Marital Breakdown".

WHILE it would be utterly untrue to accept the conclusions of some Catholics that little discussion or change took place within the Catholic Church prior to Vatican II, it is certainly true that a far wider range of issues are now being tackled. We are all familiar with the discussions on authority, the liturgy, ecumenism, the role of the laity and the training of priests and nuns. Welcomed and vitally important as these issues are, my contention has been and remains that none of these deliberations are sufficient in themselves to bring contemporary man near to God. If humanity is to seek and find Christ in the Church, the Church must be able to see and accept man in the fullness of his humanity.

I

A great deal of energy is generated when the Church is described as corrupt, a term which hurts, offends and fails utterly to define the real problem facing Christianity. This is not corruption but the collective failure of all the People of God to recognise sufficiently the image of God in contemporary man through ignorance of the findings of the biological, psychological and social sciences. Between them these sciences have made more fundamental revelations about men's nature than any other single contribution in the history of man. These revelations affect most profoundly the moral and ethical evaluations of Christianity and what is needed most urgently is not a crusade of polemics but an enquiry in depth to find the means of recognising and furthering human integrity in the light of these contemporary advances. Only when men and women find that the fullness of their humanity is recognised and respected by the Church will they be prepared to listen about the Kingdom of God. Those who listened to Christ knew—and the gospels portray this most exactly—that He knew

among themselves. It is upon the physical, psychological and social integrity of these relationships, participating in the sacramental life of grace, that the essence of marriage ultimately rests^{5,6}. In brief, the essence of marriage is a life-long commitment to a series of relationships upon whose integrity marriage depends. The purpose of this article is not to defend this statement, a relatively simple matter in itself supported as it is by scripture and existential reality, but to consider the validity of marriage in terms of these relationships.

So far the validity of marriage can be challenged under three categories.⁷ The first is through the capacity to make the contract or the absence of diriment impediments. According to present legislation there are twelve diriment impediments which relate to age, abduction, crime, spiritual relationship, impotence, sacred orders, marriage bond, vow of chastity, consanguinity, affinity, public decorum and disparity of cult. Apart from impotence, the other grounds must make a trivial contribution to nullity. Secondly, there are irregularities of juridical forms which are used more frequently but are almost without exception utilised as excuses for some other reason and bring contemptuous charges against the Church of using back door entry to nullity. The charges are certainly untrue but the situation brings little credit to Christian marriage. Thirdly, we have the presence of a defective consent. Each of the parties must will, must will to marry and to marry one person. That is to say, the person must give his consent freely, give assent to the essential characteristics of Christian marriage and this free assent is given to a specific individual. From the point of view of marital breakdown this third consideration is the most important one as will be seen later.

Standing in contradiction to these formulations is the research of the last forty years with its own findings, theories and conclusions. This research includes three distinct components. The first two have occupied the attention of sociologists and psychologists covering a period of some thirty years and the third has concerned psychiatrists especially in the last fifteen years. Sociologists have examined the social characteristics of those marrying. There is widespread agreement that couples marry within similar social backgrounds of race, social class, religion and ethnic groups, within a close range of intelligence, and similar ages with the husband slightly older. Marked deviations from these characteristics, particularly relating to youthful marriages, carry a serious prospect of breakdown. The sociologists thus defined the social characteristics that bring the sexes together but upon what criteria is the final choice made? Psychologists take over here and several theories are being advanced. Orthodox Freudian psychology has suggested that men and women marry on the basis of the Oedipus complex, thus men marry women who resemble their mothers and girls their fathers. Some similarity to parents has been shown but on further examination this has been found to be based on affectionate bonds rather than instinctual ones and also there is evidence that the spouse may be chosen to represent the opposite of the parental model. A prominent view is that people marry spouses whom they match not only

in sociological variants, but also in psychological ones, that is to say like marries like or that assortative mating includes social and psychological factors. On this hypothesis, supported by a good deal of evidence, not only are the psychologically stable likely to marry those similar to themselves but the psychologically handicapped are also likely to be paired leading to difficulties. Another view agrees about sociological assortative mating but maintains that psychological factors are met on a basis of complementarity bringing pairs with opposite characteristics together. Clearly further work is needed here. Finally, psychiatrists have been trying to understand the nature of marital breakdown itself in terms of emotional factors. This is where my own special interest lies and what follows are the conclusions of some ten years of work, with several hundred couples at the C.M.A.C. and in my psychiatric work.

II

In dealing with man as he really is we leave the world of meta-physical abstractions called ends and deal with the human personality in terms of its traits and needs which require fulfilment. The infant enters the world in a state of utter helplessness and over the next fifteen to twenty years its physical, intellectual and emotional needs will be in the hands of its parents and of the wider community of school and society. We are perfectly familiar with the physical needs and for thousands of years we have emphasised the needs of the intellect by placing the crown of man's achievement in his reason. Reason is of paramount importance but successful interpersonal relationships need a great deal more than reason. Indeed one of the most revolutionary valid concepts that psychiatry and psychology have to offer is the dichotomy of reasons and emotions which in practice really means that even the most endowed men and women are victims of their emotional immaturity which can destroy their happiness. Perhaps the most conspicuous failure of the Christian Church has been its total inability to identify itself with these psychological advances which are revolutionising our concept of man.

The words "emotional immaturity" are common enough but there is little unanimity as to what they mean. We can understand physical maturity in terms of accepted criteria of what a growing person should be by a certain age and similarly with intellectual maturity in terms of cognitive achievements depending on the overall intellectual capacities of the person. But what do we mean by emotional maturity? It is now clearly recognised that the child goes through certain phases of development in which certain needs are met and characteristics acquired. People may grow up with these needs unfulfilled and the characteristics distorted as a result of unsatisfactory interpersonal relationships primarily between parent and child. Marriage offers a return to an intimate relationship which in normal circumstances allows a continuation of mutual growth in which the partners act as agents for further emotional, intellectual and spiritual development. Marital failure is associated with the presence of spouses who act as agents to complete emotional growth which should have been completed prior to marriage or to supply vital needs missing

during critical periods of development. The roots of marital failure lie in the presence of insufficient or distorted emotional development prior to marriage. Three characteristics will be selected to illustrate this view, namely emotional dependence, emotional deprivation and self-esteem.

The child is born in a state of utter helplessness, totally dependent for its survival on mother and father. Gradually it acquires the capacity to move, speak and acquire control over its bodily functions. This stage of autonomy, which is acquired over the first two to three years, gives way to that of initiative and industry in which the growing persons acquire an increasing confidence in their ability to choose with confidence, to discriminate and overcome frustration and difficulties with their own unassisted efforts. Throughout this period they need parents or parent surrogates who are themselves sufficiently mature and free of anxiety to encourage their children to achieve the maximum of this independence without fear of interdependence. Emotional independence with the capacity to achieve closeness and intimacy are the first characteristics which allow young men and women to leave home, find a job and enter into heterosexual relationships leading to marriage. Emotional independence without the capacity of closeness and intimacy may render marriage impossible or, when entered into, it may lead to marital breakdown unless a sufficient modification is achieved to meet the intimacy needs of the partner.

By far the commonest situation, however, is the one in which the young person remains markedly emotionally dependent, afraid to leave the security of home or to make any independent decisions which run the risk of failure, disappointment or criticism. Again these men and women may not marry, or may join the religious life and discover years later that what prompted their vocation was not a service to God but an organisation which could contain either their emotional immaturity or emotional isolation. Of those who marry at least three patterns of breakdown can be distinguished.

One or two markedly emotionally dependent people may marry but find that the separation from home is too anxiety-provoking. They will not be aware of the real reason but they will return to the parents several times on the grounds of their spouse's indifference, unkindness or cruelty translated in terms of money, housing and personal attention difficulties. Neither partners will realise that they are unable to cope with the anxiety of leaving home or the emotional demands of their partner. Such marriages may break down completely after a few weeks, months or in the first few years of the marriage.

An emotionally dependent spouse may marry a strong, dominating spouse who acts as a continuation of a parent substitute. These marriages go on for many years, five, ten or fifteen, during which time some of the dependent spouses slowly mature, reaching an equivalent degree of independence in the mid-thirties that others achieved in their early twenties. Now the initial emotional needs which led to the particular choice of spouse become irrelevant and unless the stronger partner is able to adapt

and accept their spouse on a basis of equality, the dependent partner now feels trapped and imprisoned. In these circumstances falling out of love means the cessation of the original links between the partners and the spouse, without realising, falls in love with another man or woman who is prepared to treat them as their inner world now demands, leading to the breakdown of the marriage. The third pattern affects the strong, dominant partner who may go on supporting the weaker partner for twenty or thirty years until they gradually discover that, in their late forties or early fifties, their life is one of utter emotional aridity with possibly no sexual satisfaction or emotional gratification. This may lead to a turmoil manifested by a series of urgent and desperate acts in which the dominant partner seeks fulfilment elsewhere, leading once again to the breakdown of the marriage. In all these situations, despite the apparent fulfilment of the traditional ends, there is in fact a massive feature at the level of the emotional relationship which is not recognised either by the partners or society but expressed in the familiar traits of cruelty, adultery and desertion.

Deprivation conveys far more often a picture of persistent scarcity of food, shelter, clothes and the material necessities of life present during the depression of the thirties in the West and afflicting millions in the under-developed countries today. The need to meet these elementary necessities is indisputable and the diversion of the wealth of the advanced nations towards defence and war is a constant indictment of our collective good sense and value priorities. Nevertheless a good many countries have a reasonable affluence in which these needs are being met and we can hope that with the appropriate action the rest of the world will reach similar standards. Where food, clothes, shelter and good wages and educational facilities exist, there emerges an emotional deprivation which was previously hidden by these other pressing priorities.

Normal emotional development requires that the growing persons should become aware of themselves as persons worthy of recognition, attention, acceptance and the feeling of being appreciated for being themselves. To feel loved means precisely to experience these feelings in the presence of another person which in the case of the child happens to be mother and father. Their presence and recurrent reassurance in expressions of affection and approval appropriate to a particular culture ensures that the person grows with the certainty of feeling wanted and in turn capable of relating to loving figures who are experienced as reliable and trustworthy.

Deprivation can be experienced in a variety of ways. The most familiar ones are illegitimacy, and the desertion or loss of parents in the absence of effective substitutes. More subtly it can occur in the presence of parents who are too preoccupied with their own needs to spare any attention for the child who is pushed away, overtly or covertly, into the hands of nannies, governesses or boarding schools. Again the presence of a large family may not allow an equal or sufficient distribution of attention for all the children. Finally, there are parents who wish to love their children but their emotional make-up does not permit intimate or overtly

effusive emotional contact. In all these situations the parent is primarily responsible for the deprivation but this is not always the case for there are children whose needs are in excess of what the parents can provide or whose make-up does not allow them to accept readily what is offered to them.

In all these situations men and women marry with marked emotional needs, expecting their spouses to act not only as husbands and wives but also to make up the deficit of their childhood needs. When two such people unite these expectations may break the marriage in the early stages when the relationship is overwhelmed by a yawning gap between the needs and the capacity of the partners to fulfil one another. Marriages may survive this initial phase if one partner is basically less deprived, in which case he or she can fulfil the other's need, sometimes with an adequate sufficiency, sometimes only partially. Partial fulfilment may lead to one or more extra-marital affairs in the hope of further gratification. Sometimes both partners may meet each other's needs sufficiently to want to stay with one another and yet constantly need more which may be achieved through the triangular situation or even the quartet when husband and wife have a lover, acknowledged and tolerated by the spouse. All these relationships are by their nature extremely unstable and may break down after many years of marriage.

So far we have discussed the need for emotional independence and absence of deprivation. This leads on to the third trait—self-acceptance. We are familiar with the traditional belief that Christ would have died for any one single person, a theological concept which highlights the significance of the individual person. But our goodness is first experienced long before we are aware of God, when the acquisition of a good identity depends utterly and completely on parental approval. Perhaps one of the greatest challenges confronting Christianity is the need to reorientate its thinking of good and bad, not so much by what men and women do, but by the identity they carry within themselves which was acquired unconditionally in the hands of the parents at an age in which freedom and choice played a small part in the child's life. Our external activity, the basis of moral judgments, is influenced enormously by our inner experiences of ourselves as good and bad and these feelings, which are coupled with a sense of peace and contentment on the one hand and guilt and anxiety on the other, depend on the identity we acquire at a time when what we did was infinitely less important than whether we pleased our parents.

Marital pathology reveals one of the most perplexing and difficult personality problems, in which men and women have apparently every reason to be pleased with themselves such as physical beauty, intellectual prowess and manifold natural talents but feel unlovable and therefore cannot accept or incorporate the love offered by their spouse. If one pursues carefully the personal history of such people one will find inevitably the roots of self-rejection in the presence of rejecting parents who in a variety of ways endowed the child with a sense of badness incorporated at this early period, and becoming a permanent part of the ego. This

sense of badness and self-rejection is aroused afresh in all intimate relationships where love is expected but cannot find a place to attach itself since no part of the self is accepted as worthy of love.

In marriage the situation is frequently met when the husband or wife complains bitterly of the spouse's betrayal, lack of attention or love. After a brief interview with the criticised spouse one discovers that they have done everything humanly possible to show their affection. All love has been repulsed, misinterpreted and finally rejected leaving the unrequited person permanently in a state of need and unfulfilled. This may lead not only to the breakdown of the marriage but also to depression and suicide. Before this stage is reached, there may well be innumerable attempts to experience love through extra-marital affairs each one arousing a brief hope soon to be destroyed as the core of inner rejection finds it impossible to accept love safely and continuously.

All these marital situations lead ultimately to the breakdown of the marital relationship. Christianity is committed to the indissolubility of marriage, a view strictly maintained by the Catholic Church. Humanism seeks the widest possible grounds for divorce and remarriage thus leading to an irreconcilable situation. In my opinion this is not so. In those cases where marriage has broken down irretrievably we can approach the moral dilemma in two ways.

The first approach involves a return to traditional thinking which conceives of marriage as a contract, a bond characterized by certain essential ends. The concept of a contract emanating from Roman jurisprudence is really unsatisfactory to describe a personal relationship and will be rejected below. Nevertheless it lends itself to my proposal that each party, in offering themselves offer a self who undertakes to love, provide help and sexual satisfaction and to be a parent. These are commitments undertaken at the time of the contract, but, unlike other contracts, the ability to discharge the requirements resides in personality characteristics which are beyond the conscious grasp of the person. In other words, spouses offer to each other, in perfect faith, aspects of themselves which, in practice, in the actual existential reality, are found totally wanting, rendering the promises null and void. One cannot offer in a contract something one does not possess, and that which is lacking can only be seen in the actual relationship itself, not before.

The concept of contract has served a long and useful purpose but our present understanding of matrimony would be served best by visualising marriage in terms of two phases. Marriage begins at the moment where there is a commitment to a physical, psychological, social and spiritual relationship and it is actually realised in a second phase when the existential relationship confirms the initial commitment. Such a solution would incorporate the present theology which accepts that marriage is made by the exchange of consent seen in terms of the commitment but would extend the Church's privilege to dissolve marriages at a later stage as it is now done in cases of non-consummation or in cases where the Pauline privilege is involved. In my plan, which sees marriage essentially

as a relationship, I interpret the Pauline privilege as the recognition that no marriage can exist in the absence of a spiritual relationship,[†] the privilege extended to non-consummated marriages as the acknowledgment that no marriage can exist in the absence of a physical relationship and we have now reached the most important stage of all, the recognition of the emotional relationship without which it is absolutely certain that a marriage cannot exist.

If the Church accepts these views, it is certain that a number of divorces currently going through the civil courts will be accepted by the Church as failing to meet the criteria of what constitutes a marriage. Would not such a practice be a denial of Christ's teaching? In the course of ten years I have changed my view radically in this matter, beginning with the concept of the utter evil of divorce and still retaining this view but in the process realizing that Christ could not have asked what is humanly impossible and to call certain human situations marriages when clearly they are only so by reference to imperfect formulations of what constitutes a marriage is a grave failure on the part of Christianity, perpetuating serious injustices and depriving men and women, through no fault of their own, of the opportunity to be fully human. I have witnessed too many of these tragedies to be absolutely sure that a change in the direction suggested would not be a betrayal of Christ but a confirmation of his ideal by separating the humanly possible from the impossible. "Come to me, all you who labour and are overburdened and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light" (Mat. 11:28-30). It is vital that the burden imposed by the Church in Christ's name does not exceed that burden which He imposed himself.

The indissolubility of marriage is an invitation to be as perfect as our Heavenly Father in heaven, and the task of the Church is to make this possible. So far it has proclaimed this ideal clearly but has not supported clearly or sufficiently its practical attainment. If Christians reach the divorce courts, it is not because of their evil intentions but the failure of the Christian community to understand and assist its members and to prevent marital failure. Initially I too accepted the belief that those who resorted to divorce betrayed Christ through their evil behaviour. Today such a conceptualisation makes little sense to me.

For the overwhelming majority of people, marriage is the single most vital experience in their lives, in which is invested their highest aspirations for happiness, contentment and fulfilment. Few give up these hopes except after a persistent and dogged fight for they have little to gain and much to lose by the clearest evidence of personal failure. Marital breakdown is not a massive withdrawal of responsible behaviour and a seeking of easy solutions. On the contrary, it is often a sad and pathetic conclusion

[†] I Cor. 7:12-15 interpreted as a divinely conceded right by which a spouse converted from infidelity may, on certain conditions, enter into another marriage, the matrimonial bond contracted in infidelity thereby being broken. (Ed.)

of one attempt to attain fulfilment, with the hope that another attempt will prove more successful. Christianity must avoid casting aspersions on the motives which it does not understand and busy itself at the practical level of making second attempts unnecessary. This means research which will allow the identification, prior to marriage, of those carrying a high risk, allowing effective prevention. One of the most contradictory features of the Church's approach has been the ease with which people have been allowed to contract marriage in the absence of any adequate preparation or an examination of their likely success. Marital research has been going on for nearly forty years. Why has the Church not been at the forefront of this research; and, worse still, why has it not incorporated in its practice the warnings and information accumulated over these years?

The work of prevention has to be supported by a service of reconciliation which is equipped with up-to-date knowledge and understanding of marital pathology, offering the most effective facilities for reconciliation. In order to achieve this, the Church must accept and incorporate large areas of psychology and sociology, hitherto totally ignored, rejected or actively condemned, which contain the answers to these problems.

Only when the Church is fully armed with the practical means of both prevention and reconciliation, and a clear growing awareness of what constitutes a marriage, will she be able to turn to society and convince it that she really does care. Caring of course implies that human beings need more than psychological and sociological solutions. They need the motivation for perfection found in Revelation, the Incarnation and the life of grace. This motivation makes all the difference to the point at which people abandon the struggle of suffering to achieve personal integrity. Christianity states categorically that the Cross is part of our ordinary life and suffering must only be given up when we are attempting the humanly impossible. But the Church must not only inspire sacrificial motivation, she has to be compassionate, effectively helpful to those in need and a leader in research that will separate the humanly possible from the impossible. Armed in this way, with reality in depth as its guide, she will be able to lead and guide men and women in their quest for the Kingdom of God. Nothing less is permissible or possible for the Church of love and the people of God.

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See also RECOMMENDED BOOKS, p. 71, last two entries.

MAN AND WOMAN

by

BERNARD HARING, C.S.S.R.

Art seems to tell us a truth which we will at once recognise, that men's instinctive movements are centrifugal and women's centripetal. Man is so often depicted as an artless adventurer attracted by novelty, by danger, by challenge, looking out to the new dawn, arms flung wide in welcome of action. Woman is perhaps best symbolised by Botticelli's Venus, arms and hands drawn inward, protective and possessive. She is the introspective preserver, who keeps all things in her heart, resisting the unknown as a danger, enfolding in safe embrace. This theme is examined by Fr Haring, the eminent moral theologian and Vatican *peritus*, in his book "Marriage in the Modern World" in a short passage of great insight (p. 90-1), which we give below.

MAN and woman are the image of God (Gen. I, 27); they are so in a special way in their attachment to each other, in their disposition to unity of love in the family. "God is love". Whoever is more like Him in love, whether man or woman, is in a higher way the image of God and is thus higher in dignity. Certainly woman is no less capable of devotion and willingness for self-sacrifice than man. When man and woman, each in his or her own way, incorporate the best and the highest capacity for love, they form together a more perfect image of God than either can ever do alone. The unity of man and woman in marriage reveals, albeit only in reflection, an essential feature of the divine love which is a dialogue of love between persons.

Man's love is more "aggressive", while a woman's love characteristically bears the stamp of trustful devotion. Man expresses his love for his family and his social sense in his protective care and his talent for organisation and leadership. Woman is more introverted, richer in her affective and emotional life. Man is more outward looking; woman, with her delicacy of feeling for others, leads from within by the strength of her devotion and sympathy and the ability of her selfless love to adjust itself. Woman is certainly no less intelligent than man, but her intelligence reveals itself in the overall view of things, whereas man has rather the gift of analysis. Man tackles things with the logic of his understanding, with purposefulness and a gift for sharp distinctions; woman in the logic of her heart more easily gets to the heart of matters. Man is lord of creation in relation to physical things; woman in her inwardness and recollection is more the embodiment of the natural power of love.

The wealth of structural variety in the matrimonial union and order between man and woman is developed and deepened by the difference between being a father and being a mother. The mother cherishes and nourishes her child in silence under her heart, and the father knows that he is thereby called upon to exercise a special care and chivalry towards her. Night and day the mother is all eyes and ears for the needs of her child, and this spurs the father to a more receptive attitude towards the essentially feminine, to unite with his wife in love and care for the child. The house-

wife and mother has a definite disposition to allow her love to express itself in domesticity and beauty; her husband prefers to express his love by working untiringly for the material and spiritual welfare of the family. The mother looks after the child and the interior of the house and home; the father protects and represents the family in the outer world.

The difference between man and woman is a matter of sex, of course, but it goes a great deal further than that, determining their whole feeling, their ways of thinking and acting. This variety is nevertheless, according to the Creator's plan and the inmost nature of man and woman, at the same time a completion, and not just an outward completion but an inward opportunity for an integration of the two poles in a very particular way. Man is fully man, a more complete human being, if in his own way he absorbs the ideal of womanly inwardness into his scheme of life. And woman will be wholly woman if she can embody in her own spiritual inwardness the characteristics of male steadiness of purpose and energy. To the outward completion there must be a corresponding inward mutual enrichment and assimilation. Man and woman help each other to build up their outward world, but at the same time their inward world as well. This does not occur exclusively in their marital relations. Integration should have reached a certain degree of maturity before marriage. It can even be perfectly attained in a state of virginity.

Woman is more compassionate than man, more ready to weep, but at the same time more jealous, more querulous, more inclined to abuse. In addition she is an easy prey to despair and less sanguine than man, more shameless and less jealous of honour, more untruthful, more easily disappointed and has a longer memory. She is likewise more cautious, more timid, more difficult to urge into action and she requires a smaller quantity of food and more specifically she presents a kind of natural defectiveness as compared to the male's perfect human form, but this deformity does not stop her from fulfilling her purpose of playing the part in procreation.

ARISTOTLE, de Animalis Historia.

THE UNRESOLVED PROBLEM OF ANGLICAN ORDERS

by

JOHN JAY HUGHES

In the New Year the Anglican-Roman Catholic Joint Preparatory Commission held its third meeting in Malta. The thirty theologians of both Churches said that the report they would make to the Pope and the Archbishop of Canterbury "stands out as containing the first formal joint statement ever made of the faith we rejoice to share". Drawing confidence from this, they now felt prepared to move forward to the more difficult ground—that of seriously confronting the differences which kept them apart.

Two areas of serious differences between the two Communions are discussed in this *Journal*. In the late nineteenth century the Abbé Portal and the High Anglican Lord Halifax chose to make Anglican Orders their bridgehead in an endeavour to reunite Rome and Canterbury. This, they thought, would be an easy enough crossing to effect, and it would open up a whole new dimension of mutual trust, which was to flower in fruitful dialogue. What in fact happened was a disaster of the first magnitude. The 1896 Bull *Apostolicae curae* condemning Anglican Orders was perhaps the least of the wounds inflicted by Catholics on the Anglican Church: far worse was the high-handed way in which the investigation leading to the Bull was conducted, in which the English opponents of the Orders at times permitted their zeal for a solemn and public condemnation to get the better of their regard for truth. And the acrimony with which the subject was discussed immediately before and long after the promulgation of the Bull merely added insult to injury. Festering sores were left on both sides, and Anglican resentment were especially deep and lasting. Nor were they all unjustified: the role of Cardinal Vaughan in obtaining the condemnation of the Orders, as well as the actions of his two principal assistants behind the scenes, Dom Gasquet and the 31-year-old Mgr Merry del Val, who wrote *Apostolicae curae* for the Pope, are not such as can be contemplated with equanimity by Catholics today.

Anglican Orders as an issue is not dead. Indeed, when in March 1966 Dr W. J. Bolt, representing the "Church of England Newspaper", interviewed Cardinal Heenan, his opening remark was on the subject. "Will the decree," Dr Bolt asked, "remain a permanent barrier to closer association and unity?" Now it is no longer a bridge issue: Archbishop Ramsey has chosen to make the problem of mixed marriages everything that Halifax and Portal had hoped for Anglican Orders—the prime sign of good faith and intention on Rome's part to concede where concession is possible. This will be the testing ground of ecumenical growth in 1968, and it has already yielded a significant harvest in recent months.

Nevertheless it is confidently hoped that the subject of Anglican Orders is on the move again. Articles have recently come from such pens as that of the author of *The Grace of God*, Fr Robert Adolphs, O.S.A. Two scholars in particular lead the field, Fr Francis Clark, S.J., whose massive conservative and neo-scholastic erudition seeks to underwrite *Apostolicae curae*; and the present author, who has written important articles in the "Journal of Ecumenical Studies," the "Clergy Review" and "Concilium" (January 1968), and whose doctoral dissertation, "Stewards of the Lord: a Reappraisal of Anglican Orders," was recently accepted by the faculty of Catholic theology at the University of Münster. He is under contract to Sheed and Ward to produce two books on the subject: the first, scheduled for publication later this year, will tell the behind-the-scenes story of the condemnation of Anglican Orders in 1896; the second will appear in 1969 and discuss the theological issues of the Orders question, apart from their treatment seventy years ago.

The author is a convert, the son and grandson of priests in the American Episcopal Church, who has retained a deep love for what he has left behind. A Harvard B.A., he studied Anglican theology at Kelham during 1948-51 and at the General Seminary in

New York City during 1951-53. He was ordained to the priesthood in the Episcopal Church in 1954 and served parishes in New Jersey and Arizona. In 1960 he became a Catholic (a story yet to be told) and has since pursued theological studies in Innsbruck and Münster. On 27th January of this year (the Feast of St John Chrysostom, whose finest work was "On the Priesthood") he received all Orders, from tonsure to priesthood inclusive, at the hand of Bishop Höfner of Münster: the Orders of diaconate and priesthood were given conditionally (*sub conditione*), what he himself described as "simply a solemn form of commissioning, enabling me to exercise in the service of the Roman Catholic Church what I had already received at the hands of Anglican bishops". He added, "I accepted conditional ordination not to satisfy any doubts of my own, which I have never had, but merely to allay the doubts of others".

The author writes: "It is interesting that my first assignment is to a Münster parish dedicated to St Thomas More, a man who laid down his life in protest against the separation of the English Church from Rome. Incidentally, the parish where I was for a few months after I entered the Church in 1960 was also dedicated to St Thomas More." See further comment in the Editorial.

DURING the first session of the Council an Australian bishop, whose name no less than the softly lilting and aspirated quality of his Latin pronunciation proclaimed his origin in the isle of saints and scholars, announced that he was fed up with self-criticism and breast-beating with regard to Catholics' past treatment of the separated brethren. Any member of the sacred synod who was unable to free himself of feelings of guilt in this matter, he remarked to the considerable entertainment of his hearers, should put himself in the hands of a good confessor and not impose upon the patience of the venerable fathers. The point of view represented in these remarks was seriously intended and remains widespread. Nor is it entirely without justification. It is foolish, because untrue, to suppose that the Catholic record in inter-confessional relationships is nothing but an uninterrupted recital of bigotry, intolerance, self-righteousness, and persecution, and that the other side has been notably free of these unlovely and unchristian faults. But it is equally foolish to overlook or minimise the frequency with which Catholics have displayed unchristian attitudes towards their separated brethren in Christ, when fate and the affairs of men gave them an opportunity to do so. In the English-speaking countries especially all too many Catholic apologists have been guilty of the latter fault. We still have on our shelves a mass of books and pamphlets which proceed from the assumption, implied or stated, that in the sad history of strife between Christians Roman Catholics have been consistently more sinned against than sinning. Such an assumption will not stand the test of impartial historical investigation. Not all the breast-beating (which includes more than one statement by the last two Popes) is unnecessary or exaggerated. And the familiar argument about not washing one's dirty laundry in public (which, with a change of metaphor, becomes not fouling one's nest) admits of a simple and obvious answer: that there is, surely, no better means of leading our separated brethren to admit and repent of their own past failings than that of our own good example.

An instance of Catholics not merely failing to rise to the occasion but actually repelling and spurning generous efforts for Christian peace and reunion is provided by the history of the Papal condemnation of Anglican Orders in 1896. For by an irony of history the Bull *Apostolicae*

curae, issued in September of that year and declaring the Orders of all Anglican clergy to be "absolutely null and utterly void", was the outcome of sincere and generous efforts to bring the Roman Catholic and Anglican Churches closer together by means of what we should today call a dialogue. This was to begin with the Orders question, but then broaden out to include more important obstacles to reunion between Rome and Canterbury. In the end this reunion campaign, which for a time attained an astonishingly positive response amongst both Roman Catholics and Anglicans weary of the constant controversial warfare between the two camps, was defeated by those in both Churches who knew reunion to be a crazy and impossible dream, and rejoiced to keep it so. Prominent amongst the foes of reunion on the Catholic side was the then Archbishop of Westminster, Cardinal Vaughan, who proclaimed in countless public utterances that the only way to reunion was the unconditional submission of individual Anglicans to the authority of the Holy See—adding on occasion that the principal obstacle to this submission was pride and that love of private judgment which had been so dear to the hearts of his countrymen ever since what Vaughan was wont to call "the so-called Reformation".

The full story of the ultimately successful behind-the-scenes efforts of Vaughan and his allies to thwart the reunion movement has yet to be told, and is in any case too complex to be narrated here. Suffice it to say that Vaughan himself, and those who worked with him, lost no opportunity to insist both in England and at Rome that the proponents of reunion were insincere and cynically motivated, and that their campaign, if encouraged, could only have the effect of impeding individual conversions. The proposal for joint theological conversations, which would begin with the Orders question and then go on to treat more important matters, was diverted into the blind alley of a secret Roman investigation, from which Anglicans were excluded, of a question labelled in advance "purely internal": how to treat convert Anglican clergy who wished to become Roman Catholic priests. Cardinal Vaughan's three representatives in the eight-man Papal investigating commission were able to convince only one of their five colleagues that Anglican Orders were certainly invalid;¹ and the Jesuit professor of dogmatic theology, de Augustinis, probably the most able theologian in the commission, warned that a condemnation of the

¹ Of the eight commissioners appointed by the Pope to investigate the question of Anglican Orders, only four voted for invalidity, viz. Cardinal Vaughan's three nominees, who had been sent to Rome to obtain a solemn condemnation, and a Spanish consultant of the Holy Office appointed to the commission because of his known conservative views. The French Church historian Duchesne and the Italian dogmatic theologian, Fr. de Augustinis, S.J., voted for validity; the canonist vote of Fr. Sennell, an English commissioner independent of Cardinal Vaughan, is uncertain: he voted either for validity or for doubtful validity. The one of Vaughan's representatives on the commission, and its secretary the later Cardinal Merry del Val, subsequently went to the verge of untruthfulness in private and public statements in order to conceal the result of the investigation. The ultimate decision was not in the hands of the commission, but lay with the Pope and the Holy Office.

Orders would turn out to be a second Galileo case. But in the end all such warning signs were disregarded and the matter was placed before the Pope and the cardinals of the Holy Office, with whom the decision lay, in such a way that even the most qualified recognition of the Orders would be a blow to the church and the faith. The Holy Father was assured that a stern public condemnation of Anglican Orders would usher in a "period of grace" in the form of a flood of conversions, that English public opinion would welcome such a condemnation, and that failure to proclaim it would be a scandal to the Roman Catholic faithful in all English-speaking countries. Afterwards, when these promised fruits of the condemnation did not materialize, Canon Moyes, a close associate of Vaughan's and himself a member of the commission which had investigated the Orders, wrote in the *Tablet* that the decision had been dictated only by stern necessity: the Pope had known that if only he had been able to recognise the Orders he would have gained immense popularity amongst Anglicans and Englishmen at large; and the Catholics of England "could offer him nothing" to make up for the loss of popularity involved in the condemnation.² And when the anticipated flood of conversions was not forthcoming Moyes wrote that none had ever been expected—adding just for good measure that there had been a greater number of conversions after the condemnation than before: "not notably greater, but still distinctly greater".³ It is difficult to avoid the suspicion that the modesty of this claim is the surest measure of its significance.

The crushing negative verdict of *Apostolicae curae*, which the Archbishops of Canterbury and York said six months later was "aimed at overthrowing our whole position as a church",⁴ and which the late Bishop G. K. A. Bell of Chichester has called "one of the sharpest and most public rebuffs the Church of Rome can ever have administered to a peaceable Christian communion",⁵ was greeted with transports of joy at the time by Cardinal Vaughan and those who had acted with him to crush the reunion movement. Only ten days after the Bull's appearance Vaughan proceeded in a public speech to rub Anglican noses in the mud, saying that the Pope's decision had left those Anglicans who had hoped that their Orders would be recognised by Rome

shivering in their insular isolation, condemned by the Catholic Church, disowned within their own communion, as well as by the immense majority of the English people. . . . How shocking to adore as very God elements that are but bread and wine, and to bend down after auricular confession in order to receive a mere human and useless absolution!⁶

² *Tablet* 57 (1897), 285, col. 1.

³ *Tablet* 88 (1912), 8, col. 2.

⁴ "Anglican Orders (English)", London (SPCK), 1957, 23.

⁵ G. K. A. Bell, "Christian Unity: the Anglican Position", London, 1948, 68.

⁶ J. G. Smead-Cox, "Life of Cardinal Vaughan", II, London, 1910, 227f. It was of this speech that Wilfrid Ward wrote fourteen years later, in what may be termed a classic example of English understatement: "V. . . the language was not persuasive" (Ward, "Card. Vaughan: A Personal Appreciation": *Morning Post*, 16th Aug. 1910, 4).

A young English Benedictine, Aldhelm Burton, spoke for many Catholics when he wrote to the liturgical scholar, Edmund Bishop, who with his friend Dom Gasquet had played a crucial behind-the-scenes role in obtaining the condemnation: "... now that the Holy Father has spoken so unmistakably on the question we may all close our books on the subject, and put them on the shelf."⁷

This prediction proved in the event to be unduly optimistic. Far from being closed and put on the shelf, the books on Anglican Orders have been in more or less continuous use ever since the condemnation. Indeed, the number of works written on one side or the other of this question in the seventy years since the Bull exceeds the already large number of books produced during the preceding three centuries. Again and again those who have addressed themselves to the subject have discovered that they have embarked upon a Sisyphean task. The controversy will not down, and remains vigorously alive today, despite the widely hailed "last word" of Leo XIII in 1896. What is it really all about?

Despite the complicated and involved arguments offered on one side and the other in the course of this long and often tedious controversy, the fundamental issues are relatively simple. *Apostolicae curae* offers two grounds for its condemnation of Anglican Orders: alleged defects of intention and form in the sixteenth century. (The Bull avoids a direct judgment about the adequacy of the expanded forms of ordination in use in the Anglican Church since 1662.) Though the language of the Bull about the defect of intention is brief and seemingly simple, there is a remarkable lack of unanimity amongst Roman Catholic theologians as to whose or what intention it is that *Apostolicae curae* actually condemns. The English Jesuit, Fr Francis Clark, whose massive researches in support of the condemnation of Anglican Orders have put all who study the question in his debt, has found in the writings of his fellow apologists no less than seven different interpretations of this short passage in the Bull. Carefully analysing each of these seven interpretations, Clark discards six, and argues that the intention condemned in 1896 was "the internal intention of the minister in the strict theological sense; in particular of the consecrator(s) of Archbishop Parker"⁸ in 1559—to whom all Anglican bishops in the world today can still trace their consecration. (Two of Parker's consecrators were auxiliary bishops who had been consecrated with the old Latin rite in Henry VIII's reign; the other two had been consecrated by the new Ordinal rite under Edward VI, so that their consecration presents the same theological problem as Parker's.) Clark concedes that Parker's consecrators had a general intention to act as Christ's ministers to confer the ministry instituted by him, and that this is quite sufficient according to the principles of Catholic sacramental theology. But he argues that they had a second intention as well: to

⁷ Letter of 20th Oct. 1896, Edmund Bishop Papers, Downside Abbey. I am indebted to the Abbot of Downside for making this and other valuable material from the Downside archives available to me.

⁸ F. Clark, S.J., "Anglican Orders and Defect of Intention", London, 1956, 11.

exclude "the power of the consecrating and sacrificing priesthood".⁹ Clark argues that this intention was incompatible with the general intention of conferring the ministry instituted by Christ and that it cancelled out this general (and in itself valid) intention by virtue of what he calls "the principle of positive exclusion". This principle says that when the minister of a sacrament has simultaneously two conflicting intentions, and he does not consciously subordinate one to the other (because he mistakenly believes the two to be perfectly compatible), they invariably cancel each other out and invalidate the sacrament without any investigation of the question, which intention was in fact predominant, or which the minister would have chosen had he known that his two intentions could not co-exist. It is this principle, according to Clark, which lies behind the condemnation of intention in *Apostolicae curae*.

If this interpretation of the Bull be correct (and the evidence Clark offers in its favour is impressive), then we must ask whether the "principle of positive exclusion" is itself sound. Significantly, a number of authors cited by Clark in favour of the principle actually deny it, if read in context. Moreover it is by no means clear that Parker's consecrators actually had the second limiting intention upon the existence of which the argument of *Apostolicae curae*, on Clark's hypothesis, is based. Clark has himself gone to considerable pains in his second book, *Eucharistic Sacrifice and the Reformation*,¹⁰ to prove that the English Reformers did not believe that the power of offering sacrifice in the Mass existed anywhere or could be given by anyone. The question thus arises how they could, by a deliberate act of the will, have excluded in their intention a power which in their view was unreal and non-existent.¹¹ Although the final balance with regard to the alleged defect of intention in Anglican Orders has yet to be drawn, the evidence presently available suggests that this section of the Bull raises more difficulties than it solves. We may yet be compelled to grant the claim of Anglican apologists, that appeal to the necessarily private intention of the minister of Holy Orders draws us into such a quicksand of doubts as to call into question the validity not merely of Anglican Orders, but ultimately of all Orders everywhere.

The more important and fundamental reason for the Bull's condemnation was the alleged defect of form, and it is upon this point that discussion has tended in recent years to concentrate. *Apostolicae curae* says that the forms of ordination in use in the Anglican Church from 1550 to 1662 were incapable of conveying Holy Orders in the Catholic sense because these forms were deliberately fashioned by the English Reformers to express their denial of eucharistic sacrifice. Hence the forms of the Edwardine Ordinal could never convey the "sacrificing priesthood", which is asserted to be the priesthood of the Catholic Church and the only

⁹ Clark, *op. cit.*, 161.

¹⁰ 2nd Ed. Blackwell, Oxford, 1967 (cf. *The Tablet*, 17th Feb., p. 156).

¹¹ For a brief discussion of the vitiating flaws in Clark's arguments about the defect of intention in Anglican Orders cf. the present author's article, "Ministerial Intention in the Administration of the Sacraments", *Clergy Review* 51 (October 1966), 763-76. A fuller analysis must await a later publication.

genuine Christian priesthood there is. Anglican apologists have been accustomed to reply to this argument by saying that to the extent that the Reformers denied the sacrifice of the Mass this denial must be understood against the background of "late medieval errors" about eucharistic sacrifice which were allegedly widespread on the eve of the Reformation. In his second book, *Eucharistic Sacrifice and the Reformation*, Fr Clark argues that these alleged "late medieval errors" about the sacrifice of the Mass rest either upon misunderstandings, or upon foundations even less substantial. In an impressively documented work of almost 600 pages Clark maintains that the late medieval theology of eucharistic sacrifice followed staidly and unimaginatively in the path of earlier teaching, and that this theology was wholly orthodox. The writings of the English Reformers are cited to show that they were well acquainted with this orthodox tradition, and that it was this which the Reformers rejected, and not merely popular abuses. These have in any case been greatly exaggerated, Clark writes, and they can be paralleled in any age, since there will always be distortions and misunderstandings of the Church's teaching, especially amongst the uneducated, the simple, and the credulous.

The wealth of original source material which the book contains makes it a valuable work of scholarship, and has earned for its author the unanimous praise of a host of critics. Clark's interpretation of the mass of evidence he has assembled has not met with the same degree of acceptance, however. One of the first demurrers came from the author's fellow English Jesuit, Fr Anthony A. Stephenson, who in 1961 stated his conviction that "the interesting material" contained in the book, "so far from leading to the conclusion which the author draws from it, points in the diametrically opposite direction".¹² This conviction has been echoed in the criticisms of several Anglican theologians. The most outspoken dissent to Clark's interpretation of the Reformation controversy over the Mass, however, was that of the Austrian Jesuit, Fr Hans Bernard Meyer, who in a lengthy review of the book¹³ praised his English colleague's achievement within his narrow self-imposed apologetic limits, but pointed out that at the point where Clark's investigations ended the real question began: what actually caused the Reformation protest against eucharistic sacrifice, if the late medieval theology of sacrifice was really as sound as Clark had claimed? Meyer pointed out that it was not enough simply to examine the school theology of the later middle ages in isolation: one must also investigate the popular religious life of the age, and especially the practical Mass system with which the Reformers were confronted, as well as the theological ideas which were developed to explain and justify the vast multiplication of Masses that was so prominent a feature of the world

¹² A. A. Stephenson, "Two Views of the Mass: Medieval Linguistic Ambiguities": *Theological Studies* 22 (1961), 588-609, 604. In December 1966 Fr Stephenson entered the Anglican Church of Canada with expressions of deep gratitude and affection towards the Roman Catholic Church, "which gave me baptism and ordination" (Hamilton, Ont., *Spectator*, 6th Jan. 1967, 7). Since the Anglican Church recognises Roman Catholic Orders as identical with its own Fr Stephenson was received as a priest.

¹³ Cf. *Zeitschrift f. Kath. Theologie* 83 (1961) 361-5.

in which the Reformers lived. Such an investigation, Meyer suggested, would show that there was much in early sixteenth century Catholic teaching and practice to justify the Reformers' protest. This view has since found support from no less an authority than Fr J. A. Jungmann, whose encyclopaedic knowledge of liturgical history is unsurpassed amongst contemporary scholars, and whose judgments are invariably characterised by caution and reserve.¹⁴

Fr Clark has put historical and theological scholarship in his debt by checking irresponsible and loose talk about "late medieval errors" concerning eucharistic sacrifice. The criticisms of his work referred to above suggest, however, that Clark may have overlooked much important evidence; and we have already seen that his interpretation of such evidence as he does cite has failed to win general acceptance. Was there really nothing in the practical Mass system of the early sixteenth century and in the theology of the day to justify, or at the very least to explain, the violence of the Reformers' attack on the Mass? Can the depth and massiveness of the protest really be satisfactorily explained in Clark's terms: as due to nothing more than a basically dishonest polemic? German Catholic theologians especially have shown that the Catholic defence of eucharistic sacrifice in the Reformation period was vacillating, weak, and inconsistent, so that the Reformers never received the answers which their objections to the sacrifice of the Mass deserved. Inevitably the Reformers saw the justice of their criticisms confirmed by the feebleness of the Catholic response. If it can be shown that the English apologetic for eucharistic sacrifice in the first half of the sixteenth century was no more convincing than what was offered on the Continent, then we shall have to ask whether, in rejecting the sacrifice of the Mass and with it all contemporary notions of "sacrificing priesthood" the English Reformers were perhaps denying not so much the truth as a caricature of it.

Hitherto all attacks on the validity of Anglican Orders, and indeed many defences from the Anglican side, have appealed to a narrow theology of "sacrificing priesthood" which received significant corrections at the Council, and which is being increasingly called into question by Roman Catholic theologians. There can be little doubt, after Clark's work, that the English Reformers rejected the "sacrificing priesthood" as it was understood and practised in the sixteenth century. It is equally clear, however, that in composing new ordination rites to express this rejection they believed that they were continuing the same ministry which had been in the Church from the apostolic age. For in the Preface to the Ordinal, first issued with the new rites in 1550, we read that the new forms of ordination were being put forth "to the intent" that the Orders of "bishops, priests, and deacons" which had been in the Church "from the Apostles' time" might be "continued, and reverently used, and esteemed in this Church of England". This unequivocally clear statement of the meaning of the Ordinal forms of ordination has been the cornerstone of almost every defence of the Orders, and candour compels the admission that this

¹⁴ Cf. J. A. Jungmann, S.J., Foreword to H. B. Meyer, S.J., "Luther und die Messe", Paderborn, 1965.

is a powerful argument which has never been squarely and fairly dealt with by opponents of the Orders. Were sixteenth century notions of "sacrificing priesthood" fairly representative of the Church's full tradition with regard to her ministry or not? In this connection it may be remarked that there is a steadily growing list of scholarly studies of the doctrine of the ministry, especially in the early centuries of Christian history. Some of these works may prove to have much to contribute to a clarification of the debate about Anglican Orders.

Finally, we are witnessing the first halting attempts to re-assess the traditional notion of apostolic succession and a valid ministry. The Swiss Catholic theologian, Prof Hans Küng, has suggested that the concept of a valid baptism "of desire" might be extended to the sacrament of Orders in the Reformation churches.¹⁵ And the Dutch Jesuit, Fr F. J. van Beeck, has argued in a lengthy article of no little complexity that a positive verdict on the validity of Anglican and Protestant post-baptismal sacraments, including Holy Orders, might be reached by extending to these sacraments the principles of valid administration by an extraordinary minister in unusual circumstances.¹⁶ Should the unproved hypotheses advanced by these two theologians win acceptance, they could lead to a way out of the present impasse over Anglican Orders while rendering arguments of the traditional kind summarised above both obsolete and irrelevant.

* * *

Some fifteen years ago a young seminarian then studying at the Gregorian University in Rome approached one of his professors, a trusted consultant of the Holy Office and the author of one of Pope Pius XII's major encyclicals, to ask if he could write a doctoral dissertation on the subject of justification. The professor said the topic was unsuitable: the Council of Trent had already spoken the last word on the subject. The seminarian refused to be discouraged by this oracular pronouncement from such an important Roman personality, however, and proceeded to write the thesis anyway, under the direction of another professor. It has since been published in the original German and in numerous translations. One need not be an unqualified admirer of its author, now Prof Hans Küng of Tübingen, to realise that the erstwhile student's scepticism about Trent's "last word" was justified. The list of questions about which ecclesiastical authority was once assumed to have spoken the "last word", but which are now the subject of lively debate amongst Catholic theologians, has now grown to considerable length. Must we reserve a place in this list for Anglican Orders? Time alone will tell.

¹⁵ Cf. H. Küng, "Structures of the Church", London, 1965, 184f.

¹⁶ Cf. F. J. van Beeck, "Towards an Ecumenical Understanding of the Sacraments": *Journal of Ecumenical Studies* 3 (1966), 57-112.

As each by God's grace grows in holiness, each Church will recognise more and more the presence of God's Holy Spirit in the other.

DR PUSEY.

"TO SAVE WHAT WAS LOST"

THE STRUCTURAL CRISIS OF YORK MINSTER

by

THE DEAN

The Dean came to York in 1964 to find himself a master-builder, responsible for some of the most exciting archaeological finds that York has ever experienced. These he has alluded to in his article below: but so quickly are discoveries being made that there is more to report already. The founder of the Minster as we know it today, Archbishop Walter de Gray, stood alongside Bishop Robert Grosseteste of Lincoln in withstanding administrative oppression from Rome—so much so indeed that it gave rise to the rumour that he had died in 1255 under papal excommunication, and that consequently he was not buried in consecrated ground but was laid in his monument above floor level in the Minster South Transept. In the middle of the eighteenth century the antiquarian Francis Drake, author of *Eboracum* (cf. p. 427), made an opening in the monument and found that it was not hollow.

On 12th January of this year, the Minster masons took the monument to pieces to carry out preliminary restoration work. They have found what seems to be unique, a coffin whose lid is highly painted in superb colours which have survived the years possibly because the wet mortar which sealed the lid of the monument created a vacuum as it dried out: colouring from the painting has been drawn into the mortar of the canopy foundations. Now it remains to decide whether to open the coffin, in the hope of discovering the medieval regalia of the Archbishop.

In these days, when a magnificent new cathedral can be built in a matter of 250 weeks rather than 250 years, it is hardly possible for us to relive the experience of the men who spent 250 years in building York Minster. Life was shorter then than it is now, and the architects and masons could not expect to see more than a mere fraction of the building completed during their working life. Small wonder that they brought to expression a sense of the eternal and the transcendent when they created the largest Gothic cathedral north of the Alps. Archbishop de Gray in 1220 began the building which we see above ground-level today, and the completed edifice was consecrated when the Western Towers were finished in May 1472. We look forward to a wonderful 500th anniversary, when we dare to hope that the main work of restoration will have been completed, in May 1972. That date will bring us near to the period of seven years which it was expected would be required for the great task of saving York Minster.

But, of course, to begin at ground-level and at 1220 is to leave out half the story. A good deal was known from the records about the earlier Minsters on the site, and now in the last few months the archaeologists have had the opportunity of studying the traces of the past revealed by the excavations of the engineers under the Central Tower, as they make ready for the critical work of strengthening the foundations. They have found that the Minster built in 1080 by Thomas, the first Norman Archbishop, had a tower and transepts which on plan were of the same vast scale as that of the present tower. His church was probably the largest Norman building in Europe, and it was his vision rather than de Gray's which

determined the present magnificent scale and proportions of York Minster. But below Thomas's church the archaeologists have recently identified the remains of the Saxon Cathedral built by Archbishop Albert in the eighth century; this is the building whose excellences were described by Alcuin in his poem. Of course, we know that even this was not the earliest cathedral church on the site; the first was the one built in 627 A.D. in which King Edwin was baptized by St Paulinus. We know little about this building, but the traditional site of the baptism is in the Western Crypt of the Minster underneath the Sanctuary.

However, the archaeologists have found below the level of the Saxon Minster the stones of a building which they have been able to identify as the headquarters of the Roman fortress of Eboracum on the Via Decumana. This carries us back to a date considerably earlier than 627, and we are reminded that Christianity had originally come to York long before St Paulinus was sent to England in 601 by Pope Gregory to reinforce the mission of St Augustine. Long before King Edwin was baptized on the site of the present Minster there was a Christian bishop in York. The acts of the Council of Arles (314) mentions a bishop of Eboracum, and we know that a bishop of Eboracum was one of the four British bishops who were present at the Council of Nicea in 325. We are left to conjecture whether Constantine, who was proclaimed Caesar by his troops in York (306) and who became the first Christian Emperor, remembered to provide for the building of a Christian church in Eboracum.

However that may be, it is clear that the Christian faith has been involved in the history of York since Roman times. The findings of the archaeologists bring a fresh reminder of this truth. They also remind us that the history of York Minster has been a story of destruction and rebuilding. The Christianization of the North was interrupted by the death of King Edwin in battle (633), and the stone church which he planned to build was never finished. The original British Christian community had once already been destroyed by the Saxon invaders, and in 633 another pagan invasion forced Paulinus to withdraw to Rochester. But the building of a Saxon cathedral in the eighth century marked the conversion of the Saxons. Then York flourished as a centre of light and learning, and the fame of York in the days of Alcuin (735-804), its native scholar, was spread abroad throughout Christian Europe. After further invasions from across the North Sea, fresh destruction occurred in the rebellion against the Normans in 1069. But the Norman cathedral of Thomas of Bayeux, a truly impressive building as its foundations now reveal, replaced Albert's Saxon church; and eventually Walter de Gray began the building of the Minster as we know it today. The history of York, of England and of Christianity is enshrined in its stones. If we have any imagination at all, it is clear to us when we enter the building that it is our history and the history of our faith that quickens in us an awareness of the spirit of the Christian civilization which has been bequeathed to us at so great a cost. The history of Christendom, like the history of Israel, is not a success story; it is the story of how victory is snatched from defeat and tribulation

through the faith which always begins to rebuild when everything has been destroyed. The Minster is the symbol of the faith which rekindles light in days of darkness.

* * *

The builders who over a period of 250 years completed the Minster which Archbishop de Gray had begun performed their task not only with unbelievable patience but with consummate skill. The quality of the stonemason's work is remarked upon by all the modern architects and craftsmen who have had the opportunity of examining it closely. Indeed, this should be obvious from the fact that, if the building survives until 1972, it will have stood for 500 years. But, it would appear, medieval buildings, like all the works of men's hands, have a natural life-span, and from the fact that so many of our cathedrals are now faced with structural problems it would seem that they are coming to the end of their natural life. (At the present time, we read, the combined total of the appeals now being made for half-a-dozen or so English cathedrals is in the neighbourhood of £4m.) It is surely providential that they have survived into the present age of architectural and engineering technology; it is doubtful whether York Minster could have been saved if the movement in its foundations had occurred two or three decades ago.† It is not easy to determine what have been the major factors in accelerating this movement; the lowering of the water-table is thought to be a likely candidate. Mr. Bernard Feilden, the Surveyor of the Fabric, who completed a stone-by-stone examination of the whole structure nearly two years ago, tells us that, if we may judge from the movements in the last 30 years, the probable life of the Central Tower would have been another fifteen years if nothing had been done. Corroborative expert opinion convinced us that remedial work must be undertaken at once.

Work has, in fact, now been in progress for more than six months and all the resources of modern technology are being employed. The two eastern piers of the Central Tower and the Choir piers have been strapped for the sake of security. They will be consolidated by means of grouting and stainless steel reinforcement. The Tower will eventually be invisibly but permanently girdled with steel inside the masonry; if fact, some two miles of the best Sheffield stainless steel will be used in binding the masonry together; stainless steel (at a cost of about £1 a foot) is being used because it is ten times stronger than ordinary steel and, being non-corrosive, will virtually last for ever. When in 1407 William of Colchester was sent by the King to take charge of repair work on the Tower, which was settling dangerously, such techniques were not available to him, so he rebuilt the Transept arcades and inserted strainer arches in the Choir arcade; but the problem of strengthening the foundations was beyond him. Today the excavations under the Tower (which to a layman seem a very dubious

† It might be remembered that the tower of Chichester Cathedral fell in the last century within twelve hours of the engineers on the fabric reporting their confidence in saving it. Both Chichester and the Minster have suffered from serious fires, the after-effects of which can take even centuries to materialise. (Ed.)

proceeding, since the Tower is 20,000 tons deadweight) have been undertaken in order that the foundations may be renewed by the engineering skills of our technological age. Hence the archaeologists' opportunity—their last chance for a thousand years! Indeed, the excavations have shown the foundations to be deeper than had formerly been supposed, and the task under the Tower will probably not be so considerable as was originally believed. On the other hand (there is always, alas, another hand) the difficulties at the East End, which is some 2 feet 9 inches out of plumb, have been found to be more serious than was thought, and the renewing of the foundations will be a delicate and costly operation. The East End (which contains the largest medieval window in the world) is being given equal priority with the Central Tower. A 75 ft steel shoring, one of the largest ever made, will prop it up while the foundations are excavated and reinforced concrete is poured in. Meanwhile the strengthening of the N.W. Tower is also being undertaken.

Thus, the aim of the present building-work in the Minster is different from that of the medieval builders. They had to rebuild because the work of the earlier builders had collapsed or been destroyed by invaders; and in any case the modern techniques of conservation were unknown to them. They set about the task of creating a finer building than the former one and gave free rein to their wonderful creative impulse. The result was the superb Gothic Minster which was re-dedicated in 1472. It is our aim to restore this building to its original strength and beauty; no mark of our builders' technological skills will be visible when the task is completed, except the fact that the Minster is *there* in all its glory. And for that we shall render thanks to God, who has given such skill to the men of this generation. Having survived two disastrous fires in the 19th century and two World Wars in this, the Minster can and will be saved through the efforts of those who work and those who support the work.

We must not, of course, forget that the work of conservation, quite apart from the present crisis, goes on all the time. We often hear people complain that they can never remember a time when there was no scaffolding on some part of the Minster. They should reflect upon Mr Feilden's comment that if one were to see a great medieval building which had no scaffolding upon it, that would be the time to get worried; it would probably indicate that it was not being cared for adequately. The work of keeping such a building in good repair is rather like the painting of the Forth Bridge: they start again at the other end as soon as they have reached one end. Ideally, the whole Minster should be gone over once in every thirty years. Since 1950 the Western Towers and the West Front have been restored, and the cost of this operation has been in the neighbourhood of £200,000. The Minster's staff of skilled stonemasons and scaffolders ("the Stoneyard") is permanently engaged on maintenance work, and it is estimated that deterioration costs £35,000 a year. The Glass Shop, now entirely re-equipped by the generosity of the Pilgrim Trust, was set up in September 1967 as the operative centre of the newly constituted York Glaziers Trust, which hopes to be able to repair ancient or

valuable glass from other buildings in addition to its task of caring for the priceless glass of the Minster itself. Concerning the Minster glass a leading article in *The Times* of 8th April 1967 remarked: "By standing under the central crossing and turning on your heel through 180 degrees, you see three superb windows of the three main periods of English Gothic—the five equal lancets of the North Transept, the curvilinear tracery of the West Window and at the East End the great Perpendicular wall-window, as big as a tennis court, it is said. From there it is the outlines, proportions and traceries of the windows which strike the eye. Close to, they show the finest display of medieval glass to be seen in England". Had those words been written a month or two later, it would not simply have been the curvilinear tracery of the West Window which would have been mentioned: On 1st July Archbishop Markham's great window, the last of the windows to be replaced after the War, was re-dedicated at a splendid service in the Minster on "Friends' Day" in St Peter's-tide.

* * *

The employment of modern technological methods is, of course, inevitably expensive, but without these methods the Minster could not be saved for posterity. On 11th May 1967 the High Steward of the Minster, the Earl of Scarborough, launched the appeal for £2m. The work already accomplished proves that every penny of that target will be required. By Christmas the York Minster Fund had reached £1,290,000. The response of Yorkshire to the appeal has been prompt and massive, and a considerable measure of support has been received from outside Yorkshire. Objectors to the proposal to spend so much on an old building, a "relic of the past", have not indeed been silenced, but they have been answered in a very practical way. It is worth considering for a moment what the various objections were.

As might be expected, the commonest objections were the least informed. "The Church of England is the richest organization in the country." This superstition is often supported by a reference to the Church Commissioners, who must surely be the most maligned body in England. The facts are that the Church Commission (formed by the merging of the Ecclesiastical Commission and Queen Anne's Bounty) was established to secure and augment the income of the clergy, and it is prevented by the laws of the land from using most of its resources in any other way; nor would any of us wish that it should do so, for the clergy are not overpaid! Out of certain subsidiary funds not regulated by these laws, the Commissioners have sent a generous donation, one of the largest they have ever made, to the York Minster Fund (viz. £15,000).

Then it is said, "Would it not have been better to have given the £2m to Oxfam or Christian Aid, rather than to an old building?" Of course, if we had £2m to dispense as we liked, a problem of conscience would indeed have arisen. But we were not in that position. Oxfam and the other agencies are appealing for millions of pounds for their relief-work, and we support them as best we can. But if the Minster fell in ruins, they

would not be better off; in fact, they would suffer, because in the Minster every year some hundreds if not thousands of pounds are collected for such work, through special exhibitions and appeals which we make to the thousands of visitors who come into the Minster. We hope that these objectors are not merely making excuses but are actively raising £2m for the hungry half of the world.

A third common objection is that York Minster is a denominational place of worship and it is therefore wrong to look for support from non-Anglicans or from the public purse. Again, the practical answer has been effectively given by thousands of people of every denomination and of none. Gifts have come from church leaders and congregations of all the Christian Churches and many individuals who would probably call themselves humanists have subscribed. It is worth recording that the first donation received, or one of the very earliest, before the appeal was officially launched, came from the Apostolic Delegate, H.E. Archbishop Igino Cardinale; and the Yorkshire Roman Catholic hierarchy have sent generous help. It is worth remarking also that there has never been a time, since the fragmentation of Western Christendom at the Reformation, in which so many people of all denominations have taken part in ecumenical services in the Minster. It would seem that a vigorous awareness is being born that York Minster is historically the mother of all Christian people in the North, not only of Anglicans. For the first nine centuries of the Minster's life, all Christian people worshipped there in undivided unity; it is our hope and prayer that the Minster will survive to be once more the centre and symbol of the united Great Church of the future. If the Minster is saved, it will have been through the combined effort of all the Christian people of England (and beyond). Their present concern for the Minster is a sign of the looking forward to the time when there will again be one People of God.

But is it right that aid for the Minster should come from public funds? The opinion that Government assistance should be given is voiced in many quarters. The first leading article in the *Yorkshire Post* of 2nd December 1967 supported this view, remarking that "if the Government assumed the responsibility of meeting as much of the total as have the three County Councils of Yorkshire—£305,000 among them—it would be a negligible addition to the national expenditure, but would go a long way to close the gap, and would clearly indicate to other potential benefactors that this was no time for cheese-paring on a priceless property". Even on strictly economic grounds a case could be made out. Foreign visitors do not come to England to bathe on our Cornish beaches, but a million pounds was granted by the Exchequer for their cleansing from oil pollution. Tourism, we are told, is our fourth largest dollar-earning industry, and tourists do not come to England to see the mini-skirts of swinging London. We have no means of estimating what proportion of our million visitors every year come from overseas, but on any day in the summer one hears many different languages spoken. However, in its present economic straits the Government is perhaps unlikely to vary its long tradition of non-support

for historic churches as contrasted with historic houses. (Alas, one of the enduring superstitions of the man in the street is that the Church of England is State-supported.)

But one thing the Government has done, and we are grateful: it has allowed Local Authorities to make grants to historic churches after obtaining the permission of the Minister of Housing and Local Government. That permission has been forthcoming (the Minister is a Yorkshireman) and not only the authorities of the Ridings but also those of several of the cities and towns of Yorkshire have acted most generously. The elected representatives of those authorities, we are sure, have carried out the will of the electors, and certainly that of the electors of future generations. Commerce and industry have been the largest givers, but the contribution of the local authorities is one of which Yorkshire may be very proud. Yorkshire indeed has responded magnificently to the appeal: more than £1m of the total so far raised has come from Yorkshire—i.e. over four-fifths. But it is not only the large benefactions which are precious in the sight of God; every day—and it is almost every day—I receive a postal order from old age pensioners or from obviously very poor people, and I think of the parable of the Widow's Mite.

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The Minster is full of the noise and bustle of the workmen, but the scene is not depressing—far from it. Indeed, it must be rather like the days of the medieval builders, when the rhythm of work and worship was ceaselessly maintained. The daily services, the *opus Dei*, go on without interruption. The choir sings Evensong day by day and the sound of the workmen is hushed. In August, when the Royal School of Church Music sang the services during the holidays of the Minster Choir, the effect was most impressive: all at once the noise of hammers and drills ceased, and a hundred young men and boys processed, as it were from nowhere, to sing Evensong. One visitor called this "the four-o'clock miracle". Such ecumenical services as the Hospital Sunday service, the Yorkshire Harvest Festival, the Battle of Britain Commemoration, or the Christmas Carol Service have, as usual, filled the vast nave. Two special memories of this first period of our work of restoration will remain: the one, to which we have already alluded, was the re-dedication of the Great West Window ("the Heart of Yorkshire"); the other was the great thanksgiving service at the conclusion of the festival of "Flowers in York Minster" in September, when probably there were more people in the Minster even than on any occasion in the Middle Ages or since. The Minster is for worship, which is still, as it ever was, its *raison d'être*; and the worship goes on.

21st February. New excavations east of the East End have disclosed the remains of St Mary's *ad Valvas*, an early Norman (1100?) parish church, pulled down in 1362 to make room for the extended East End and ambulatory. Under it, there are vestiges of the Saxon church in which, according to Alcuin's poem, *de Pontificibus*, a young man had a vision of the Mother of Christ (*Christi genitrix*). Under this are Roman remains. (Ed.)

THE PERFECT FAMILY

by

JOHN MACAULEY, O.S.B.

EVERY human being seeks happiness. What will make me happy? There are hundreds of answers and they vary according to age and interests: the child is crying for more milk; the teenager is praying to pass exams, to get into a team, to get permission for a late dance, above all to be treated as an adult, to be trusted; the adult wants happiness in marriage, to have or not to have children, children who are normal and healthy. We are never satisfied, for there is always one more thing needed to complete our happiness: "if only I had this or had done that". But as soon as I possess this or have achieved that there is something else that I must have. As long as there is no crisis there are hundreds of answers to the question; but as soon as a real crisis occurs, especially involving the danger of death, this variety is reduced to a single answer—for danger has a way of confronting us with the truth. No matter what the age or state of the person the answer is the same, it is recourse to the family. The teenager who wanted to be independent, cries for his parents, the husband or wife facing death asks: "Who will do for them?" or "How can I live without them?" For those who have no family the answer remains the same, for they are conscious that they have no family to turn to—only The Family.

Happiness then is found in the family. But why does the family exist? Man rarely asks such a fundamental question and yet the answer solves the problem of happiness in this world and in the next. The answer is this: The family is the image of the Trinity. That is the answer, but it might be easier if we came to it more slowly.

Man leaves the imprint of his personality on all that he does. The home of a family shows its interests: its members are tidy or untidy, they read or they do not, they are interested in music or not, they have good taste or not. The imprint is left most clearly on those things over which we take more trouble. The character of an artist is reflected in the works that he fashions or paints; an unknown work can be attributed to him because it displays those characteristics which are known to be his. Not all are great painters but we all write letters and we reveal ourselves most clearly in our personal letters, indeed the very turn of phrase can catch the tone of our voice.

So it is with God—He has left the imprint of His person upon His creation: His beauty is revealed by the beauty of His creation. As a person leaves the imprint of his personality on the things over which he takes most trouble, so God has left the imprint of Himself most perfectly on the masterpiece of His creation—upon man and upon the family. The family is not God's answer to the problem of how to continue the human race—the family is the most perfect reflection of God's own life. It is like some great painting or some treasured letter, reflecting better than any other work the life of the Creator. There are families on earth only because the life of God is a Family life. The Mystery of the Blessed Trinity is the secret,

hidden until the Incarnation, of God's Family life, Father, Son and Holy Spirit. The masterpiece of God's creation could have been created only in the form of a family because the masterpiece must reflect the creator's hand more perfectly than any of His lesser works. We have to realise that this is the truth: the human family is only the reflection of the perfect family life of God. We have to keep reminding ourselves that this is the truth, since we tend to see it back to front, to think and feel that the true family life exists only on earth; if one says that God is a Family then we tend to think of this as an idea that God has borrowed from our way of life. But Saint Paul is quite clear about the reality:

"that Father from whom all fatherhood in heaven and on earth takes its title." Ephesians III:15.

There is fatherhood on earth only because God is a Father, there is parenthood on earth only because there is generation in the life of the Trinity; there is love on earth only because of the Love in the life of the Trinity, the Holy Spirit. The difficulty of male and female exists only if we imagine that family life on earth is the reality that God has copied; the reality is the Family life of God and sex is a non-essential facet of that reflection.

"When the dead rise, there is no marrying or giving in marriage, they are as the angels in heaven are." Mark XII:25.

Happiness is something that we desire in heaven as well as on earth; heaven without happiness, that is without the family, is not worth having. The Trinity as the pattern of all family life casts light on the mystery of death. We shrink from death partly because it seems to mean parting from the thing that is of most value in life, the family. In reality death means passing from the reflection to the reality; at death man understands the full meaning of the family. This great truth is reflected on the left hand of every married woman; her ring was placed on the third finger in the name of the Father, in the name of the Son, in the name of the Holy Ghost, Amen. It was put there in the name of the Perfect Family, the model and inspiration of all the families of the earth.

The happiness of heaven is the happiness of the family life of God, for ever to gaze as the lover gazes. The gaze of the lover is unconscious of time for those in love grasp something of the meaning of eternity. They have some little understanding of the mystery of contemplation which can be understood fully only in heaven. Most of us live on a memory that we hope will blossom in heaven; most of us, but not all, for there are still souls who understand the meaning of contemplation. Pat was nineteen when she said: "Dad, I think God wants me to be a nun". Already having been warned by his wife, he answered: "Your Mum and I would be very pleased, provided you mean the sort of nun who does something useful, like teaching or nursing. Don't hold with those who lock themselves up and just pray". "That's all very well, Dad," Pat said, "but how often does Mum say to you: 'Working late AGAIN, dear.' When you say 'Well I am only doing it for you and the kids,' she replies, 'we don't want the money or the grand holiday, we want YOU, not your work but YOU.' Don't you think it could be like that with God, Dad?" Some begin to understand the Perfect Family even here on earth.

ON ENGLISHING THE CANON OF THE MASS¹

by
ALBERIC STACPOOLE, O.S.B.

Most people will agree in some measure that "the medium is the message", and that what is said is inextricably bound up with how it is said, so that form and content are inseparable. This is specially so in poetry and that is why (with apologies to Dorothy Sayers and Roy Campbell) poetry, and *a fortiori* high religious poetry, is virtually untranslatable. But if Dante's early Italian and the later Spanish of St John of the Cross or the ancient Latin of the Mass are beyond our range of understanding, these must all of them, for the enlightenment of man concerning the ways of God, be removed somehow to a vernacular formula which is sufficiently communicative of the great works which lie behind. It is not wrong in this respect to put the Mass on a par with the *Divina Commedia*; for it is, besides being the sacrament of our salvation, also great art lovingly fashioned by countless sensitive churchmen over a millennium.

There is a distinction that runs to the heart of the liturgy, between the sphere of the poet and the sphere of the theologian. The end studied may be the same, God-as-he-is (which is, in fact, beyond us), or union with God (which is our goal in prayer); but the mode is diverse beyond comparison. If, following Maritain, we were to take St Thomas as the supreme doctor of dogmatic and moral theology, the Doctor of Light, we might call him the supreme exponent of the SPECULATIVE science of union with God. If, then, we were to take St John of the Cross to be the supreme doctor of mystical theology, the Doctor of Night, we might call him the supreme pioneer of the PRACTICAL science of union with God. The first refers to, speaks about, illuminates and explains God as an object (The Object) of highest and purest intellection, to be revealed and understood in *quantum possumus*. The second searches out, counsels, guides and leads through the blackest night of denudation to the reality of God, the Subject to be sought and adhered to. The second is the province of the poet who has, like the heart, reason beyond reasoning: his knowledge is incommunicable except in the form of shared experience, mutual suffering. This, too, is the province of the liturgy, with its essential purpose not to instruct us about God,² but to lead us, however uncomprehendingly, to

¹ "The Roman Canon in English Translation", prepared by the International Committee on English in the Liturgy (ICEL), together with their notes on the text. Approved for experimental liturgical use. The Latin text is given twice in parallel, once with the English according to the *Thou* usage and once with the *You* usage. Chapman, 1967, 44 p. 5/-.

² There is instruction in the liturgy, but its essential purpose is not that we should rest in knowledge, but that we should be led on to prayer. In the Fore-Mass we are told of the ways of God among men, so that we may reflect upon his goodness in these ways and be led on naturally, as in the proper rhythm of human response to praise and adoration. *Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia eius*

God: by this alone, in the last analysis, should it be judged. *Good liturgy is the medium of reality, not the mirror of reality*—for that is the field of catechetics or speculative theology. By theology we learn of God: by the liturgy we find God, for it is the medium which unites the person of the unredeemed creature with the Person of the redeeming Creator—uniting by submission rather than by comprehension, which is beyond us. It is within our power, under the grace of God, to come to high mystical union with God in virtue of our participation in the liturgy. This, of course, applies with special force to the Canon of the Mass.

This Canon, as we remarked, has been fashioned by countless sensitive churchmen over a very long period. Some sense of this polishing by the ages is necessary to us before we set out to disturb the text. The Canon in rudimentary form was, for instance, discussed by St Ambrose (d. 397) in his work *de Sacramentis*. From the successive Leonine, Gelasian and Gregorian Sacramentaries onwards (Mass books all of them containing developing stages of the Canon, already by then an old formula) the Mass grew under cherished scrutiny as a living form. All of this is elaborated by such liturgical experts as Edmund Bishop of Downside, Dom Gregory Dix of Nashdom, the Jesuit Fr Joseph Jungmann, the Franciscan Fr S. J. P. Van Dijk and Dom Cipriano Vagaggini of Rome.³ It is enough here to notice in passing that the first evidence we have of the elevation of host and chalice accompanied by the faithful watching and then bowing their heads in reverence, occurs in *The Lay Folks' Mass Book* composed in 1180 by Jeremiah Archdeacon of Cleveland in the diocese of York, and it was not until Honorius III (1216-27) that the papacy ordered this to be accepted as universal custom. Thus long did the Mass of the Roman Rite take to mature in its various words and actions: most of it happened, indeed, before the eighth century, but it continued after this to mature.

The pace of change today lulls us to a sense of perpetual and easy mutability; and we may lose our respect for the slow gestation of the liturgy of the Church. What once took centuries of reflection now takes less than decades to countermand. A succinct example is provided by the *Quicumque*, the so-called Athanasian Creed, which possibly emerged from sixth century Spain and used to be said daily in many Carolingian churches. Until the time of Pius X in this century, it was recited every Sunday in the Office of the Church at Prime. Pope Pius confined it to Sundays without a double commemoration, and in 1955, some forty years

³ Edmund Bishop, "Liturgia Historica", Oxford, 1918.

Dom Gregory Dix, "The Shape of the Liturgy", Westminster, 1943.
Joseph A. Jungmann, S.J., "Missarum Sollemnia: The Mass of the Roman Rite", London, 1961.

"Pastoral Liturgy", London, 1962.

"The Early Liturgy", London, 1963.

"The Eucharistic Prayer", London, 1966.

S. J. P. Van Dijk and J. H. Walker, "The Origin of the Modern Roman Liturgy", London, 1960.

Dom Cipriano Vagaggini, "The Canon of the Mass and Liturgical Reform" (reviewed in the last JOURNAL, p. 378-80).

later, it was confined to a single recitation in the year, on Trinity Sunday. In our immediate time we have seen several new translations of Scripture (Knox has come, reigned and gone), sweeping and constant alterations in the Office, radical restructuring of the Easter liturgy and now possible structural changes in the Mass. The lesson in all this is that time should be not so urgent, and that deep reflection must precede each change, which must never fall below the highest level of excellence. But a second lesson runs counter to this: it is that modern scholarship has more intensively plumbed the roots of these problems, with more speed and precision than ever before. This has built up at a rate beyond our anticipation a widespread pressure towards radical change, a change which would seem to be entirely justifiable. Time is suddenly urgent, and any delays will only increase the pressure with a tendency to extremism.

Liturgists have been distinguishing the various layers of the growth of the Canon, and have begun to conclude that it is not so perfect a liturgical art form as has been claimed for it. So many prayers have been intruded over the long years that they have all but strangled the unity of the liturgy—as compared, for example, with the earliest Canons. The Roman Canon is broken into by misplaced bidding prayers: prayers for the Church, for the Pope, for the bishops, for the living, for the dead. It is broken into by commemorations of saints before and after the consecration. It is no longer a tidy whole holding our undivided attention from start to finish.

The International Committee on English in the Liturgy chose to do what the French and Spanish committees have also done, to forgo a "transverbalisation" or indeed a transliteration even of ideas in paraphrase form, in favour of a new idiom acceptable to our age. In working as a single body upon a single text for the English speaking world (North America, Australasia, Gt. Britain, Pakistan, South Africa) ICEL was attempting the impossible; for the various languages on the borders of the Atlantic have sufficiently diverged in two centuries to make a common mean so neutral as to become a sort of *tertium lugens* fully satisfying neither pole of the compromise. In choosing contemporary modes of thought, ICEL has produced a deft simplicity at the expense of abandoning the exact meaning conveyed by the Latin. In not breaking away more boldly from the long-standing Latin Canon, it has failed to satisfy "progressives", who long for a new text as different as the *Canon of St Hippolytus* (see Appendix). In breaking away sufficiently not to reflect the Latin meaning as it is, it has infringed the charter of Cardinal Lercaro's Concilium, which did not provide for powers of experimenting with new or telescoped ideas, but required a Canon "sober and discreet . . . without mutilation or simplification of any kind".

This is not to criticise the ICEL drafters in what they have intended to do. They set themselves a task more difficult and less exact than a straight translation (a transliteration of ideas) allows for, and if they have exceeded the intention of the Roman Concilium, they have certainly not exceeded the wishes of the Vatican fathers. Para. 50 of the Constitution

on the Sacred Liturgy might stand as their apologia—

The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, can be more clearly manifested, and that devout and active participation by the faithful can be more easily accomplished.

For this purpose the rites are to be simplified, while due care is taken to preserve their substance. Elements which, with the passage of time, came to be duplicated or were added with but little advantage are now to be discarded. Where opportunity allows or necessity demands, other elements which have suffered injury through accidents of history are now to be restored to the earlier norm of the holy Fathers.

It is evident that the unity of the Canon as a single thought form comparable with the *Eucharistia* of *St Hippolytus* has been more clearly drawn out and made more immediately apparent. Not merely because it is in English, but because it has been greatly simplified and shorn of accretions and complex modes of expression, it is easier to comprehend both in its parts and in its corporate whole. In undertaking this admitted and deliberate simplification, the translators have taken considerable care, as their supporting notes attest, to retain the substance of the rite. In doing all of this, they have produced a language which, within the narrow limits of their trans-Atlantic charter, is far from offensive and often pleasing. It has rhythm and it has dignity, and in that it is able to convey to congregations the sense that what is being signified is also being effected at the deepest level, it has achieved its purpose.

The new Canon has been attacked for its "desacralisation", for its abbreviations and omissions, for being a garbled version. This is scarcely just in the round, and the heat of acrimony does not reinforce these charges. Evidence enough has come from parish priests in such places as Liverpool and the Home Counties to show that this version has had a profound impact on dockers and secretarial workers alike, claiming their attention and their praise, with every promise of their future devotion. Proof of this is the unexpected speed with which the new *People's Mass Book* containing the English Canon has been selling. The terse, clipped, uncomplicated English is having a wide appeal.

But we must be clear that considerable translation liberties have been taken. This is best shown in the opening words *Te igitur*, which follow on from the *Sanctus*, a prayer of praise and thanksgiving. The *Canon of St Hippolytus* begins with the words *Gratias tibi referimus, Deus*, and with this as a precedent the translators have rendered the connecting word of the Latin rite, *igitur*, by "in this spirit of thanksgiving". But, be it remembered, Hippolytus had no *Sanctus*, going straight from the same prayers ending with *dignum et iustum est* shared by the Latin rite today (prayers belonging to the Canon as does the Preface), to his *Eucharistia*.

In many instances, Latin repetition has been telescoped to good effect. At the outset, *supplices te rogamus ac petimus*, three words with a single intention, have been rendered as "we come to you", a sense of supplication being implied in the context. *Haec dona, haec munera, haec sancta sacrificia illibata*, powerfully lyrical in Latin, has been clipped to "these

gifts we offer you in sacrifice", a phrase possibly more consonant with the terser language of our age. The same is true of *hostiam puram, hostiam sanctam, hostiam immaculatam*. The area where major telescoping has occurred is in the *Nobis quoque peccatoribus*, where it is no longer easy to match the English with the Latin at all, mainly because phrases have been shifted out of alignment: but it is well done. The words of consecration have been pruned, with the laudable intention of conforming more closely with the three Gospels and I Corinthians.

All of this is acceptable. Less acceptable is the ironing out of the hierarchic language, which after all is the language of Scripture no less than of the Fathers and Scholastics. Words like *clementissimae, famulorum famularumque, servitutis nostrae, supplices te rogamus* and others referring to the majesty of God, have been left out or glossed "because of the restricted meaning of the word *servant* in contemporary English". One wonders whether this poverty of thought might not have been enriched by the retention of the fullest, most honourable meaning of service and servant in the Mass, of all places. This is something far removed from "Byzantine obsequiousness". Here we may add that *una cum famulo tuo Papa nostro*, which might most reasonably be taken to mean that we offer the gifts in union with the Pope and the bishops, has been taken as offering them for the Pope and bishops, so that we find ourselves no longer sharing the brotherhood of the prelates of the Church at that moment of the Mass: it is a reversal in favour of the hierarchic principle, it seems! It is also an unnecessary amplification of what immediately precedes it, namely "... for the Holy Catholic Church".

Less acceptable also is the inversion of the doxology *per ipsum, et cum ipso, et in ipso*. It has been done for a good reason of style, since "in the unity of the Holy Spirit" now immediately follows, and two "in"s together would look ugly. But this is subserving sense to grace of translation, which is hardly a good mode of action. The Latin doxology has a deliberate progression of intimacy or interiority about it, on a par with the *Light, Life, Love* of the Fourth Gospel. "Through . . . in . . . with" breaks this progression and indeed renders the "with" virtually superfluous. Another formula will have to be found for this doxology, one which is at once gracious and correct.

Not acceptable at all is the dropping altogether of such words as *praeclarum* at the consecration and *Dei Genitrix* before it. Such words carry a wealth of attached meaning which is simply lost by their omission. For instance, the *praeclarum calicem* (alluded to in Ps. 22.5) is a distinctive cup among many at a solemn feast; the shared cup, the cup of vows and toasts passed round the assembly. It is much more than a mere adjective of magnificence, it is an adjective of function—and it has been lost. More important is *Dei Genitrix*, which we must look at at greater length. If we were to search the early Latin liturgical books as to the origin of the feast of the Assumption, we might well go to the *Liber Pontificalis* under Sergius I (687-701): *constituit ut diebus adnuntiacionis domini, dormicionis . . . sanctae Dei genitricis semperque virginis Mariae populus occurrat*.

Here this title *Dei Genitrix* is already in use. But it is much older, and is more familiar in the Greek form, *Theotokos* ("God-bearer"). It is a title which, because it came under attack from the Nestorians as incompatible with the full humanity of Christ, was specifically upheld in two Councils, those of Ephesus (431) and Chalcedon (451). It is a title used very much earlier than this by several of the Fathers: the earliest to use it were Origen (185-254) and possibly Hippolytus. But there is an earlier example even than that. During the excavations in Egypt of 1907-20 John Rylands acquired some most important Greek papyri, among them a second century fragment of Deuteronomy and the same of St John's Gospel. With these was a Greek version of the familiar prayer *Sub tuum praesidium confugimus, sancta Dei Genitrix* (Rylands' Greek Papyrus, 470), which is certainly third century and quite possibly second. It is a very ancient reading of the last troparion of Byzantine Vespers. It reads: "Mother of God (*Theotoko*), hear my supplications: suffer us not to be in adversity, but deliver us from danger. Thou alone . . ." This fragment shows all the signs of being a scribe's model; so the prayer may well be older still, going back to Apostolic times. It is this word, "Mother of God" or "God-bearer" which has been struck out of the Canon in the new version. This will not do.

In sum then, this is a Canon set in simple, plain, brief, unpretentious but not ungracious wording (as a mini-skirt beside the crinolines of the Latin). It has much of the Latin Canon's beauty, and all of its defects: it has too little of thanksgiving, too much of petitioning and intercessions to saints; and, above all, it has too little reference to the Holy Spirit.

The next JOURNAL will carry a further article examining the proposed development of new forms of the Canon of the Mass. It is said that Dutch liturgists have already devised some ninety different variations for consideration.

APPENDIX: *Eucharistia Hippolyti*, or the Canon of St Hippolytus.

This, the earliest Latin Canon to come down to us, is found in the *Apostolic Tradition*, once known as *The Egyptian Church Order*, written in 215 by St Hippolytus of Rome (170c-236c); a document long known to scholars, but only properly appreciated in the last forty years, largely due to the labours of a Downside monk, Dom Hugh Connolly (d. 1948). As he was a stickler for ecclesiastical precedent, Hippolytus's *Tradition* is a reflection of the rites of the Church at say the year 200, a mere century after the death of the last Apostle. Only fifty years earlier than this Justin Martyr had been saying that the presiding priest offers up prayers and thanksgiving "in as far as he is able", i.e. *extempore*, for there were apparently no official texts. He advised both methods, *extempore* and "according to fixed form", i.e. a prepared formula but not necessarily a standard unchanging one, admonishing only that the priest's prayer should be correct and right in doctrine. In his turn, Hippolytus provided his *Eucharistia* as a carefully devised, highly theological and devotional fixed form, perhaps the first of its kind ever to have crystallised in the Church. It is used to this day in the Ethiopian rite, and is there known as "the

Mass of the Apostles". It is a prayer of thanksgiving, solemn and well proportioned, a vivid exposition of eucharistic theology coming from the pre-Constantinian Christian community.

We thank you, God, through your beloved servant Jesus Christ,
whom in the last times you have sent us as Saviour
and Deliverer and Messenger of your decree.

He is your inseparable Word, by him you made all things,
and they were pleasing to you.

You sent him from heaven into the womb of the Virgin;

born in the womb, he became flesh, and was revealed
as your Son, born of the Holy Spirit and the Virgin.

In fulfilment of your will, obtaining for you a holy people,
he stretched out his hand in suffering,

to redeem from suffering those who believe in him.

And being handed over of his own free will to suffer,

to cancel the power of death, to break the bonds of the devil,

to tread under foot the world below, to enlighten the just,

to set up a landmark and to proclaim the Resurrection,

he took bread and giving thanks to you he said:

TAKE AND EAT, THIS IS MY BODY WHICH IS BROKEN FOR YOU.

So too the cup, saying:

THIS IS MY BLOOD WHICH IS SHED FOR YOU.

WHEN YOU DO THIS, DO IT IN MEMORY OF ME.

Mindful then of his Death and Resurrection

we offer you the bread and the cup, while we thank you

that you have regarded us as worthy to stand before you and serve you.

We pray you to send the Holy Spirit upon this offering of the Holy Church.

While you gather her together in unity,

may you grant to all the saints who here receive,

the fullness of the Holy Spirit, for the strengthening of the faith in truth,

so that we may praise you and honour you through your servant Jesus Christ,

through whom is glory and honour to you, the Father,

and to the Son with the Holy Spirit,

in your holy Church, now and forever. AMEN.

Of this Canon, the Latin and an attempted restoration of the underlying Greek are set out with commentary in the article by Dom Hugh Connolly, "The Eucharistic Prayer of Hippolytus", *Journal of Theological Studies*, xxxix, 156, p. 350-69, Oct. 1938. It was he who in his study of 1916 established that "The So-Called Egyptian Church Order" was in fact the *Apostolic Tradition* of Hippolytus.

MIXED MARRIAGES: A WRONG TO BE RIGHTED AND A BRIDGE TO BE BUILT?

by

THE REV. JOHN G. WILLIAMS

On 9th September of last year, Fr Ladislav Orsy, S.J., Professor of Canon Law at the School of Theology of Fordham University, wrote an article on this subject in *America*, asking whether the time had not come to soften the Church's insistence on Catholic upbringing of the children of mixed marriages. He asked whether new laws should not take into consideration the demands of Christian unity. He ended his authoritative article in these terms: "the choice we Catholics are facing is not exactly between one set of rules for mixed marriages and another. The choice is between two ways of life for the Church: the one would concentrate on the present and the immediate future, and the advantages that can be gained from strict legislation; the other would look much farther and for the sake of the immense good of Christian unity would accept perhaps temporary set-backs and disadvantages. The question we have to answer is: which of the two is nearer to God's policy in building the unity of his Church?" This is the subject which has superseded Anglican Orders as the possible break-through or bridge between the Roman and the Anglican Churches. This is the subject that Dr Ramsay takes to the Pope, as the first area where signs of unification may most fruitfully be made, with real theological content to them, over and above mere gestures of intention and goodwill.

During the summer of last year, at the behest of the Archbishop of Wales who wrote the Foreword, Fr John Williams of the Society for Promoting Christian Knowledge wrote an important pamphlet entitled "Mixed Marriages", using information supplied by the Archbishop of Canterbury's Commission on Roman Catholic Relations. Here he fills out the views he presented in that pamphlet (which was discussed in the autumn on BBC Meeting Point).

THE discussion that follows concerns the relationship between the Anglican and the Roman Catholic Churches. I say that at the outset because it at once narrows and simplifies the problem. We share one Lord, in the main one Christian faith, and we acknowledge one baptism: we are fellows in Christ by virtue of our common baptism. Moreover we share the recognition that the ministers of the sacrament of Matrimony—and our understanding of this sacrament is the same for both Churches—are not the priests or ministers who are presiding over the ceremony, but the couple who are marrying one another: it is they who confer on each other the sacrament in the presence of witnesses representing the Church; for it is an ecclesial act, an act of the social community of Christ's followers.

Yet it is sad that, despite the undeniable brotherhood of all baptised Christians, the Roman Catholic Church recognises mixed marriages as valid sacraments only when they are contracted according to the formalities of the code of Canon Law as promulgated in 1917, in the presence of an authorised Roman Catholic priest. Anglicans inevitably interpret this to mean that they are regarded in this matter as no better than infidels! They notice that the rules for mixed marriages and for marriages between

a Roman Catholic and a person who is not baptised (an "infidel"), though in theory differentiated, are virtually the same in practice. This is particularly wounding and disappointing in the light of the progress in understanding between Christians which is now being made.

I would like to do more than suggest that in simple justice to the Anglican Church, the present laws should be changed. I would go further and suggest that a solution to this problem will convey reassurance to all Christians, which will do more than anything else at present to strengthen the growing movement towards reunion. Moreover it will convey reassurance to all those who are outside the Christian fold, watching the divisions in the body of Christ. It will be a convincing demonstration of that freedom and tolerance which we preach, but which we must also show in our actions if we are ever to bring Christ's Kingdom to those outside it.

THE PAST

Since the *Ne Temere* decree in 1907, any marriage between a Roman Catholic and a non-Roman Catholic celebrated in an Anglican church, although valid in English and Scottish civil law and recognised as such by the Anglican Provinces, was invariably regarded as invalid by the canon law of the Roman Church. In practice this meant that the couple were regarded by the Roman Catholic Church as "living in sin" and the Roman Catholic partner incurred automatic excommunication. Moreover, in the past, because such marriages were regarded as canonically invalid, it was possible for the Roman Catholic partner to seek civil divorce, to marry again, and to be reconciled to the Church.

Even if the "mixed marriage" took place in the Roman Catholic Church there were other difficulties to be faced. First of all, under Roman canon law, a Roman Catholic who wished to contract a "mixed marriage" had to receive a special dispensation to which certain rigid obligations were attached. To emphasize the Church's disapproval, the wedding ceremony itself was reduced to the bare essentials (sometimes taking place in the vestry instead of before the altar), and the non-Roman partner was required under the terms of the dispensation to promise (normally in writing) that any children of the marriage would be baptized and brought up in the Roman Catholic faith, and also that no effort would be made to interfere in any way with the religious beliefs and practices of the Roman Catholic partner. On the other hand, the Roman Catholic partner to the marriage was expected and explicitly required to endeavour prudently to convert the other to the Roman Catholic faith. Such requirements have caused a good deal of tension and distress in the past to the non-Roman partner.

RECENT CHANGES

Since Pope John XXIII came to the papacy a more liberal outlook has pervaded all parts of the Church of Rome, and this has been fostered and encouraged by his successor. In matters of mixed marriages the situation has eased, though there is still much progress to be made before

the worst tensions are removed. But the outlook is becoming much more hopeful.

The Second Vatican Council made several pronouncements which have greatly encouraged the movement towards Christian unity (the Ecumenical Movement) and one of two of these have an intimate bearing on the problem of mixed marriages. For example, the *Decree on Ecumenism* (concerned with the specific differences that at present divide the Christian communions) regards all "baptized Christians" as "united in Christ", and actually recognises for the first time the existence of ecclesial communities separated from Rome. It states in particular: "Amongst those in which Catholic traditions and institutions continue in part to exist, the Anglican Communion occupies a special place". Moreover, the *Declaration on Religious Liberty* makes a most important and welcome pronouncement about the right of every man to follow the dictates of his own conscience. It says:

In all his activity a man is bound to follow his conscience faithfully, in order that he may come to God, for whom he was created. It follows that he is not to be forced to act in a manner contrary to his conscience. Nor, on the other hand, is he to be restrained from acting in accordance with his conscience, especially in matters of religion.

It will be seen at once how closely these radical statements bear on the problems of mixed marriage as they were outlined above.

On 19th November 1964 the Second Vatican Council also made the following recommendation, which gave promise of some revision of canon law and of the disciplinary regulations governing mixed marriages: "As regards mixed marriages, canon law should take careful account of the circumstances of individual persons, and of the general spirit of the Decree on Ecumenism and the Declaration on Religious Liberty as far as possible, saving the demands of Divine Law".

All these straws in the wind of change blowing through the Church offer great hope for the future, though it must be said plainly that until the long-awaited revision of Roman canon law (in the light of these Declarations) is undertaken (and it is in hand), there still remain disciplinary regulations which fail to satisfy the conscience of non-Roman Christians. Further hope was offered in the Vatican *Instruction on Mixed Marriages* issued on 18th March 1966, but this was purely provisional and needs to be made much more explicit. There is every hope that the discussions between Roman Catholic and Anglican theologians (already begun) will lead to a closer understanding and agreement about the nature of Christian marriage.

In the meantime there is coming into being a new atmosphere of mutual charity in which it is now increasingly possible for a Roman Catholic and an Anglican to live together as a Christian married couple without either of them having to forswear their Christian allegiance and in a way that can deepen and enrich their spiritual union in the life of the family. But it is important that both parties to the marriage should be fully aware of what these possibilities are under the new conditions, and that they should know how their rights of conscience can in practice be fully respected and safeguarded.

THE SPECIFIC ISSUE: THE PROMISES

Canon Law requires a Roman Catholic contracting a mixed marriage to receive a special dispensation, normally only granted on condition that promises are made by both partners. These have to be signed by both of them before the application for the dispensation can be made. The promise is that "all the children, of either sex, who may be born of the marriage, shall be baptised in the Catholic Church, and shall be carefully brought up in the knowledge and practice of the Catholic Religion"; with a further promise that "our marriage in the Catholic Church shall not be preceded nor followed by any other marriage ceremony". The non-Roman Catholic partner is then required to make a further written promise not to interfere in the religious beliefs of the other partner, nor to prevent the fulfilment of the religious duties that they involve. These promises are distinct from the marriage vows and are purely of the nature of a disciplinary regulation enforced by Rome.

What is the Anglican reaction to these promises? Many will find them an affront to their conscience, for they find themselves being asked to forfeit any say in the upbringing of their children in their own faith. Already we have quoted the Vatican Fathers' pronouncement on matters of conscience; and we might here draw attention to another passage from the *Declaration on Religious Liberty*: "The family, since it is a society in its own original right, has the right freely to live its own domestic religious life under the guidance of parents. Parents moreover have the right to determine in accordance with their own religious beliefs the kind of religious education their children are to receive". This is a most important pronouncement. Since, then, the religious upbringing of children is a right and responsibility shared by both parents, they must both come to see that it is ineffectual and without meaning that one side should simply refuse to make the required Promises while the other still undertakes that they will be duly observed! Such one-sided action would be an offence against the human rights of man and wife now recognised and protected by the *Declaration on Religious Liberty*. Whatever the outcome, it must be a joint decision between the parents, where the conscience of neither is offended.

It is a fact (not yet widely known) that the Vatican *Instruction on Mixed Marriages* (18th March 1966) has made a new provision that "if the non-Catholic partner feels unable to give such a promise without offending his or her conscience, the Ordinary [i.e. the bishop] must refer the case with all details to the Holy See". This provision brings great hope, for it releases those who feel seriously enough about the matter from the unwelcome constraint of the Promises, a constraint which has before now prevented people of strong conviction from going through with a marriage. Now the same two people, while respecting each other's religious beliefs and practices, may more closely share their religious lives in their marriage and grow together spiritually. They are left free in conscience to undertake religious studies together, and together with their children, judging for themselves if and when it is fitting to go to one another's churches.

They then take on more absolutely the responsibility for the religious life of the family—together.

A SECOND ISSUE: THE WEDDING

While the Anglican Church does not object to a ceremony of marriage being held in any other church, provided it is Christian (and this is, of course, valid in civil law), the Roman Catholic Church expects that the wedding should be conducted in a Roman Catholic church, proclaiming the marriage otherwise invalid by Canon Law. But here again the situation is rapidly changing. Many Roman Catholic bishops in various parts of the world are known to be dissatisfied with this ruling, and the Vatican *Instruction on Mixed Marriages* includes this declaration: "The excommunication provided in Canon 2319.1.1 for those who celebrate matrimony before a non-Catholic minister is abrogated. The effect of this abrogation is retroactive". It will be a long time before the effects of such a revolutionary pronouncement are fully appreciated, and the laity and clergy on both sides will need time to become accustomed to this new situation. Although formal excommunication, both for past and future instances of mixed marriages outside a Roman Catholic church, has been abrogated, yet the heavy punishment of the withholding of Holy Communion still rests on those who have married without the necessary dispensation. Even here, though, there are signs which give cause for hope. There have been recent instances in which a mixed marriage solemnised in an Anglican church was later recognised by the Roman Catholic authorities. But at the moment this is quite exceptional.

CONCLUSION

But we are bound to recognise that, where the two partners of a mixed marriage are both Christians of strong conviction, it is quite inevitable that there should be a tension, and unless it can be amicably resolved it will be a case of the irresistible force encountering the immovable object! If one or the other is convinced (or, even worse, both) that their Church alone is in possession of the one true deposit of faith to the total exclusion of the other, it is difficult to see how such opposing outlooks can ever be reconciled. Mercifully, in the ordinary run of domestic life, it generally happens that one of the partners will possess stronger conviction or greater spirituality, and this will often quite happily prevail without doing any violence to the personality of the other. But it can surely only do so with equal hope of success for either party (Roman or Anglican) if the Roman Church is prepared to accord practical recognition to that pronouncement (in the *Declaration on Religious Liberty*) on the absolute right of parents to determine in accordance with their own religious beliefs the kind of religious upbringing their children are to receive. This must surely carry with it the inevitable conclusion that, if the stronger and more persuasive partner happens to be the Anglican partner, then this will come to be regarded by the Roman Church as an acceptable solution of the tension. In short, there can be no truly satisfactory solution to this whole painful dilemma until we come to accept each other fully and without reservation as brethren in Christ.

FIRST TIME TO LOURDES

by

JAMES LEFANU

The author, brother of Julian and Mark, who have recently also left the School, tells of the impact left upon him by his experience with the Ampleforth Lourdes Pilgrimage of August 1967. It is not a tale of unmissed praise, as we should expect; but the author has seen the values hidden by a veneer of unattractive commercialism.

LOURDES is unbeautiful and vulgar—the town is a nonsense of little streets bordered by boutiques, souvenir hunters' paradises, innumerable hotels and ruinously expensive bars. The Domaine has hardly more character; its four basilicas, ranging from "pseudo Byzantine" to "American underground car park", are not shining examples of French church architecture. All this is huddled away at the foot of the Pyrenees, the most beautiful range in Europe; only man could create so much unnatural ugliness amid so much natural beauty.

But this is the least distressing factor at Lourdes. The unprincipled commercialism both hurts and angers. Row on row, the multi-coloured and multi-sized ranks of Madonnas stare down from the shelves with their holier-than-thou smiles impressed upon a pasty pre-Raphaelite face. Her Son does little better with an effeminacy which ought to affront any Christian eye. All this is mingled with hideous bric-a-brac, medals, grottoes and even slabs of marble inscribed in gold letters "Our Lady of Lourdes, protect our household"—more suited to a tombstone than a mantelpiece.

A rational observer might see the sentiment of Lourdes reflected in these products of a tribe of godless businessmen. "Prayer and penance" Our Lady repeated to Bernadette over and over again during the eighteen times they met. What would Sartre make of this? How he would revile the evils of religion which clutch the undeveloped conscience of the ignorant peasant and force him to depths of self-abasement in face of his sins, offering him in return only the flimsy gift of prayer, which, whatever spiritual consolation it may hold, can provide not one iota of material benefit.

In this milieu, Chaucer's "superstitious cursednesse" inevitably flourishes. Yes, Lourdes water is quite extraordinarily pure, but so is any mountain stream. Extravagant belief in its supernatural powers—mistaking the symbol for the inward action—alone explains the lunacy of carting gallons of it back home to the four corners of the earth. The Baths are merely a quick dip in a loincloth after which you are expected to climb wet into your clothes; and all the while prayers wrung dry of meaning by countless repetition are mumbled in your ear or bellowed over loud-speakers. Indulgences abound, from struggling up the scala sancta on your knees to kissing prelates' rings.

What then, one might ask, is the attraction of Lourdes which makes at least a second visit almost inevitable? Why does it arouse such

panegyrics of praise from a mind so sceptical as that of pundit Muggeridge? What makes Lourdes an emotional and spiritual experience of the first order?

The emotional appeal is clear enough both in the singing, where 40,000 voices at full throttle take on celestial proportions, and in the great ceremonies—40 priests concelebrating High Mass—with the incense, the candles, the organ and all the well-known accretions of popish pageantry to aid devotion. Everything, indeed, is on this enormous scale. The torchlight procession through the Domaine at night is not only an impressive symbol of the unpretentious undemanding faith of the pilgrims; but at the same time, by the very diversity of those taking part, each behind their own banner, it highlights to best effect the internationalism of Lourdes. It is this vaulting over the littleness of nationalism which has such a power to fascinate, for the harmony of races at one in worship is quite unmistakable. At such times as this one broods over the follies of statesmen; for one sees, as the pilgrim cannot help but do, that the Vietnamese, the Jordanian refugee, the black of South Africa, the aborigine of Australia are all equally small before God their Creator—intolerance is blasphemy, mutual coexistence is a viable and satisfactory "modus vivendi", were one but to forget past grievances and minor differences and practise the tolerance and respect for other peoples' prejudices as it is so consistently practised at Lourdes.

Lourdes transcends all ordinary boundaries between people; you can meet a stranger in the street and invite him to have a drink. Every man becomes your friend. This idea is clothed with reality too in all the ceremonies and in all public and private prayer. It is true to say unreservedly that not only do you feel everyone to be your friend but you can also consciously feel their prayer, rumbling, stumbling its way somehow towards God. So a triangle is created between oneself, one's fellow pilgrims and God; it is worth coming to Lourdes simply to experience this most complete and rewarding of relationships.

It is the sick, however, who are the centre and inspiration of Lourdes. By their very presence they give an opportunity for service and friendship springing from a love of God—which some would say is the height of human achievement in this world. By their faith and courage in the face of appalling physical suffering they are a trumpet of hope to the world this side of the grave. Service becomes not a sacrifice but a pleasure. There is no questioning of motives nor any distinction between professional and amateur (such common features of social work) because each realises the value of his work and experiences real satisfaction in doing it. You realise too, in a striking manner, what can easily be missed after four years at Ampleforth, what should be our contributive position in society and our duty to the community. With this realisation comes a further one, at once elating and humbling, of the power for good that lies within each of us, of how much we can and must do for our society if we are ever to call ourselves compassionate, just and kind—surely the marks of the civilised man, to put it no higher.

For every pilgrim, Lourdes provides the right moment and atmosphere for reflection, for a reassessment of his achievements and ambitions, for a review of his attitude to life, of the values he lives by and the principles he is prepared to stand by. The pursuit of goodness and holiness are seen not simply as ends in themselves but as "that for which our earthly pilgrimage is prolonged". Forster's ethic "death destroys, but the idea of death saves" takes on a new relevance for, through this close contact with the seriously sick, even the most impervious is led to readjust his life so as to seek what alone is of permanence in this world—truth, honesty, humility, charity, compassion and sanctity. At Lourdes every act becomes an act for God, and the love of God is the yardstick for one's actions.

This is the lesson of Lourdes. This is why Lourdes gives its pilgrims a glimpse of heaven on earth.

A CURE AMONG US

One of the sick on this year's pilgrimage was Miss Terry Clancy. She had been to Lourdes with Ampleforth before, in 1965. For many years she has suffered from arthritis of the spine and was in continual pain. After her visit to Lourdes this year, she has recovered completely and is now working at the Maidstone Cheshire Home, where she has been a patient. In the photograph in this JOURNAL, she is on the third stretcher from the left, in front of Fr Justin Caldwell. On return to England, she wrote the following letter:

I can walk again, unaided and without support. Quite suddenly, on Wednesday, 9th August, two days after our return from Lourdes, I got out of my chair and walked properly straight away as though I had never been unable to do so. I have even walked outside and up the front steps of the Home. Can you imagine how I feel? I hadn't walked for four years previously and I was two years on crutches before that. This letter won't be very sensible; I'm so excited as you may guess.

A.M.H.



FR BRUNO DONOVAN, O.S.B.
1911-1967



RUGBY 1ST XV

From Left to Right,

Standing: M. Gilbey, A. West, P. Shepherd, D. Tilleard, C. Carroll, J. de Trafford,
H. Colville, M. Pahlabad.
Sitting: R. Thorniley-Walker, M. T. Ryan, C. F. Grieve, M. R. Whitehead (Captain),
M. F. Melverna, J. T. Dalglish, M. G. Smith.

Inset: M. Skehan.



OXFORD UNIVERSITY, 1967

P. R. E. McFarland—(St Dunstan's) Wing. As a Greyhound played for the University in 1964, 1965, 1966. Played against Cambridge 1967.
M. P. Gretton—(St. Bede's) Scrum Half. As a Greyhound played for the University in 1967, but was dropped just before the Cambridge match.
A. L. Bucknall—(St Aidan's) Wing. Forward. Played for the University against Cambridge in 1965 and 1966, prevented from playing in 1967 due to injury. Elected Hon. Sec. OURUPC 1967.
M. J. Thorniley-Walker—(St Edward's). As a Greyhound played for the University in 1966. Played against Cambridge in 1967.

ADEN 1967—LICENCE TO KILL?

AN EXAMINATION OF A CATHOLIC SOLDIER'S POSITION IN
INTERNAL SECURITY SITUATIONS

by

CAPTAIN M. G. L. M. STACPOOLE

The problem raised here is not new. It has been faced by countless British troops (not to say French and American) since the War in places like Palestine, Malaya, Kenya and Cyprus. Nevertheless, the difficulties it imposes are never discussed in Service journals and rarely brought before the mind of new troops embarking on a new Internal Security operation. The lessons are left to be relearned in each place with its particular circumstances by each succeeding generation; partly it is because the professional soldier is not of his nature a reflective person, but is *ex professo* drawn to action rather than to theory.

In essence the problem is twofold. First is a consideration of the nature of the enemy. He lives as a fifth column in our midst, on the surface a subject of the Queen possessing an Imperial passport and the rights of protection and personal respect due to a citizen of the Commonwealth. Until he positively places himself outside the law of the realm or dependency, he may invoke the active assistance of that law on his own behalf. Until his clandestine behaviour declares him an enemy of the State, he may properly consider the local police force, the local militia and the troops drafted from Strategic Reserve as legitimately operating in his service—indeed partially paid from his tax contribution. The corollary of this is that Internal Security troops must never cease to consider the indigenous population as fellow citizens (not "cyps" or "gippies" or "golliies" or "niggers") until such time as a part is isolated as suspect or declared enemies of societies: these alone forfeit their rights, and only so long as they are under charge or sentence.

The second consideration is that the police or troops are not free to work on the same moral level as their hidden adversary. They have come to bring law and order, light and civilisation; and the Law of Talion, an eye for a tooth, has a downward tendency to anarchy and moral dissolution. Thus it is that Ruskin was able to say that "the soldier's trade, verily and essentially, is not slaying but being slain". He may not repay wound with wound, except—and rarely—as a cold, calculated policy of bringing to heel as part of the ultimate equation of minimum force: to strike hard and fast in the moment may be to pre-empt other moments, but it must be a moral act for good, and contain no trace of vengeance—and it must be done morally, not vengefully. Otherwise he is vying with his contender by the law of the jungle, and he forfeits his principal right to be present, as a law-bringer. So when troops are killed, they cannot kill in return, for it is not for that that they came.

In January 1958 I stepped off the train at Camberley and began my Army career at Sandhurst at the Royal Military Academy. I was a soldier and was beginning my training to become an officer. One of my possessions was a self-loading rifle, which held a magazine of twenty rounds. I was trained to use this with some skill; every round must count. Gone were the bulls, inners and magpies. Scoring on the range was simple—a point for a hit, none for a miss, and the targets were in the shape of men.

It was then that I should have re-examined my conscience as a Catholic and learned to understand my position as a Christian, dedicated

to follow the example of Our Lord while following the calling of a soldier. In point of fact, my philosophy developed over a number of years as I argued my case with brother officers in the Mess.

Active service did not come to me until nine years later. Just after the terrible events of 20th June 1967 in Crater and Sheikh Othman, the 1st Battalion of the Prince of Wales' Own Regiment of Yorkshire was flown out to Aden from the Strategic Reserve base at Colchester. From the executive order to move in England to the last man's arrival in Aden took about forty-eight hours.

We landed in the full knowledge that the ten battalions of the well-armed South Arabian Army had mutinied; that the armed civil police had barricaded themselves into their quarters in Crater, having killed officers and men of both the Argyll and Sutherland Highlanders and the Northumberland Fusiliers. These regiments had been in the process of handing over Crater, which we then instead hung on to as our main military camp. The situation in Aden was tense. The Northumberland Fusiliers left, after burying their dead. The Argylls remained on, surrounding Crater. A battalion of the Parachute Regiment was attempting to control the utter lawlessness in Sheikh Othman; the main hotbed of terrorist activity.¹ Many soldiers had been killed by either police or South Arabian military, both of which organisations were supposed to be part of the security forces dedicated to stamping out terrorist activity.²

In the midst of this turmoil we landed. Weapons were unpacked, magazines were charged. Foot and vehicle patrols started almost immediately. Had I been a complete agnostic, my instructions for opening fire were complicated enough. I was surrounded by a population of Arabs some ten to fifteen percent of whom were dedicated to killing me and the soldiers under my command. Reward money was on my head. As the Prince of Wales' Own had been in Aden only nine months earlier and had earned themselves a high reputation in peace-keeping operations, FLOSY and NLF saw fit to double their rewards for our capture or death—£500 for an officer and £100 for a soldier (as you see, democracy has not yet reached them).

Under these difficult circumstances the Army issued every man with a pink card, "Instructions to Individuals for Opening Fire". You could only

¹ Sheikh Othman is a suburb of Aden on the mainland immediately beyond the isthmus, an area where the poorer classes live. It is a bottleneck through which all arms and explosives are smuggled from up country. It has always been the toughest area to control, giving shelter as it does to the majority of Aden's terrorists.

² Officerated at the top by British Colonial Police, the police force is otherwise entirely indigenous, composed of local Adenis. Because Britain has announced her withdrawal, the police have been driven to take sides for their own preservation, for there is no room for a neutral. Though we have evidence of police vehicles being used to transport terrorist mortars, political and diplomatic considerations debar British security forces from anything save extreme courtesy.

Officerated at the top by British soldiers on secondment, the South Arabian Army is otherwise composed of Adenis divided between ten battalions, roughly on a tribal basis. Four-fifths of the army actively supports NLF, the remainder FLOSY. They refusing, for example, a British invitation in the autumn to take political power themselves. If they had chosen, with the police, to turn upon the British security forces, our plight would have been extremely serious.

open fire on a person who was committing an open act of terrorism, and that only after certain precautions. If a man was running away from the scene of an explosion and you were not a hundred per cent certain that he and he alone had perpetrated it, you must shout in Arabic, "*Waaqaf (Wakkif), Stop!*" If, on the third such command, he was perchance still in your sights, then you were permitted to press your trigger. "If you have acted in good faith, you need not fear the consequences", so ran the final sentence of the little pink card.

And so in Aden, in the midst of terrorism, every soldier had to learn to be a judge and a jury, to act impartially and with complete justice, and to do this very quickly. He had to learn to handle his rifle with such skill that his ammunition found only ten per cent of the population, in a place where everyone dressed the same, behaved the same and looked the same. Even of that ten per cent, he might only shoot at those who were caught *in flagrante delicto*, so to say, in the very act of committing a terrorist incident. As these incidents happened among crowded buildings teeming with multifarious Arab life, terrorists and civilians were virtually indistinguishable, mingled together as they found themselves merged into groups of suspects about thirty seconds after any incident. Unless you could immediately pick out one of them on an identity parade, you were lost. A terrorist was given, and rightly, the same protection in law as a suspected murderer in British law: he was most definitely innocent until proved guilty. The soldier's position in law was roughly equivalent to that of an armed policeman, as in America: he could use his weapon—but God help him if he used it viciously or indiscriminately. He would be liable, if this were so, for court-martial possibly on charges of murder or manslaughter. And yet a soldier in Aden, when involved in an incident, had only about ten or twenty seconds at most to grasp the situation, to appreciate the factors involved, to make the vital decision amounting to a judgment of life and death, and—if his aim was good—to deliver the sentence. Afterwards he would know if he had made a terrible mistake and taken the life of some innocent bystander. All this could be worrying enough for a complete agnostic, or a humanist or a mercenary soldier who was not too concerned about morality or the sanctity of life. Once in a while you made a mistake, so one more dead—why worry? You can't make omelettes without breaking eggs.

As a Catholic I found it more difficult than that. I was constantly leading patrols myself and was grenaded and shot at a number of times; and this great decision whether or not to take another man's life constantly hung over me. Well, I knew that this was not general war, that "they" were not the enemy and that we were not fighting a holy crusade against a known and condemned adversary. In total war the battle is general. Everyone in uniform knows exactly what he has committed himself to take on, and can expect to kill or be killed—that is the economy of warfare, and that is the lot of the soldier (this is not to say that murder cannot be committed in total war. It can and has been, as anyone who has ever shot a prisoner must know). However, in Aden most of the population was altogether innocent, even if deliberately uncooperative towards our security

forces and their own. Therefore every time I opened fire, I did so not as a soldier in the presence of the enemy, but with the same rights and duties as any civilian in Britain threatened by a potential murderer. A mistake could on occasion result in a charge of manslaughter or worse. But in practice, thank God, there was considerable understanding given to the difficulty of identity, to the need to protect the remainder of our troops in an emergency, and to the general confused terrorist situation. No soldier of mine was called to justify his actions, though indeed others have been.

Throughout my time in Aden I learned to obey the precepts of my conscience, to realise the full weight of the responsibilities I bore both to the innocent civilians of Steamer Point (my area) and to my own soldiers. Many times I or my corporals found ourselves having to calm down soldiers who had just seen their friends gravely and viciously wounded by a grenade thrown from behind some buildings in a sneak attack. Quite literally, *murder* was in their eyes. They wanted there and then to avenge their comrades' wounds.

As I commanded the reconnaissance element of the Battalion, we were in the thick of things rather more than most, for we were never tied down to any static guard duties. As a result we inevitably took casualties: out of twenty-two men in my command, one was killed (with three shots in his back), one was maimed legless for life,³ and nine others sustained moderate grenade injuries, four sufficiently to be flown home to England. My soldiers were naturally eager to hit back. For political and moral reasons we were almost powerless to do so. Our hands were tied, though they carried lethal weapons.

We came to Aden as representatives of Her Majesty's Government. Our job was to maintain law and order so that the Federal Government would be able, under British guidance, to form an administration based on British standards of democracy and justice (what we once called the *Pax Britannica*). If we ourselves failed to follow this code to the letter, we would be downright hypocrites, and would speedily have undone all the steady work that the High Commissioner, Sir Humphrey Trevelyan,⁴ and his staff had been doing. We were in fact acting as ambassadors, ambassadors not only of our national principles of justice, but of Christ's principles of morality and brotherhood: we were ambassadors, politicians, judges, policemen and, I hope, good witnesses to Christianity. In the main we succeeded in this task and our soldiers showed admirable restraint, a restraint which was an example little heeded.

The Federal Government is now a thing of the past. NLF and FLOSY have gone full circle: they have fought each other, have made peace, have

³ This occurred in the last six days of our tour in Aden, when everyone knew that we were finally pulling out. Grenades were thrown at one of my mobile patrols in the back-streets of Tawal, one in front of the second vehicle. The last man in the rear vehicle saw this, shouted "grenade" and jumped for shelter into a doorway. As he did so, he had a grenade thrown at him which exploded within a yard of him. As a result, young Yorkshireman that he is, far from home on a mission of duty, he lost a testicle and both his legs subsequently amputated, one above the knee. He is still in hospital in England and bears no bitterness.

⁴ He has since been given a life peerage in the New Year Honours, largely for his work in Aden. The platoon under discussion was later awarded two Military Medals and one Mentioned in Despatches.

attempted to form an alliance in Cairo, and are now in November again fighting. Our soldiers are in the act of pulling out of Aden. They have policed possibly the most difficult internal security situation ever to confront them, since they were in the centre of a triangular political situation, where they found themselves both police and combatants, a situation which would not allow them to use their own tactics even to the minimal extent of imposing a curfew at night. They fought with one hand behind their backs, and the other holding a pink card! They have conducted themselves well. Indeed, only well trained troops of developed moral conviction could have shown such forbearance in the face of such provocation.

I do not think many of our soldiers will consciously realise how closely our internal security practices followed fundamental Christian morality. Our methods were based on two main precepts, "minimum force" and "win the hearts and minds". The first meant that there was to be no looting, no stealing, no "borrowing", no reprisals, no unnecessarily harsh treatment of local nationals, no rough handling of civilians, no search of houses without police permission, no unjustified shooting, no weapons that might kill or injure the innocent in the course of punishing the guilty. In other words, we did our utmost to prevent unjustified injury or loss of life; and went further, for we tried never to infringe human dignity.

"Winning the hearts and minds" of the indigenous population was that part of our duty which came near to Charity. Every effort was made to be friendly to the local population. All British troops realised that many Arab civilians were suffering as much and more than we were by this terrorist campaign, and in their own country. Our endeavour was to instill in them by our example the basic precepts of love of brethren without regard to colour or race. We leaned over backwards to help them in their problems. Our aim was to set them an example of fairness and justice and to give them active help in such projects as road building. Our patrols went out with orders to smile and chat with civilians, and indeed some even went out carrying bags of sweets—all this at a time when they were throwing us "pineapples" (grenades) in return. We surely practised the art of turning the other cheek. Considering what we were up against, our conduct was charitable in the true meaning of the word: we took our wounds and gave back kindness.

I have tried to show here to what extent morality and religion can impinge on the daily life of a soldier. Everyone in modern life fights a very difficult war against evil, sometimes less clearly than we were asked to. At home in Britain the evil is insidious: it is as if one's conscience is a sandcastle in the face of an incoming tide. Little waves are constantly eroding the foundations. Every sacrament, and every seeking of the higher good is as a fresh supply of sand to repair the damage before the next tide advances. But in Aden the issues were clearer, though the test may have been severer. There we were dealing in the profound questions of life and death. I have tried to show that in this, as in all things, a soldier is a steward and does not have an unrestricted licence to kill.

SECULAR MARRIAGE BECOMES A SAVING REALITY

An account of the study, MARRIAGE: SECULAR REALITY AND SAVING MYSTERY, by the Dutch Dominican Professor of Dogma and the History of Theology, E. Schillebeeckx, o.p. Sheed & Ward 2 vols. 15/-, 12/6

The first volume is pure biblical theology, touching on Marriage from Genesis I to Apocalypse 22, and taking in Celibacy ("Unmarried for the Kingdom of God"). It invests the mundane with grandeur. The second volume lifts that grandeur to the level of sacramental theology.

OLD TESTAMENT

Israel at the first saw Marriage as a secular reality, scarcely even so much as the procreative co-operation in the creative continuity of a distant Maker. Gradually Israel came to see the significance of our participation in the work of a divine Creator, investing the overtones of married love and offspring with that proper symbolic sanctity which would befit the Incarnation and after it the Mystical Body. The "sacramentalisation" of Marriage came with the revelation of Covenant theology through the mouth of the prophets, in particular Osee, Jeremiah, Isaiah and Ezekiel. These men, by their lives (Osee marrying a whore, Jeremiah dedicated to celibacy) and by their striking imagery, taught that Marriage was not merely the exemplar of the love of God for men, but it was the contingent part (as wax to seal), the model being God's prior love for men, expressed especially in his courtship of the Chosen People through Abraham and Moses, reaching its fullness with the Pauline presentation in Ephesians 5.

Both the creativity of the Genesis passages ("increase and multiply . . . in one flesh . . . in God's image") and the inter-personalisation of the Covenant passages ("thou wast perfect through my beauty which I had put upon thee . . . I will be your God and you shall be my People") come to be seen as operations of the very essence of human Marriage, involving the primordial yearning of Man for Woman, his collaborator, his complement, his consolation and his charge. Man is visionary, expansive, predatory, explorative, eclectic, attracted by power and respect: Woman is practical, protective, pastoral, cultivating, absorbed with what she has, attracted by beauty and affection. He is the initiator, she the response; he the dynamic, she the yielding; he the giver, she the given: he goes out to her, she returns to him, as counterpoint to his chord. So it is with God and mankind in all things save sin, and here lies the eschatological significance of the whole design of God in dividing the sexes: God is to mankind absolutely what Man is to Woman sacramentally, Marriage being a sign of a later fuller love, when there is to be no marrying, but only oneness in Christ. We shall be bone of his bone, blood of his blood, one Body.

Since men are not without sin, the negative urge of exalted sex intrudes (as the serpent, a phallic symbol of the Temple) to turn Man into dominator and Woman into seducer and Marriage into a breakable bond of convenience. "Because of the hardness of your hearts, Moses allowed the putting away of your wives; in the beginning it was not so." The courtship of God in unswerving fidelity and the whoring of Israel in unpardonable inconstancy is played out in every generation of mankind—and God pardons again and again; for his Covenant, a onesided gift not contracted between equals, will never be withdrawn. "I am holy and forever will be unangered." But God's forgiveness is more than mankind's forgetting the past: it is a sacrificial redemptive (*redemptio* = buying back) cleansing, a healing, a purification, a cauterisation of what is disaffected, a making perfect what is recoverable, a making fit and fitting of what is unfit. This reality is found in every marriage, lifting it far beyond the voluptuousness of mere sex: because of it, with its shared trials and abstentions, its "three nights of Tobias" and its growth in mutual personalisation, Marriage is a sacrament of God's way with mankind.

THE NEW TESTAMENT

A new note is sounded in paradoxical contradiction. Where Genesis had said that tis not good for Man to be alone, Paul held that tis better for Man to remain alone (1 Cor. 7) for the sons of the Resurrection do not increase and multiply, nor marry, being no longer mortal "nor male nor female, for you are all one in Christ" (Ma. 22, Gal. 3). Where the Old Testament had held Marriage and abundance of offspring as an end in itself (Ps. 127), since life hereafter was not at the forefront of Israel's consciousness; the New Testament began to show Marriage as an instrument of sanctification, a vocational fidelity to the Author of life, a mode of coming to understand the loving operation of God, a way of sublimating and blessing the primordial urges of Man, and a direct co-operation in the completion of the numbers of the saints in Christ's Body. From being a reward for fidelity to Yahweh, it became God's work accomplished in Man's activities.

In the New Covenant, Marriage, a secular reality made sacred by analogy, is brought into the economy of grace by a sacramental action lived out in the presence of the Christian community: contracted before the Church, it becomes a bond loosed only by death (or in *extremis* by those who have the power to bind and loose). As the moral law is above the will of men, so is this bond above the will of the partners, a bond as binding as the marriage of baptism. This is so precisely because it is the symbol of the final reality of the relationship between Christ and his Church, which is an unbreakable covenant. Moreover, Marriage is more than a symbol; it is a sacramental reality: salvation is not like the love of husband and wife, salvation is this, and its supernaturalised demands override all other drives towards self-perfection or asceticism. Christian Marriage, rising above mere self-fulfilment, becomes the lower datum point in a higher relation beyond mortal life (for without baptism and its proper

end, the Beatific Vision, there is no Christian Marriage). Like baptism (death to the world, life to Christ), Christian Marriage is final, unconditional and unforeseeable in its future demands.

The New Testament leaves no doubt that Christ meant us to see Marriage in this sacramental light. His allusions to the marital theme in describing his mission are without number, and the same is so in Paul's epistles. The Baptist is "the friend of the groom". While the groom is present it is not time to fast. The Kingdom is like a wedding feast, and the Church a bride without blemish, adorned for her husband. These themes are locked into place beyond refutation in Apocalypse 19, the account of the marriage of the Lamb. It is the redemptive task of the groom "for love of his Church, to give himself up for her to sanctify her, by cleansing her with the washing of the word, so to present her to himself in glory". Husbands, do likewise! Cherish your wives as your own body, Paul tells us; for this is the path of salvation for the married, this is the prime symbol of that state where we shall all be neither male nor female, but one in Christ.

MARRIAGE AS A SACRAMENT OF THE CHURCH: THE ELEVENTH CENTURY ONWARDS [second volume]

It was inevitable that Marriage should eventually come to be seen as one of the Sacraments. It is one of the bridge events in the lives of men, and these are almost invariably of a sacramental nature, if we are to believe that God made Man in his likeness, moving in time to perfect that likeness, as fitness for eternal life. As grace perfects nature, Man's most natural actions are made gracious and grace-bringing by ecclesiastical sanctification and covenant before God.

Tertullian had seen this in his *ad uxorem*: "Where two are together, there also is Christ; where Christ is, no evil can be". For him, Marriage was a framework for a Christian liturgy of life, a society-to-God. After him, Origen and others equated marital fidelity with grace, the one being the sign of more profound realities (Ephesians 5) and so indissoluble without loss of grace. Even the Pauline privilege[†] was not invoked in support of remarriages, which were considered a breach of vow and a defiance of obligations (always with the offspring principally in mind). The Scholastics took this rigorous view a stage further, declaring remarriages not merely illicit, as the Patristics had held, but invalid, i.e. no marriage but adultery. They were in accord in seeing Marriage as an efficacious (Scholastics) sign (Patristics), a salvific commission to be faithful to one partner; a commission which, by virtue of being indissoluble, is thereby holy. St Augustine's double use of *sacramentum* as sign and sacred contract illustrates this duality in the nature of Marriage: because of Christ and his Church, and because of the social bond between men, Marriage was final.

What was final? Consent, dowry, ceremony, consummation? Roman law said consent, and so did Augustine, but few else. The canonists said consummation; the school of St Victor said total cohabitation. It was a

[†] See note on p. 12.

matter of whether Marriage was a sexual, an interpersonal or a social community (with its offspring) what view was taken up. The canonists ultimately forced a compromise, that the essence of Marriage was a communion of spirits (*unio animorum*), but the indissoluble Rubicon was consummation, as it is today: the contract became the legality, and the first intercourse the incontrovertible fact beyond the jurisdictional power of the Church to reverse it. For its validity, the *consensus* between the partners did not need to be set either in racial lore or ecclesiastical liturgy; for the partners themselves, as today, were held to bestow Marriage upon each other, whether privately or publicly. Because it was essentially a social act—for man lives in society and asks society to recognise and protect his private pacts—Marriage was held to be properly public in ceremonial initiation, clandestine marriages being recognised but strongly deprecated.

The sacrament of Marriage developed as a counter-reflection of the ceremony of veiling a virgin dedicated to the religious life. Both states required public recognition in the Church, and both partook of marriage in the symbolic sense that Paul used with his formula "marriage in the Lord". Liturgically the blessing of both virgin and bride were seen as a *sacramentum Christi et Ecclesiae*; but where the former was a direct participation in the mystery (an eschatological sign embodying the beginning of the state signified), the latter was a figurative analogy, in that it was a purely temporal relationship prefiguring the supernatural relationship of Christ-and-Church. The Church is the sole cause for dedicated virginity, but it is only the higher cause for Marriage, the lower being the already present secular reality: the first is unambiguously supra-mundane while the second is not. Thus the adage: "when celibacy is underrated, so is Marriage".

Marriage came under fire in the twelfth century with the Manichean Catharists' and Albigensians' contempt for the flesh and its operations. This threw up a defence of the sacred character of Marriage. This caused theologians to ask where was the matter which gave Marriage its sacramental meaning: not in the priestly blessing (despite Melchior Cano as late as Trent); not in the whole liturgical action either (for this could be dispensed and the marriage still remain valid). It emerged in the thirteenth century that consent and consummation together constituted the reality of the sacrament—after Anselm of Laon had struggled for union of flesh only, and Abelard (incongruously enough) for communion of spirit only. It became a matter not of "either/or" but of "both/and", that which signifies a reality and the reality being signified, what theologians call *sacramentum* and *res sacramenti* (this implying the inner personal disposition involving grace). Conjugal love is an interpersonal relation between partners before God (*res sacramenti*), taking the form of cohabitation and copulation (*sacramentum*). But it was argued a stage further by Hugh of St Victor that virgin marriage is a full marriage; so the *sacramentum* must lie, not in the marital act, but in the married love which reflects the love of God for men. The Church settled for the mean, that virgin marriage was a full marriage, though it remained dissoluble

until consummation; the first state being a sufficiency and the second the fullness of marriage (pace St Bonaventure), which was its final actuation implying the whole gamut of child-raising and hearth-sharing (Aquinas).

The sense of Seven Sacraments as sacred signs of grace effecting salvation emerged only in the twelfth century, especially in Peter Lombard's *Sentences* (1150), whose *septenarium* surprisingly excluded the dedication of virgins and the anointing of kings, and listed the present sacraments as modes of salvific grace. Marriage was among the Seven in that it was the indissoluble sign of the Christ-Church relation (it was called a sacrament as such at the 1184 Verona Synod). It was held to be a full grace conferring sacrament only if it embraced the threefold *bonum matrimonii*—fidelity in monogamy, offspring, and indissolubility. Theologians like Albert the Great, Alexander of Hales, Bonaventure and Aquinas pressed for it as a full sacrament "by reason both of its being blessed by the Church, and of the liturgical expression of its consent". Liturgical consent proved the breakthrough to sacrament.

Aquinas added characteristically that since Marriage was a God given sign in *ordine ad bonum*, it must be positively grace bearing, a saving effect which thereby raised it to sacramental level. What God had created as a secular reality (both the *officium naturae* of racial continuance, and the *officium civilitatis/communitatis* of personal relationships in society), Christ had raised to a saving sacrament, lifting love to "a spiritual communion" in the power of Christ's Passion. In the first instance, natural, moral and civil law pertained, in the second the divine law of revealed religion. Neither diminished the other (*non minuit sed augeat*), but one enhanced and sanctified the other.

A.J.S.

Chastity is well cloistered in their lives . . . for a woman who sells her chastity, there is no pardon; neither beauty nor youth nor wealth can thereafter find her a husband. For in Germany no one laughs at vice, nor calls mutual corruption "the spirit of the age". Better still is the life of those tribes where only virgins are married: their hopes and aspirations are settled once for all. Thus to the wife her husband is one body and one life with her: she has no thoughts beyond him, no further desires: it seems as though her love was not so much for her husband as for the married state. To limit the number of their offspring or to do away with one of the later-born children, they consider a crime; and their good morals are of more avail than good laws in other places.

TACITUS (55-117 A.D.), *Germania* 19.

A TEILHARDIAN GATHERING

by

VINCENT TURNER, S.J., DR BERNARD TOWERS, JOHN RUSSELL, S.J.,
ROBERT SPEAIGHT

"Mankind must be understood in the light of every creature; for man partakes of every creature in some regard—he has existence, as have stones; he has life, as have trees; he has feeling, as have animals; and he has understanding, as have the angels."

Gregory the Great.

The study of the works and the theological world-view of the French Jesuit Père Teilhard de Chardin continues unflagging in England, as it does in France. As if to prove it, we publish here reviews of serious studies by two French Jesuits who had known him and worked with him; and two English studies, one of his Life and the other a Report on the First Annual Conference of the Pierre Teilhard de Chardin Association of Great Britain and Ireland, by two English Jesuits. We might note that the Second Annual Conference met on 21st October last; its theme was "Man, the Maker of History", and it proceeded to discuss, *inter alia*, "God and the Universe" in two parts, "The Impact of Cosmology on Theology" and "Teilhard's Attempt at a New Correlation". So these studies proceed apace.

None has worked harder for the cause of Teilhardian studies in Britain than the Chairman of the Association, Dr Towers; and it is characteristic of him that he has provided us with a careful review of the longest, the most complex and the most recent book to come out in English dress. He began his Teilhardian task with a study of "the significance of Teilhard de Chardin", in *Blackfriars* XL, March 1959; then a broadcast on 14th May 1960, when he confronted Professor (now Sir Peter) Medawar, the severest of Teilhardian critics (cf. his *Mind* review in the *Journal*, October 1966, p. 366-73) in a Third Programme discussion of "The Phenomenon of Man", then recently published. Critics had called the book "an epic theory of evolution", "a scientific best-seller", "a vision of unity", "a landmark of thought . . . possibly the book of the century": one critic remarked, "it will take me the rest of my life to assimilate it, but it has all the authentic thrill of revelation". Dr Towers' own comment was that "this is a great book. Teilhard was a great man, and his greatness will become more apparent with the passage of time. His genius has sown many seeds, which are destined to grow and flower according to the pattern of those same laws of development that lie at the heart of his system of thought. He was very much a full-blooded man, a humanist of the finest sort . . . he attempted a hypothesis, shattering in its simplicity, that can correlate and integrate our experience both of sub-atomic particles as well as of the highest aesthetic and mystical experiences of man".

Robert Speaight TEILHARD DE CHARDIN: A BIOGRAPHY Collins 1967 360 p 45/-

This is an excellent and workmanlike biography, and above all a factually informative one. As in his other biographical writings Robert Speaight has been much concerned to keep himself, in so far as is humanly possible, in the background, so marshalling the facts that they speak for themselves as much as facts can. His book, then, is an admirably arranged collection of Teilhard material, with (so far as I am aware) no items or aspects of any importance omitted, in which one always knows where one is in regard to time and place and subject-matter. Unlike M. Cuénot's massive biography, this book is readable with both ease and enjoyment.

Mr. Speaight is well aware that his subject has been lost to view both in the smoke raised by his critics and in that raised by his thrusters, to quote his own phrase, so that he has also been anxious to eschew assessments of Teilhard's writings. Instead, he offers short abstracts of the principal essays (some of them still unpublished) in the context and chronology of the life in which they were written. These are, of course, a little repetitive because Teilhard himself was repetitive.

For reasons that are not rational and are therefore difficult to understand but have intermittently been explored by Professor Richard Hofstadter of Columbia, the topic of evolution has consistently evoked, both in Europe but perhaps especially in the U.S.A., the embattled suspicions of those who wanted to see mustered in it all the forces that threatened intellectual order and moral decency. It is, I am confident, in this murky area that one must look if one is to understand the incomprehensible ban on Teilhard's open publication of his works in his lifetime. They are not certainly "heretical"; they are not certainly corrosive of faith; they are not certainly anything, but of all works ever written most clearly fall into the categories envisaged in the time-honoured dictum, *in dubiis libertas, in omnibus caritas*.

By "not certainly anything" I mean simply that Etienne Gilson was perfectly right in recording that Teilhard's ideas are innocuous because they are incommunicable. In fact I believe that the problem that bedevilled Teilhard was that there was no obvious literary *genre* appropriate to what he wanted to communicate in the way in which he wanted to communicate it. It was a way of passionate feeling and of looking at the world, or (in Père Dubarle's brilliant phrase) "a thought partially inhabited by a dream": at bottom a radiant cosmic optimism that was indeed insensitive to human history and unaware that there are important respects in which the past may be superior to the present but is itself deeply moving and a gracious and welcoming oasis in the desert of ecclesiastical pessimism in which he lived. A 20th century Wordsworth or George Eliot might have communicated such a vision. As it was, Teilhard, who was clearly endowed by nature with the compulsive urge to set pen to paper, took the only option open to him, namely the composition of shorter or longer treatises. But he was miscast, I think, for such composition. The operations of his mind were the reverse of analytical or critical; they were imaginative, and in a patrician manner—a *a priori* rather than empirical, prescriptive rather than descriptive. Moreover, there are established criteria for success or failure in such composition that, rightly or wrongly, most professionals recognize. Teilhard was far from satisfying these criteria—but then this was not the field in which, in reality, he was running.

Indeed there are several respects in which Teilhard is a deeply Victorian figure, and in my own experience it is the Victorian traits that have alienated many professionals—scientists and philosophers—who have attempted to read him. The logic of science, for example, is that of eighty years ago, as is the belief in scientific laws of universal application, so that an evolutionary hypothesis that is illuminating and confirmable in

some important contexts becomes a law of all life that can, therefore, be extrapolated beyond the context of its utility into every possible context. But there are no such keys to universal significance.

It is probably this unsuitability of medium for Teilhard's expression of his vision of things that explains, too, an otherwise puzzling phenomenon. Scientific or philosophical or theological treatises have one set of criteria and standards; devotional writings have another—not necessarily inferior but different: we entertain different expectations and there is a place for the expression of the passionate personal vision and the imaginative sweep through the *elevation du coeur*. Robert Speaight, in one of his rare assessments, classes *La Messe sur le Monde* and *Le Milieu Divin* as "among the spiritual classics of the twentieth century". So do I. Bored though I am, like many others, by the lack of sophistication in Teilhard's scientific writings I responded to and (like Mr Speaight and many others) was nourished by these two classics long before their author became fashionable.

There was no difficulty in coming by them. I first read extensively in Teilhard in an England cut off from the rest of Europe by war. But in the roneced opuscula were even then—and not only in Oxford but in a drearily conventional seminary—abundant and easy of access. It is no surprise, although Teilhard was himself surprised, that André Malraux proved to be well read in them. That Teilhard lived a life of enforced silence is an element of the mythology. He could hardly have been more vocal, or hardly have reached many, at any rate, of the ears he most wanted to reach and reached them more effectively. Like Ludwig Wittgenstein (in this case the "silence" was, of course, self-chosen) Teilhard achieved, through the roneced page passed from hand to attentive hand, an audience whose receptivity was heightened by all the circumstances of apparent clandestinity and privilege. Similarly the explosion of publication immediately after his death, immensely welcome though it has been, has found a public made capable of a more ardent suspension of scepticism than would have been the case had the authorities been sensible enough to permit publication in the usual way. In the latter event, as Mr Speaight comments, the impact would have been less dramatic and appraisement cooler; in fact he would have been another Aunt Sally among authors in the market place. Mr Speaight believes that Teilhard might thereby have been compelled to greater precision. I wonder. Heroically patient and entirely modest though he was, he was not, on the evidence, much open to criticism that went much below the surface. I find it very hard not to believe, knowing Jesuits as well as I do, that dozens of his Jesuit friends implored him to greater clarity and exactness, and I note that some of the best criticism that he ever had—from Maurice Blondel—had no effect whatever.

Not that it matters. In spite of the thick smoke raised by *l'après Teilhard*, a phenomenon which itself, as Mr Speaight observes, merits serious study, Teilhard has manifestly brought a quickening of the pulse to thousands whom no conventional theologizing would have touched. In 20th century Catholicism, with the exception of the catalytic Archbishop

Roberts, no one else has had this touch before Pope John. The manner of it, the life that made it possible and the splendid man "in his habit as lived" (Mr Speaight's own description of his concern) are lucidly delineated in this most recent and best of Teilhard biographies so far.

VINCENT TURNER, S.J.

Campion Hall,
Oxford.

Emile Rideau, S.J. *TEILHARD DE CHARDIN: A GUIDE TO HIS THOUGHT*
Translated by René Hague Collins 1968 670 p 70/-

This is the most comprehensive study of Teilhard's thought available in English. The author is a distinguished French Jesuit scholar, who knew Teilhard personally, and who has acquired a detailed knowledge of his thought and method. The book is primarily a study of the philosophical and theological content of the non-scientific (in the technical sense) writings. The significance of the scientific roots is fully recognised, however, as is the importance of seeing everything from Teilhard's uncompromising standpoint about the known facts of cosmogenesis. The work follows a logical sequence, dealing in turn with *Formative Influences, The Intuition and The Project, A Phenomenology of History, Cosmology, Anthropology, Theology and Spirituality*, and ends with a masterly *Conclusion* and an interesting Appendix on *Vocabulary and Language*.

In the original French edition each chapter was followed immediately with a formidable section of notes. In the present publication the expository text is allowed more easily to run on to its conclusion on page 254, being broken only by the superscript numbers which refer one to nearly four hundred pages of Notes (with convenient page-reference headings). The notes consist largely of direct quotations from Teilhard, with full references to writings, both published and unpublished, that stretched over a period of nearly forty years. Many of the quotations are usefully grouped under such headings as, for instance, *Sin and redemption, The infallibility of progress, Apologetics*—to take three at random. Rideau does not hesitate to speak his mind where he thinks that Teilhard's exposition is inadequate or unsound. In a letter of 1919 (in *The Making of a Mind*, p. 302) Teilhard spoke of his distaste for "abstract metaphysics" and of his sensitivity to what he called "the real". He went on, "This bias means that I'll always be a philistine to the professional philosophers: but I feel that my strength lies in the fidelity with which I obey it. So I'll continue to advance along those lines. Others can bring me into line with the principles, if they can". Starting from a more orthodox position, Rideau is mostly concerned, it seems, to make the attempt: the French text carried a 1963 *imprimi potest* and a 1964 *imprimatur*; the English translation has a *nihil obstat* and *imprimatur* from Westminster. To have achieved this, in a work consisting so largely of quotation, and so soon after the 1962 *monitum*, is remarkable: one naturally wonders whether there has been any distortion of the truly pioneering aspects of the original, because if there were, then there would clearly be a danger of saving Teilhard for

the Church at the expense of losing him for the world which was his mission-field. One is not surprised to find that Rideau at times tends to play safe and stay put, where his subject would have dared all and gone boldly on (or up, or down, according to one's judgment of the validity—necessity perhaps—of the journey). With only this small caveat one can thoroughly recommend the book. As well as demonstrating his judicious assessment of Teilhard's position on some of the most complex and intriguing problems that face us as we approach the third millennium, Père Rideau has produced a veritable goldmine of information about what Teilhard actually said, at different times in his career, about his own attempts at solutions.

Two points of criticism might be noted by those who have the necessary powers to do something about them. Firstly, so many extracts have now been published from those important essays that are scheduled to appear in print in volumes 10 and 11 of the *Oeuvres*, that one becomes increasingly impatient for their publication in full—it is now nearly three years since volume 9 appeared, and one begins to wonder whether ecclesiastical politics (which were rightly ignored with the earlier volumes) might not be behind the hold-up. Secondly, a work of this kind (really two books in one) cannot possibly be read at one sitting, and too many of the references, especially to other commentaries, appear in the form *op. cit.* This irritating shortcoming would not matter if there were somewhere a complete list of references cited, but there isn't. Or again, one can forgive the inconvenience if the Index is sufficiently thorough; but unfortunately its ten pages, though valuable indeed, simply cannot cope with the exacting demands of serious study.

The translation is good, combining idiomatic expression with a high degree of accuracy. Sometimes, indeed, the version is too accurate: in note 67 on p. 338 the quotation has Teilhard writing of cults of *spirit and nature* where his own words were *l'esprit and la matière*. The error was there before the admirable translator of this book got to work. It makes a nonsense of this aspect of Teilhard's thought, and it is sad that it wasn't spotted in time to prevent its further dissemination in English.

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SCIENCE AND FAITH IN TEILHARD DE CHARDIN By Claude Cuénot, with a comment by Roger Garaudy London Garnstone Press 1967 8/6 *paperback*; 18/- *cloth*

EVOLUTION, MARXISM AND CHRISTIANITY: Studies in the Teilhardian synthesis By various authors London Garnstone Press 1967 8/6 *paperback*; 18/- *cloth*
(Volumes 1 and 2 of The Teilhard Study Library)

Teilhard de Chardin's world view was essentially an open one. He did not propose a complete, closed system of ideas laid down once for all.

Instead, he suggested a new approach to the problem of man's relation to the physical world on the one hand, and to God on the other. He laid down the lines of a new synthesis, leaving it to others to work out its consequences in more detail. It was an appreciation of this fact that led to the foundation of the Teilhard de Chardin Association of Great Britain and similar associations in other countries. The two volumes under review consist of lectures given at the first annual conference of this association in October 1966, together with some additional material. They initiate the Teilhard Study Library which is intended as a series of monographs or symposia on particular aspects of his thought.

Teilhard's system is based on two fundamental principles. The first is that the world is dynamic; it is always in a state of evolution and is tending towards a final goal. This applies to the physical and biological realms, to man and human society, and to the Church. Human societies in particular, whether natural or supernatural, cannot remain static. Human nature requires that they should always be developing; if they fail to do so they become sterile and decline. At the time when Teilhard wrote, Catholic theologians, on the whole, still had a static picture of the universe in which the perfection of human nature lay not in the future but in the remote past and in which the function of the Church was to preserve intact a deposit of faith which had been given once for all to the Apostles and was to be handed on unchanged to all future generations. Even today, when the necessity of development is generally accepted, many people think of it primarily as a process of adaptation: the Church must modify her liturgy, her teaching methods and so on, simply in order to meet the changing situation of the world outside; the implication being that if only the world would remain static the Church could do so too. For Teilhard the primary necessity is not that of adaptation to a changing environment, though this is important, but of an internal growth in wisdom and understanding, in love and unity. The Church must grow towards the fullness of the Body of Christ even on this earth, and to do this she must be constantly prepared for change.

Teilhard's second fundamental principle, which also ran counter to the accepted theology of his time, was that man's natural and supernatural powers are orientated towards the same goal: the progressive unification of the human race with God in the Mystical Body of Christ. And since man, in the physical order, is the culmination of biological evolution which in turn has its roots in the laws of physics and chemistry, it follows that all nature has a basic orientation towards God. Teilhard never confuses the natural with the supernatural and he recognises that nature as such is quite unable to reach the goal by its own power. But God's grace works by supernaturalising our natural tendencies rather than by superseding them. The natural scientist, the psychologist and the sociologist are therefore, in a real sense, directly involved in man's striving towards God in so far as they deepen our understanding of the world's natural dynamism and help us to direct the tendencies of human nature and human society more consciously towards the end for which they were created. And since

God has united himself to the physical world by the Incarnation, such research can be, and should be, a genuine act of Christian worship.

Corresponding to this changed attitude towards human nature is a new perspective concerning the Church. She is no longer an exclusive community standing in uncompromising opposition to all outside her boundaries. Rather, she should be seen as the growing point of humanity. It is in her that the aspirations of the human race are brought to an explicit realisation and through her sacramental system that God's grace is channelled into the world but she is in a true sense in union with the world, not over against it.

Teilhard never claimed to have a set of ready made answers to the world's problems but he does provide a framework within which all legitimate forms of human endeavour can be co-ordinated and integrated into a consistent purpose. The Teilhard Study Library represents a modest beginning in the task of working out its implications. Perhaps the most interesting essay is that of Roger Garaudy, a prominent French Marxist, who explains why it is that many Marxists have acquired a new respect for Christianity from Teilhard and a readiness to co-operate with Christians, even though they cannot go the whole way in accepting his transcendental goal for the historical process. In the other essays of volume 2, Fr Elliott, Dr Towers and the late Dr Fothergill discuss aspects of evolution and Fr Elliott, in a second contribution, examines Teilhard's Christology. Volume 1 is mainly devoted to three essays by Claude Cuénot, the first two of which discuss respectively Teilhard's spiritual teaching and the relation of science and faith in his writings, while the third attempts, not quite so successfully as the other two, to sum up his significance for the modern world.

These books are not intended as a first introduction to the thought of Teilhard de Chardin but they can be recommended to those who already have a general idea of his system and are interested in its further development.

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Henri de Lubac, S.J. THE RELIGION OF TEILHARD DE CHARDIN Collins 1967
380 p 42/-

If one says that Pierre Teilhard de Chardin was not a professional theologian, one does not imply that he was a theological ignoramus. No doubt the curriculum he followed at the Hastings scholasticate was pretty hidebound by modern standards, and he confessed himself that he did not find it *bien amusante*. But he was in daily contact with men who were very considerable theologians; indeed as his thoughts developed, he relied on them increasingly. Later he relied on Père de Lubac, and it is fortunate that he now has Père de Lubac to interpret him. de Lubac has had his own troubles with the censors, although they never succeeded in finding a syllable in his works that was censorable. What they feared was his

influence, as they had feared Teilhard's. Now, that influence is seen as worth a Papal concelebration, and it has been exerted in Teilhard's defence from a standpoint of unimpeachable orthodoxy. For de Lubac has an erudition to which Teilhard did not pretend, and a care for definition which makes Teilhard look a trifle loose.

Père de Lubac is rightly alarmed by the wave of modernism, which is now a matter of concern to the custodians of the Faith, and when Teilhard wrote that he felt himself to be "at the antipodes of modernism", de Lubac is at pains to justify him. Where the tendency of modernism is to humanise Christ beyond the limits of the Incarnation, Teilhard exalted his transcendence. Indeed the historical Christ, though recognised as true and necessary, was almost too restricted for the rôle which Teilhard's cosmic evolutionism imposed upon him. Teilhard's Christ was working in and through the world towards an unimaginably real apocalypse. What Teilhard was eager to avoid was a Manichean Dualism between matter and spirit, for he discerned a spiritual impulse, a "within-ness", in the depths of matter itself. All this is well thought out in Père de Lubac's massive and lucid study of his religious thought. All the same, as de Lubac has pointed out elsewhere, Teilhard was essentially an apologist, anxious to communicate the truth to men impatient of traditional formulation. Sometimes he shared their impatience, and this led him to hasty conclusions. His arguments were not always a match for his intuition, and we can learn a good deal from his more reasonable critics.

Because we seem to be starting out from scratch, we should not forget his debt to St Paul, or even his less conscious debt to St Thomas. He is really much more traditional than he appears. Time is already sifting away the dross of a certain 19th century scientism to which he was prone, and putting a question-mark to his optimism. But there is not much difference between St Thomas's assertion that "sanctification perfects and prolongs creation" and Teilhard's assertion that "sanctification perfects and prolongs the upward thrust of evolution". And to the neo-modernist who wishes to dissociate the Real Presence from the consecrated elements of the Mass, I fancy that Teilhard would reply with Chesterton that a "God who could become man should have no difficulty in becoming bread". The author of *La Messe sur le Monde* could have said no less, and Teilhard said a good deal more.

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THE EARLIEST HYMN OF CHRIST

A REVIEW ARTICLE

by

THE VERY REV DR ALAN RICHARDSON, M.A., D.D.

We know that St Paul wrote his Epistle to the Philippians together with the other so-called "Captivity Epistles" in the first years of the sixties. In this famous passage—Phil. II, 5-11—so carefully put under the scholar's microscope by Dr Martin, a passage used in the most solemn hours of the liturgy, and a passage that must compete for being the best known of Paul's golden vignettes in the devotion of Christians down the years, it seems clear to nearly all serious students that Paul is quoting from one of the earliest liturgies of the Church. This he does sometimes, as we know; and a well recognised example of one of the pristine creeds appears at the beginning of I Corinthians XV. But this *Hymn of Christ* is something altogether lovelier and more deeply reflective than any other scrap of early liturgy that Paul incorporates into his Epistles: indeed it even outdoes his own great flights of reflection, such as the one at the end of Romans XI, "How deep is the mine of God's wisdom. . . ." or the two opening chapters of the Epistles to the Ephesians and to the Colossians. It stands in its own way utterly superlative.

Before presenting the examination of Dr Richardson, himself a considerable biblical scholar, of Dr Martin's careful analysis, it might be well to set out the latter's own translation of the text of the Hymn. It is, of course, made more for its biblical exactitude than for its literary beauty, and every word and phrase are weighed against the precise nuance of the original Greek. His reconstruction of the Hymn does, however, depart from the Greek as we know it, for instance in his omission of the phrase "the death of the Cross", which the author has judged to be a Paulinism added to the liturgy from which the Apostle was borrowing. Further, verse 9 is paraphrased, well admittedly, into "the highest rank of all". Here then is Dr Martin's translation of what, in the light of his meticulous examination of the evidence, he considers to be the probable original form of the *carmen* quoted by Paul, a hymn composed possibly within twenty years after the Resurrection.

(Christ), though he bore the stamp of the divine image,
Did not use equality with God as a gain to be exploited;
But surrendered his rank,
And took the role of a servant;
Accepting a human-like guise,
And appearing on earth as the Man;
He humbled Himself,
In an obedience which went so far as to die.
For this, God raised Him to the highest honour,
And conferred upon Him the highest rank of all;
That, at Jesus' name, every knee should bow,
And every tongue should own that Jesus Christ is Lord.

R. P. Martin CARMEN CHRISTI: Philippians II, 5-11 in Recent Interpretation and in the Setting of Early Christian Worship C.U.P. 1967 364 p 55/-

In this monograph Dr Martin, Assistant Lecturer in New Testament Studies in Manchester University, has given us a copybook example of how biblical research should be conducted, with the proper detachment and

yet total involvement of the scholar confronted by a text. Seven verses of Scripture are scrutinized in 319 pages of lucid exposition; the views of scores of earlier scholars are carefully summarized and assessed; 20 pages of bibliographical references to the works of these scholars are given, and the index of authors cited contains well over two hundred names. Those unfamiliar with modern scholarly research might suppose that this is overdoing it for seven verses. But let them take up this book and read: although it is a scholars' book, it is so well written that the general reader (especially if he knows a little Greek) will find himself absorbed in it. Here he will learn what scholarship is and why it is necessary.

The seven verses studied are, of course, of crucial importance for understanding the faith of the earliest Christians. Dr Martin agrees with many other scholars that they were not composed by St Paul but are quoted by him from one of those *carmina Christi*, or hymns about Christ, of which there are some fragments in the New Testament. This must mean that the passage represents a pre-Pauline stage in the articulation of the Christian faith, a gospel untouched by "Paulinism". This hymn sets forth the story of salvation by proclaiming the drama of Christ's descent to this world, his submission to death, his victory over the cosmic powers and his exaltation over everything in heaven, on earth and under the earth. The whole universe confesses that Jesus Christ is Lord to the glory of God the Father. Paul, however, quotes it incidentally in the course of a pastoral letter in order to show how the Church came to be in the sphere of Christ's lordship, a truth which is made the basis of an ethical appeal: "Have this mind in you, which was also in Christ Jesus, who . . ." Had it not been for the fact that Paul had found it necessary to exhort the Philippians to be of one mind and to consider others before themselves, we would never have known this wonderful *carmen Christi* of the oldest Christian Church.

What a wealth of different meanings scholars have found in these verses! But the question must be asked, Which of these many meanings did they originally include, and which have been read into them by the ingenuity or devotion of the scholars themselves? It is fascinating to watch Dr Martin patiently sifting the evidence, *sine ira et studio*, and quietly recording his own view at the end of the process. Thus, to take a rather absurd example, he briefly considers the suggestion of a German scholar that "the form of a slave" is to be taken literally, since the phrase points to Jesus' role as a working-class leader of proletarian opinion against the capitalist Temple authorities and the totalitarian power of Rome. Dr Martin comments drily: "If a reading-back of nineteenth- and twentieth-century European political and economic struggles into the Gospels and Epistles is permitted, this exegesis may have a claim; but not otherwise". More seriously it must be asked to what "the form of a slave" (*doulos*) refers. Is E. Schweizer right in thinking that there must be a reference here to the 'Ebed Yahweh (Servant of the Lord) of Isaiah LIII? Or should we suppose with E. Käsemann that the Hellenistic background illuminates the meaning: by becoming man Christ had become enslaved under the rule of the cosmic powers? Dr Martin leads us step by step to his own "tentative" conclusion: Christ's kenosis (self-emptying) at the Incarnation

entails a suspension of his role as the divine Image by his taking on an image which is man's—a role that will blend together the pictures of the obedient last Adam and the Suffering Servant.

But what of the poetic symbolism of the hymn as such? Is it essentially Hellenistic, a kind of first century anticipation of the Gnostic myth of the Heavenly Man who came to earth incognito, revealed the saving truth and returned to heaven as conqueror? (After all, the hymn-writer, like Paul of Tarsus himself, might have been steeped in the Old Testament, but was nevertheless engaged in a mission to the Gentiles and must make his gospel intelligible in a Hellenistic environment.) Or should every word of the hymn be taken in a Hebraic way, or at least in a way which a Jew of the Dispersion could have understood? Is the three-fold cosmological scheme (heaven, earth and under the earth, vs. 10) an adoption of the new Greek scientific theory of a three-decker universe, or could we not find it in the Old Testament (e.g. Exod. XX, 4)? Dr Martin considers the evidence very carefully. The present reviewer would agree that, though eminent German scholars like Bornkamm and Käsemann support the theory of the Hellenistic-Gnostic myth, there is nothing in the hymn which a Jewish-Christian missionary might not have written with his heart in the Scriptures and his eye on his Gentile converts. St Paul provides evidence that the parallel between the first and the last Adam was familiar to the Gentile Church, because he incorporates it into his letters (Rom. V, 12-17; I Cor. XV, 20-22, 45-49); and it is not necessary to suppose that Paul thought it up himself. It seems inescapable that the hymn is representing Christ as Adam-in-Reverse. We can re-write it in terms of Adam: "Do not have the mind which was in Adam, who though made in the divine image considered it a thing-to-be-snatched-at to be on an equality with God, scorning the form of a servant and putting on the likeness of a god; and being found in the fashion of a god, he puffed himself up, becoming disobedient unto life, even the life-giving tree. Wherefore also God deeply abased him . . . that in the name of man (Adam) no knee should bow . . . and that every tongue should confess that man is servant, to the glory of God the Father." Dr Martin's exposition of the parallelism (pp. 163f) does not press the detail so far as this, and indeed he deals more gently with the Gnostic-myth theory than the present writer would have done; but this perhaps serves to underline his scholarly determination to examine every view with fairness and without exaggeration.

There is much more in this book that could have been mentioned here with advantage, but however long this review became, it would still be far too short to do it justice. The long and unimpassioned argument of the book concludes with a convincing reminder that the relevance of the hymn has not been exhausted with the passing of the first century world. The questions that lie behind the fears and uncertainties of the ancient world still persist in a modern scientific age. Are we at the mercy of blind cosmic forces, impersonal and inevitable? Has life a meaning outside this world? "The Christ-hymn which has been the theme of this academic exercise," says Dr Martin, "has something to teach in reply to these questionings in the mind and soul of modern man."

RECOMMENDED BOOKS

MARRIAGE AND FAMILY

- Rosemary Haughton *BEGINNING LIFE IN CHRIST* Burns & Oates 1966 12/6
MARRIED LOVE IN CHRISTIAN LIFE Burns & Oates 4/6

Both of these are intensely practical, written from deep experience.

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| Rosemary Haughton | WHAT IS MARRIAGE? | } Living Parish
Pamphlets 6d |
| | WHAT IS A FAMILY? | |
| | BEING A CHRISTIAN FAMILY | |

These are brief and very practical for people with little time to read.

- J. Gosling *MARRIAGE AND THE LOVE OF GOD* Chapman 1966 21/-

An excellent general introduction, positive in its outlook. The second part in particular is worth careful study.

- J. Dominian *CHRISTIAN MARRIAGE*—see review in this JOURNAL

- B. Häring *MARRIAGE IN THE MODERN WORLD* Mercier Press 1965 492 p 35/- An extract is elsewhere in this JOURNAL

Whereas the above two books are written by laymen, this is the work of a priest and theologian. A useful and interesting contrast.

- J. Marshall *PREPARING FOR MARRIAGE* DLT 6/6

- Catholic Marriage Advisory Council *PREPARING ENGAGED COUPLES FOR MARRIAGE* 1967 80 p 9/-

These two together are regarded as excellent preparation for engaged couples, though some reviewers have found Marshall's evidence to be inconsistent with his conclusions.

- Trimbos *MARRIED OR SINGLE* Chapman 224 p 25/-

This is a translation of a book by a Dutch doctor. It is a very helpful book, especially in the chapters that discuss the different viewpoints adopted by men and women.

- Planque *SEX AND MARRIAGE* Fides 187 p 32/-

An inspiring positive book.

- E. Schillebeeckx *MARRIAGE SECULAR REALITY AND SAVING MYSTERY*
 Sheed and Ward Vol 1 1965 291 p 15/-
 Vol 2 1965 217 p 12/6

A third volume is to follow. An excellent theological exposition of marriage, but not easy reading. It is discussed elsewhere in this JOURNAL in the article, "Secular Marriage Becomes a Saving Reality".

- Van De Velde *IDEAL MARRIAGE: ITS PHYSIOLOGY AND TECHNIQUE* Heinemann 285 p 25/-

There are some who think that such a book should never have been written, but do they realize how few partners fully understand the art of lovemaking, especially as regards the woman's fulfilment?

- G. H. Joyce *CHRISTIAN MARRIAGE* Sheed & Ward 608 p

A great historical study of Christian marriage. It is not pastoral. Pope Pius XII *CASTI CONUBII* CTS 6d

This encyclical contains more about marriage than the famous condemnation of contraception.

- Rosemary Haughton *THE FAMILY BOOK* DLT 63 p 6/-

Suitable for the whole family to read.

- Rorke, S.J. *THROUGH PARENT TO CHRIST* Birchley Hall 43 p 4/-

Very highly recommended.

- Lefebvre and Perin *BRING YOUR CHILDREN TO GOD* Chapman 21/-

GOING TO GOD Chapman 21/-

Both highly recommended, but expensive. See that they are got for your public library.

- John Marshall *SAFE PERIOD*

A detailed discussion of the whole matter.

- Sacha Geller *A TEMPERATURE GUIDE FOR WOMEN*

Probably the best book on the subject.

- Lestapis, S.J. *FAMILY PLANNING* 1961 287 p 30/-

The author was one of the signatories to the report of the conservative minority on the Pope's birth control commission.

- John Noonan *CONTRACEPTION* Belknap Press Harvard 1965 533 p \$7.95

The historical account that opened the question of potential development.

- J. Reuss *MODERN CATHOLIC SEX INSTRUCTION* Helicon Press 1964 18/-

A practical study of sexuality and love. The book suffers in translation, but is still one of the best on the subject.

- André Berge *SEXUAL EDUCATION OF CHILDREN* Sheed & Ward 1963 150 p 9/-

Perhaps easier reading than Reuss, and cheaper, but less recommended. A.C.

The following have barely reached the reviewers' desks, and have been greeted with initial recommendation: however, they have yet to be properly tested and accepted:

- Dr Henry V. Dicks *MARITAL TENSION* Routledge 1967 42/-

This is based on the author's experience over sixteen years as Director of the Marital Unit at Tavistock Clinic. He examines "the psychological sub-soil" of marriages.

- Prof Victor J. Pospishil *DIVORCE & REMARRIAGE: TOWARDS A NEW CATHOLIC TEACHING* Burns & Oates 1968 30/-

This 52 year old Professor of Theology at Manhattan College, N.Y., examines and challenges the biblical and doctrinal assumptions for the Church's doctrine on divorce. A.J.S.

CORRESPONDENCE

THE article "War in the Holy Land", Patrick O'Donovan's article in the last JOURNAL generated a good deal of "flash-back", which is a sign that, though it may have been bad history, it was good journalism: the main objection, however, was to its indifferent morality. Indeed we were even accused of moral bad taste in publishing the accompanying photograph of triumphant Jews at the Dome of the Rock (holiest of Islamic places next to Mecca); but, in so doing, we did no more than the American *National Geographical Magazine*, whose December issue, p. 791, contained a very similar photo in colour—clearly it is not as black-and-white as it appears!

Here below are two replies to the article, one from a distinguished soldier and one from an experienced diplomat. General Glubb will be remembered for his early work in Iraq and Transjordan, and for his long and remarkable command of the Arab Legion in Jordan from 1939 to his purely political demise in 1956; and for his no less remarkable series of histories of the Arab race and religion, the latest of which, "The Lost Centuries from the Muslim Empires to the Renaissance of Europe, 1145-1453", has just been published. Sir John Richmond, now lecturing in Oriental Studies at Durham University, has served in the Diplomatic Service at Baghdad, Amman, Cairo and Kuwait, where he was our ambassador during 1959-63.

From Lieut-General Sir John Glubb, K.C.B., C.M.G., D.S.O., O.B.E., M.C.

29th January 1968,

Sir,

I was distressed to read Mr O'Donovan's article, "War in the Holy Land", in your Autumn 1967 number. This dispute is extremely complicated, has much to do with Britain's loss of her former international prestige and involves some of the most agonizing human suffering in our heartless age. It seems to me, consequently, that British writers should approach the problem with very great deliberation and impartiality.

To anyone who has witnessed this suffering at first hand, Mr O'Donovan's remark that he "is not much interested in the morality" of these events seems to display a heartless frivolity. May I be allowed briefly to survey some of the aspects of this problem, other than dead bodies and burnt-out tanks?

The Hebrews invaded Palestine about 1200 B.C., when that country was already inhabited by a considerable population of extremely mixed origin. Probably the majority were from northern or Aryan stock, Hittites from Asia Minor, Horites from North Persia but the Sumerians seem to have come from the East. The Philistines, who came over the sea from Greece, arrived about the same time as the Hebrews.

The Hebrews added one more to the many mixed tribes in Palestine, with whom they fought for the following two hundred years. In the person of David, however, they found a natural leader, who established their

political predominance over the other inhabitants. Even he never quite succeeded in suppressing the Philistines. David ruled from about 1004 B.C. to 960 B.C. and was followed by Solomon, who died in 925 B.C. Thereafter the Israelites lost their paramount position.

The question of political predominance must be distinguished from that of numerical superiority. The majority of the inhabitants were still the descendants of the Hittites, the Penzites, the Jebusites and the other tribes mentioned in the Old Testament.

Subsequently Syria and Palestine were conquered by the Assyrians and then by the Babylonians, who removed many of the leaders to what is now Iraq, though the bulk of the people remained on.

In 538 B.C., Cyrus the Persian took over the Babylonian Empire and gave permission for any exiles who wished to return. In the absence of their rulers, the Hebrews had become once again one of many tribes. In the book of Ezra we read that they had not separated themselves from "the people of the lands", the Canaanites, the Hittites, etc., with whom they intermarried freely.

It is interesting to notice that, nearly five hundred years after David, Ezra still refers to the Gentiles in Palestine as the "people of the land". The popular idea that in David's time all the people of Palestine were Jews cannot be maintained.

Only members of the tribe of Judah returned from exile and they settled in the area round Jerusalem, which constituted only about one-quarter of Palestine. The Gospels give an accurate picture of the country at the time of Our Lord, who is depicted as only being in danger when he went to Jerusalem, where alone the Jews were in control.

The idea that the Jews were driven from Palestine by Titus in 70 A.D. is not entirely accurate. Many had already migrated for business reasons. The accounts of Paul's missionary journeys record the existence of Jewish communities all over the Roman world. They were the first monotheists to appear in considerable numbers in the Roman world and made many converts before the arrival of Christian missionaries. These Jewish communities seem to have been too numerous to have all been descendants of immigrants from the tiny province of Judaea.

When the Arabs conquered Palestine (637 A.D.) there appear to have been some 350,000 Jews in the country, constituting perhaps one-third to one-quarter of the population. The remainder were Christians. The Arabs were very few in numbers and did not "move into" Palestine. They merely established a small ruling class. For a century or more, the inhabitants remained Christians and Jews. Then, as happened in all the countries conquered by the Arabs, they were gradually converted to Islam. Christians fell to about ten per cent and Jews to five or six per cent. There were no persecutions, massacres or exiles.

In brief, the changes which occurred in the population of Palestine over the centuries were not ethnic changes but religious changes. The "Arabs" of Palestine in 1917 were the descendants of the "people of the

land" of 500 B.C., with small additions of Greek, Roman, Arab or Crusader settlers. They were probably one-third to one-quarter descended from the ancient Israelites, the remainder from the Canaanites, Jebusites, etc.

The Jews in Europe do not seem to have been persecuted until the Crusades, so that, before then, they had lived there for a thousand years intermingled with the population. In other parts of the world, whole populations had been converted to Judaism. The Jews of the Yemen seem to have been converted South Arabians. North of the Black Sea the Khazars, a Turkic people, adopted Judaism and so on.

In 1917, the Balfour Declaration declared support for a Jewish National Home in Palestine. This wording has often been regarded as political double-talk, but in fact accurately described the position which Jews had enjoyed throughout history. Palestine was the home of the ancient Israelites though they had always been a minority there. It had never been the home of the innumerable members of other races, who had been converted to Judaism since A.D. 70.

The misunderstanding arose partly from the different ways of thinking of Asian and Western nations. The idea of the "homogeneous" nation originated in Europe where, for many centuries, anyone whose religion or opinions differed from those of the rulers was brutally persecuted, imprisoned or burnt alive. From these brutalities emerged the idea that every nation should be homogeneous.

Neither the Romans nor the Arabs were so narrow-minded. Under them, a great variety of races and religions lived side-by-side without any desire to integrate. In Middle Eastern cities, Muslims, Christians, Jews, Greeks and Armenians lived each in their own quarter of the city, enjoying a considerable measure of autonomy. In this tolerant atmosphere, the Jews could have found a national home in Palestine.

But the Zionists were Europeans, whether as a result of two thousand years of residence or because they were in the main the descendants of European proselytes. "Palestine must be as Jewish as England is English," Chaim Weizmann said. But in 1917, Palestine was fully inhabited by people of whom only 7 per cent were Jews. To make it as Jewish as England is English necessitated the extermination or eviction of "the people of the land" who constituted 93 per cent of the population. It is this process of liquidation of the thousands-of-years-old population, many of them with the blood of the ancient Hebrews in their veins, which we are now observing.

It is true that every Christian should hang his head in shame at the abominable persecutions suffered by the Jews in Europe. (The Jews have never been persecuted by the "Arabs" of Palestine.) These persecutions have forged them into a close community, whatever their racial origins were. Moreover the leaders of Israel are essentially a European community, most of them Germans, Poles and Russians. With the support of billions of dollars from the United States and with their military efficiency and technology on the level of Germany and Russia, the Israelis are in a position to exterminate any Middle Eastern army.

But even to those who, like Mr O'Donovan, are "not much interested in the morality" of this process, it presents certain practical disadvantages. It has, for example, lent powerful support to the Soviet "image" of Britain and the United States as the brutal imperialists, regardless of morality. Asia and North Africa sympathize passionately with the people of Palestine who are condemned to be liquidated by military force.

Britain's economic crisis is at least partly due to the loss of her position in the Middle East, which in its turn sprang from her support for Zionism. The present situation—a strong and aggressive Israel enjoying complete American support—is ideal for the expansion of Russian influence, and has already caused a shift in the balance of world power in her favour.

In brief, Israel has come to stay, whether right or wrong. But as Britons (not to say as Christians) should we not try impartially to promote peace, instead of crowing delightedly at the victory of one side or the other?

Yours faithfully,

J. B. GLUBB.

West Wood St Dunstan,
Mayfield, Sussex.

From Sir John Richmond, K.C.M.G.

28th December 1967.

Sir,

When I asked you to justify the pro-Israeli slant of your autumn number you invited me instead to provide "a cool and informative letter exposing the Israeli case for what you conceive it to be and presenting the Arab case with the just force you feel it deserves". I am afraid that the task is impossible. The literature of Zionism and the Palestine problem runs into hundreds of volumes of which I cannot claim to have read more than a representative sample. If I were the greatest living authority on the subject, I could not present a fair summary of the arguments on either side within the compass of a letter.

However, it would be feeble to refuse your challenge and I shall have to do the best I can. I shall begin by quoting *in extenso* the summaries of the Israeli and Arab views of the conflict which formed part of an article by Dr Arnold Toynbee which appeared in the *Bangkok Post* on 18th June of this year. This is what Dr Toynbee wrote—

"The Israeli's view of the conflict's history:

"We are Jews, the living representatives of Judah, one of the twelve tribes of Israel that conquered most of Palestine in the 13th century B.C. We held Judah's share of the conquered territory for seven centuries till we were deported by Nebuchadnezzar in 587 B.C. We were back again within less than half a century, and we then held Judaea, once more, for the next 673 years, till we were evicted by the Romans in A.D. 135. We have never renounced our claim to the land of Israel.

We have always hoped, believed, and proclaimed that we shall get this land back again. It is our land we contend.

After another 1,783 years we did recover a foothold there in 1918, and during the half century since then, by devoted hard work, ability, and military valour, we have built up our present national state of Israel, and have inflicted three smashing defeats on the Arabs, who have been trying to evict us once again.

We want to have a country of our own again, like other peoples and like our own ancestors. We also need a country of our own, because, since the conversion of the Roman Empire to Christianity in the fourth century A.D., we have been penalised and persecuted by the western Christian majority among whom we have had to live. This persecution has culminated in the unprecedented crime of genocide which has been committed against us by a western people, the Germans, in Europe. We are not going to let the Arabs commit the same crime against us here, in our own land of Israel.

The Arab's view of the conflict's history:

'In 1918, 90 per cent of the population of Palestine was Arab, and Palestine had been ours since we conquered it from the Romans in the seventh century A.D. Since 1918, a militant and aggressive foreign body has been thrust into the very heart of our Arab world. This has been done against our protests, by force of arms—British force until, under the protection of British bayonets, the Zionist Jewish intruders had built up sufficient force of their own to be more than a match for our Arab strength. Then the British scuttled, and left us to our fate.

Our fate has been that 900,000 Palestinian Arabs have been forcibly deprived of their homes and property and have been turned into refugees, living on a dole. Any Palestinian refugee who tries to return home and resume possession of his property is shot by the Israelis, who have robbed us of our country. The Palestinian Arabs who have not lost their homes are being treated as second class citizens. The Arab territory seized by force stretches from the Mediterranean to the Red Sea. This foreign occupied territory cuts the Arab world in two.

The Israeli crime against the Arabs is flagrant. But it is not the Arabs who have committed crimes against the Jews. When we conquered Spain from the German Goths, we liberated the Jews in Spain from a Nazi-like oppression. When we conquered Palestine from the Romans, we allowed Jews to reside in Judaea again for the first time for five hundred years. The Prophet Muhammad commanded Muslims to protect law-abiding Jews and Christians under Muslim rule, and our record, in acting up to this commandment, has been a fine one compared with the western people's treatment of the Jews.

The western victors in the Second World War, the Americans above all, have made the Arabs, not the Germans, pay for the Germans' crime against the Jews. In western eyes, the Germans may be criminals, but they are fellow westerners, so they are privileged. We Arabs do not

count. We are "natives", part of the fauna of Palestine. We have no human rights. The Israelis, on the other hand, have the West's ear, the West's sympathy, and the West's support. In western countries the Jews, unlike the Arabs, have money power and voting power. The West, unlike the Arabs, has a bad conscience about its past treatment of the Jews; so the West wants to compensate the Jews—so long as this is done, not at their expense, but at ours.

We are never going to submit to this injustice. The Israeli intruders are the spear-head of Western neo-imperialism in the Arab world. We have suffered from western aggression once before. We succeeded in expelling the Crusaders, though that took us two hundred years. We are going to expel the Israelis, too, however long this may take."

Although Dr Toynbee has had to compress both cases severely and to omit many of the arguments, and his normally lucid prose has suffered from South East Asian typesetting and my amendments, I think he has fairly set out the essence of both arguments.

My own views, which again must be compressed almost to vanishing point, on the merits of the Zionist case for taking over Palestine, amount to this—

Although it has happened often enough in history, injustice is usually committed and suffered when a more advanced people invades territory occupied for many generations by a less developed cultural group, if their influx results in the break-up of the less developed people and the dispersion of the individuals composing it. Ergo, it seems, very special reasons are needed to make such action morally justifiable. The special reasons adduced in this case can be summarised under the following heads—

1. The Jewish people lived in Palestine some 1,800 years ago and have made the idea of return into a focus of Jewish consciousness.
2. The Jewish people have been terribly ill-treated by non-Jewish peoples and this gives them an undeniable claim to a measure of privilege.
3. The Jewish people have made a more valuable contribution to the development of the human spirit than have the Arabs of Palestine. Any incidental injustice to these caused by granting the Jewish claim to Palestine cannot be allowed to weigh against the real possibility that without it Jewry would be totally destroyed.

Strong though they undoubtedly are, I do not find these special reasons sufficient to justify the dispersal and destitution which Zionism has meant to the Arabs of Palestine. In an article in the *Sunday Times* of 10th September, the Professor of Modern History at the Hebrew University of Jerusalem wrote of the problem—

"... the view one takes on the particular rights and wrongs is determined by one's disposition towards the general case—recognition or non-recognition of an over-riding right, ..."

As I have indicated, I agree with Dr Talmon about this, but, unlike him, I cannot accept the Zionist claim to possess "an over-riding right" to

Palestine. In the absence of such a right the 10th Commandment is for me a sufficient comment on what, in his article in your autumn number, Mr O'Donovan called the morality of Israel's conception.

I have written of the history of the problem. This seems to me to be important because it has been so obscured. Zionist propaganda has been so successful in putting Israel on the map, so to speak, that I have often met with flat disbelief from otherwise educated people when I have stated the easily verifiable fact that in 1917 some 95 per cent of the people of Palestine were Arab. I have also been trying to concentrate on the moral problem raised by Zionism and this problem was less complex in 1917, though I cannot agree with Mr O'Donovan that it can be simply ignored today.

I have left no time, or space, to deal with the problem of Zionism as it now exists. It would be absurd to try to do so in a letter. However, I shall indicate my attitude in three sentences. Now that there is a generation of Israelis born in Palestine it seems clear that if the Arabs were to drive the Jews into the sea, they would be guilty of the same crime that Zionists committed when they drove the Arabs into the desert. But since Arab threats to this effect suffer from a wide "credibility gap" I remain unconvinced that last summer they provided any real justification for Israel to employ "the best means of defence" and in so doing to increase the territory she controls about threefold. If there is to be peace there must be an end to mutual fears, but it can hardly be disputed that it is Arab fears which have been mainly justified by events so far.

I am, Sir, yours faithfully,

J. C. B. RICHMOND.

20 The Avenue,
Durham City.

It is to be hoped that the exaltation of the ideal of peace may not favour the cowardice of those who may fear it their duty to give their life for the service of their own country and of their own brothers when they are engaged in the defence of justice and liberty, and who seek only a flight from their responsibilities, from the risks that are necessarily involved in the accomplishment of great duties and generous exploits. Peace is not pacifism, it does not mask a base and slothful concept of life, but proclaims the highest and most universal values of life: truth, justice, freedom, love.

POPE PAUL, "The Day of Peace".

BOOK REVIEWS

GALLOPING inflation seems to have overtaken the book trade in the last months. During 1961 to 1965, the average retail cost of new books rose by 45%: during the first half of 1967, there was a further rise of 15%, and the second half has shown further rises, so that the total rise during 1967 was 25%, which is astonishing. Let us examine a concrete example: recently Messrs. Burns & Oates have published three of Dr Hans Küng's books: in 1965 "Structures of the Church" appeared at 42/- and "Justification" at 45/-, both with 358 pages, as uniform volumes. Now in 1967 a further such volume, "The Church", has appeared with 515 pages, at double the price, 84/-. Another example is provided by "The Convergence of Traditions", just published by Herder & Herder: it is a set of three position papers delivered at an annual meeting at Montreal, and is therefore relatively ephemeral; only one paper has footnotes and the total number of pages of text is 123, printed on relatively cheap paper and binding—at the princely price of 45/-, which is nearly 44d. per page of text! We must then expect to see many more books with few or no plates carrying prices like 70/- or 90/-; and the reviews below already begin to bear this out.

It is regretted that, for reasons of space, the review article on the Dutch Catechism ("A New Catechism" published by Burns & Oates) has had to be held over until the next JOURNAL. We hear that it is possible that an amended second edition may be published by then, and we can then report on the changes.

In this issue, reviews have been arranged under headings in the following order: Scriptural Studies; Medieval Church and Monastic Studies; Reassessing and Puritan Studies; Towards Christian Unity; Culture and the Modern Church; General. The review immediately below should be read in conjunction with pp. 3-13.

J. DOMINIAN. CHRISTIAN MARRIAGE Darton, Longman & Todd 1967 xii + 256 p 35/-

Doctor Dominian's book on Christian Marriage is very different from the majority of works on this subject which have appeared since the end of the Second Vatican Council. He writes as a married man, a psychiatrist and a medical adviser to the Catholic Marriage Advisory Council.

The book falls into two parts; an historical survey and then an existential examination of marriage for which he draws on recent advances in psychological medicine. Doctor Dominian is not a biblical theologian and the first part of the book suffers a little from this. It is simplified but safe, and one hopes it will encourage some traditionally-minded readers to go on to the second part which, on its own, they would have avoided as being the work of a psychiatrist and, therefore, the devil! Yet the psychiatry never intrudes and it would be wrong to call this a psychiatric study. It is the fruit of a married man's insight into marriage, but a married man with a wide range of theological reading and psychiatric experience. This combination enables him to help theologians, priests and married folk alike. A full theology of marriage cannot come from a celibate theologian any more than a full theology of celibacy can come from a married man. This book sets out to provide a theologically well-read layman's view of marriage backed by psychological insight and a very deep sympathy. In fact, sympathy, understanding and the dignity of the human person are the themes which run through this book from the first page to the last. We are not dealing here with the legalistic aspect of what constitutes a valid marriage nor the moral rights and wrongs that can arise in such a marriage, but with two human beings joined together in a sacramental union. Of course, the author does not dismiss what constitutes a valid marriage or ignore the problems, but he puts them in perspective. He is more interested in the dignity of the sacrament than the difficulties of marriage. For him, marriage begins where the canonist leaves off. His chapter on "Husband and Wife" takes the bald and disputed "ends of marriage" a step farther to an examination of the growth and interaction of two personalities, the maturing of two people, equal in God's sight. Like the mystery of the Trinity, we have the reality in marriage of two persons who, while retaining their own individuality, are united

through love into an indivisible unity. Somehow or other words like personality, integrity, respect and love which appear often enough in the traditional manuals on marriage are here clothed with a reality, even a challenge. Indeed the whole book presents a challenge, a challenge to know oneself and one's partner, a challenge to deepen the love between the two . . . and yet a challenge that comes through as truly achievable.

This is a book which every couple with a desire to deepen their personal relationship might well read carefully. It is a book which every priest should study to broaden his vision of marriage, to clothe his juridical language—adequate qua juridical—with reality, warmth, beauty and dignity. It is a book which everyone involved in any kind of marriage counselling should read every year. It is that rare thing, a book beautifully written for the specialist and general reader alike.

KENTIGERN DEVLIN, O.S.B.

I. SCRIPTURAL STUDIES

Pierre Grelot *INTRODUCTION TO THE BIBLE* Burns & Oates 1967 436 p 50/-

This translation of Père Grelot's "Introduction aux livres saints" (1964) caters for a need not yet adequately served by the plethora of various introductory publications to the Bible, providing a consecutive and readable account of the content and development of the various books. For the intelligent non-specialist to whom it is directed it will provide a taxing but non-technical introduction to many aspects of the Bible. One of the most useful elements in this work is the number of extra-biblical parallels quoted; a number of these are pretty inaccessible in the original, not to mention in translation; they are of prime importance for the appreciation of the Bible in its context.

Every specialist will have some holes to pick in every book of this kind; this is why the undertaking of the task of writing such popularising books is a selfless one. It would, then, be idle to carp at such things as the almost total failure to mention the Spirit in dealing with the Acts of the Apostles. More serious is the charge that P. Grelot employs the same technique as the Dutch Catechism: when there is a disputed point he, too, often papers over the crack with some studied ambiguity so that only the initiated can realise the chasm that lurks below. I would prefer to have the danger-spots clearly marked, with a flag on either side, even if no bridge to join the two can be supplied. But such a procedure would perhaps lengthen the book excessively.

The translation is of the usual standard, but it is startling to see that Qobeleth led a "life of deception" (p. 248)—disappointment presumably. One of the major obstacles to appreciating the thread of the arguments is the small amount of print on a page; both print and margins are too large.

HENRY WANSBROUGH, O.S.B.

John L. McKenzie, S.J. *THE WORLD OF THE JUDGES* Chapman 1967 182 p 25/-

When one receives a book on history with an attractive shiny cover, one expects these days to have history presented in a palatable and easily digested form, and to have one's interest titillated so as to absorb lessons with the least possible labour. However, "The World of Judges" is not at all this sort of history and, provided that one realises this, probably none the worse for it. In fact, this book does not attempt to entertain but is a serious commentary on Deuteronomy and Judges, and it can only be read if one has carefully studied both these Old Testament books. It is obviously extremely erudite and represents the results of a great deal of reading and close study and an extensive general knowledge of the history of the Jewish people. It is a scholar's book, and not a soldier's, and it does not attempt to give a picture of the actual campaigns, nor of the military methods and arms of the period. In addition, no attempt is made to sketch out the characters of the chief actors; on the whole, perhaps this is rather a relief as so many modern books spend much time producing finger-nail sketches and attempting to lay bare the idiosyncrasies and weaknesses of the chief characters.

It would, however, I think, have been rather a help if there had been, perhaps in the preface, an attempt to draw a picture of a period in the history of the world which is not very familiar to any but the specialised reader.

Perhaps one might have hoped that in the study of Jewish military history would be found a clue to the brilliant success of contemporary Jewish arms. Here, I was disappointed, and the only vestige that I could find was a clear indication of how extremely "tough" the Jewish soldier has obviously always been.

I found the emphasis on the predominating influence of Yahweh (I wish that he was more easily recognisable under the more usual name of Jehovah!) the most interesting part of the whole book. It did much to restore the belief in which one was brought up—that the Bible was in its entirety an Inspired Book.

I think that the reader who may find this book heavy-going will find some relief in the romantic story of Samson, and the somewhat earthy description of the assassination of Eglon!

I feel that I should apologise for being an insular Englishman when I confess that I found the dreadful abbreviations, and the combination of American telegraphese, with Germanic complications rather tiresome.

I would not recommend this book as light reading. The effect on me, whose scholarship is strictly limited, was to make me read Deuteronomy and Judges in the Authorized Version with considerable enjoyment, and I am very grateful to Father McKenzie for having made me do this.

F. W. FESTING, Field Marshal.

Hexham,
Northumberland.

Edward Schillebeeckx, O.P. *REVELATION AND THEOLOGY* Sheed & Ward 1967 xviii + 292 p 35/-

Revelation may have been perceived in the whole of God's creative and saving action. When the "anonymous" revelation to man in general is taken into consideration, then we can understand the universal significance of the religion of Israel, and the place of Christ in salvation. The two complementary sides of the subject are "revelation in reality"—in happenings in man's history, and "revelation in word", which is found in the preaching and witness of the apostles, and in the written scriptures. These ideas which are expounded by Fr Schillebeeckx have become familiar to many already through the Vatican II Constitution on Divine Revelation. In a book like this, composed of articles written at various times, there is some repetition, but most of them should help us in thinking about modern theological problems.

Those of us who squirm inwardly at yet another use of the word "encounter" may be relieved to read that it is only a modern word for "the reality of man's personal relationship with God by virtue of grace and God's personal address". In our religious life, it refers to an experience of faith and love, which is a real interpersonal relationship between God and man, a partnership in which God personally addresses man, and man personally replies to him in faith.

How is dogmatic theology related to scripture? It is not just a search for texts to support a dogma. Scriptural exegesis must be critical of the contemporary propositions of dogmatic theology. However scripture exegetes deal with the Word of God which was spoken and heard in the Jewish people and the early Church, the dogmatic theologian seeks to establish how this same Word should be heard by us in a pure form in the twentieth century. God always addresses man in his own setting in history. So, speculative theology attempts to make ever meaningful what was so full of significance when Paul wrote to the Corinthians or John wrote his gospel. "The Church does not derive its dogmas from theological conclusions drawn from Scripture, but it recognizes its own living dogma in scripture".

In "The Liturgy and Theology", the relations of *lex orandi* and *lex credendi* are explained as, not prayer giving rise to dogma, but liturgical prayers as a manifestation

of dogma. They are not composed with the same degree of precision as a dogmatic or theological definition of faith. So the ancient liturgical formulae are often vague, being the manifestation of a faith not yet perfectly and consciously explicit. Hence we must avoid in the reform of the liturgy an "unsound archaeologism".

GILBERT WHITFIELD, O.S.B.

Luis Alonso Schökel, S.J. *THE INSPIRED WORD* Translated by Francis Martin, O.C.S.O.
Burns & Oates/Herder & Herder 1967 418 p 63/-

"This book is not meant to be a treatise on inspiration . . . Rather than inspiration, its theme is the word." Contemporary application of the techniques of literary criticism in exegesis has doubtlessly influenced Alonso Schökel. The Inspired Word adds still another dimension to the biblical movement. His theory of the inspired word—"the inspired work"—is developed against a background of language philosophy that is consonant with current analysis of language and communication. "If God, in a personal exchange, wishes to reveal Himself to us as a person, then He must use the medium of language in all of its functions. . . . His medium of communication proves that He desires to make a personal revelation."

Schökel gives another light to those who would fully understand the liturgy of the word. He treats in an easy style the words of scripture as part of man's history which is a revelation to man of man—and of God. He offers a fresh and lucid expression of the response demanded by language—the human language that God condescends to use "through the prophet". "When the people of God are united in the liturgy to hear the word of God being proclaimed out loud in a language they can understand, there above all the word of God finds full existence. . . . The act of understanding consummates and completes the process of language."

Titles for chapters and sections of the book suggest Schökel's fresh approach: "The Word Divine and Human"; "Inspiration and Language"; "The Three Functions of Language"; "The Author and the Community: The Sociology of Inspiration"; "The Consequences of Inspiration". Bibliographies at the end of chapters reveal the broad background that allows the author to cross the disciplines of theology, psychology, linguistics, and literary criticism in so interesting and facile a manner.

DONALD P. HOUBE, C.S.V.

II. MEDIEVAL CHURCH AND MONASTIC STUDIES

Peter Brown, *AUGUSTINE OF HIPPO* Faber & Faber 1967 463 p 70/-

Could Augustine himself have read this astonishing book, which combines a "sense of the unknown areas of the personality" with a tenaciously informed memory for the many strands of feeling relevant to the growth of a mind so rich and complex, would he again have been "aghast" at what he saw, and waited, as somehow Peter Brown keeps us avidly waiting, to know how the whole thing would end? Certainly it is one of the particular merits of this biography that it makes us feel the pulsation of the life that continues, by always engaging our sympathy and deftly suspending our judgment. Perhaps only by a single word in the entire book does the author step forward to make a comment that might distract our attention from the task in hand. That this should occur in connection with the letters Augustine wrote against extravagant public spending, which are described as "some of the most shabby documents of the relations of Christianity to the civilization of the ancient world" (p. 199) makes it an isolated reminder of a distinctively contemporary sense of urgencies.

Of Augustine's own African world we are kept quietly and convincingly aware: "like the Holy Russia of the nineteenth century, this world will close in around him; and, as is very often the case with educated men, it will close in all the more effectively for having once been rejected". The result is demonstrably as subtle as the comparison suggests and makes, among other things, its contribution even to our understanding of Augustine's concern with predestination. This is the method of the

Confessions themselves, "charged with the poignancy of a Chinese landscape—a vivid detail perched against infinite distances". Not surprisingly the romantic aspects of Augustine's thought and feeling are especially sharply focused by developing precisions about a word like *peregrinus*. "Necessity" might have served a similar, though less picturesque, purpose. In any case, "the members of the *evitas peregrina* maintain their identity not by withdrawal, but by something far more difficult". It is just because this development also marks an evolution in Augustine's view of the contemplative life in this world that it seems a little perverse to write of the two years preceding Augustine's ordination: "At this time Augustine was a contemplative" (p. 135). From the standpoint of the *City of God* he was barely beginning to deserve such a title.

But rare are the notes that jar in this account of Augustine's personal progress, and only the portrait of Ambrose is somewhat disappointing. Is the distance between the two men yet correctly calculated? The reserves about the fascinating work of Courcelle are easy to understand, but there is something more to be explained about what Ambrose, even unintentionally, made Augustine see. It is the measure of the expectations Peter Brown raises that one had looked eagerly for some fresh light on this subject. But, then, how much minute work on Ambrose remains to be done is illustrated by the fact that the charming phrase about the calmed sea quoted (p. 83) in reference to the side of Ambrose that influenced Augustine is, in fact, a verbatim translation of a memorable sentence of Basil (*In Hex*, IV, 6, PG 29, col. 92).

ALFRED SQUIRE, O.P.

Dominican Convent,
Portobello Road, W.10.

Noreen Hunt *CLUNY UNDER SAINT HUGH*, 1049-1109 Arnold 1967 xii + 228 p 45/-

In England, curiously enough, Cluny has been the preserve of women; of Miss L. M. Smith rather unreliably in the 1920s and Dr Joan Evans superficially in the 1930s. Miss Evans has since become extremely proficient at early French art and architecture. Now this author comes to command the English field of Clunian scholarship; and it is important to say that she has long experience herself in the cloister, doing her London doctorate (from which this work has burgeoned) as an Ursuline. Only the Reverend H. E. J. Cowdrey and Dr C. H. Talbot (with his unpublished Birkbeck Lectures) have done any recent work on Cluny this side of the Channel, apart from herself.

Her selection of subject is extremely shrewd. Of the five great abbots who, with short breaks, spanned the essential life of Cluny during 927-1156 (a period in which fifty popes ascended the throne of St Peter), St Odilo has been covered by Dom Gerard Stitwell and others, St Odilo by Dom Jacques Hourlier, and Peter the Venerable by Dom Jean Leclercq; only St Mayol remains now and his period is not well documented. St Hugh of Semur, in whose abbacy fell the two great *consuetudines* of Bernard (1075) and Ulrich of Celler (1083) and whose influence and saintly life attracted four biographies and two excerpts within a few years of his dying, was unquestionably the hardest and the most important biography to tackle. He came to his abbacy aged twenty-five before Leo IX went to Rome to inaugurate the Gregorian Reform era, and he died after Anselm of Canterbury, who signed the Concordat of London which presaged the end of the Investiture quarrel. In other words, three of the four generations of the Gregorians lived with Hugh of Semur as a powerful influence in their midst. This is not his biography, but insofar as he had no life apart from Cluny, it can be taken as such.

Dr Hunt's selection of subject is shrewd in other ways too. Hugh's abbacy was the era in which Cluny expanded in three main directions. Firstly, it made its great leap forward as a Congregation from a mere sixty-five dependencies to well over two hundred, spread more widely, opening up for connections grew up, partially between Spain to its monastic influences. A web of grants of political and financial support, were made confraters and allowed burial in monastic grounds with their names in the

This very important book is primarily for specialists though the general reader may well find it enjoyable. It marks the emergence of a medievalist of the highest calibre.

DESMOND SEWARD.

ed. Dom Hugh Aveling and Dr W. A. Parfitt. *THE LETTER BOOK OF ROBERT JOSEPH, MONK-SCHOLAR OF EYESHAM AND GLOUCESTER COLLEGE, OXFORD, 1530-33* Oxford Historical Society, N.S.xix 1967 for 1964 Clarendon Press, Oxford. iv + 300 p. n.p.

Where a historian differs from an antiquarian is in the selection of his material. While an antiquarian will gather the whole mass of the facts into an exhausting heap (as Nennius admitted to having done), the historian will educe every shred of his evidence so that it bears the daunting weight of symbolism: it should stand for and admirably illustrate the trend of the human mind and heart in an age, or more excitingly in a transition between ages.

This is perfectly what the 170 letters of Robert Joseph provide, evidence that can justly reflect the crucial shift of learning from cloistered sanctity to quadrangled worldliness, which lies at the root of the Dissolution of the monasteries—Joseph himself remarked that he preferred the *docta incertitudo* of Oxford to the *senecta rusticitas* of Evesham. None has better told the sad saga than Dom David Knowles in his final magisterial volume *The Religious Orders*, and he has, as we would expect, been perceptive enough and sufficiently informed of work-in-hand to seize upon these letters over ten years ago in their typescript state, using Joseph as “a window on the monastic world of the day”. “The monks have caught the new humanism: they write of books and events in the new idiom which is halfway between that of Matthew Paris and our own . . . a culture, a mental agility, a love of letters existed in some at least of the houses of all orders on the eve of the great upheaval.”

These letters are of value as symbols of transition in further ways. When Dr J. K. McConica wrote his 1965 study of “English Humanism and Reformation Politics”, he used for his fourth chapter on “Humanism in the Universities” this same evidence to show the presence in and outside Oxford of active humanist groups, and to conclude that between 1521-30 at least, Gloucester College (now Worcester College) was a place where a monk sent up from his abbey might learn a great deal of Erasmian humanism. Joseph himself was clearly a most accomplished exponent of the humanist epistle. His correspondence shows that his circle shared a taste for the highest of humanist fashion—Budd, Erasmus, Pace, More, etc. It shows also the slightness of his circle's values, literary excellence first, then virtue vouchered in sound Latin learning, then “Oxonia Minerva” the home of these values where humanist teachers and companions were not wanting. Joseph himself remained a pallid Erasmian, conservatively eschewing the more aggressive criticism in his master's work; and that is perhaps what we should expect from an Evesham monk drawn from a quiet, simple, west-country world. Characteristic of this is the hand that writes the letters, an old “gothic” rather than a new humanist “italic”.

These letters are fascinating, too, in that they find Oxford in process of its most radical and far-reaching transition, when the old Hall system and the *magistri* made way for the college and the tutorial systems as we know them today. Joseph's account of it, entirely unconscious of the importance of the changes, is the more valuable for that. His whole correspondence, with all its presuppositions and its flashing allusions, illuminates the Oxford of Henry VIII, sloughing off its old clericalism and moving into its modern garb.

The 170 letters were written during February 1530-January 1531, while Joseph was back at Evesham between long spells of study at Oxford. They are in Latin, with an English paraphrase provided. They come from a letter-book kept with charming self-consciousness in the hope of ultimate publication—for their literary rather than their historical value, which he would have wrong judged to be nil. It is interesting that he numbered among his closest friends at Evesham John Feckenham, who was to become the last abbot of Westminster. For Robert Joseph, Feckenham was the light of Evesham,

pure honey and more than half his soul; only John Neot of Glastonbury merits more letters from him, and he too became a monk of Westminster in the Marian revival.

Here for the historian of the English Reformation is literary evidence of the first order, for Robert Joseph was the bell-wether of his age.

ALBERTIC STACPOOLE, O.S.B.

III. RECUSANT AND PURITAN STUDIES

Patrick McGrath. *PAPISTS AND PURITANS UNDER ELIZABETH I* Blandford 1967 434 p 37/6

This is a lucid and illuminating book, free from claptrap and cottonwool, on a difficult subject on which it is all too easy to be vague and partisan. It describes two minorities in Elizabethan England who cared deeply about religion; the Papists, who struggled heroically to re-establish Catholicism, and the Puritans, who laboured to make the church more Protestant. Unlike some historians, Mr McGrath is not afraid to define his terms. The student will find his careful examination of the term “Puritanism” invaluable. It is a pity he did not allow himself more space to attack the frontiers of Mr Christopher Hill's Puritan empire. The book's account of the Elizabethan Puritan movement supplements rather than duplicates the recent work of Dr Collinson (see previous JOURNAL, p. 399) and is altogether less overpowering.

The author's impartiality and compassionate understanding are matched by an exemplary fair-mindedness. There are sympathetic portraits of Archbishops Parker and Whitgift, Bishop Jewel, John Penry and Fr Garnet. In particular, the tarnished reputation of the Jesuit Fr Robert Parsons is given a polish. Yet possibly because he has remembered the advice—“Trevor-Roper is watching you”—that he once gave to fellow Catholics, Mr McGrath never pretends that his goose are swans. The work of the missionary priests who saved English Catholicism from extinction, the behaviour of those Englishmen who believed they could be Catholic without being Roman Catholic, is admirably described. Most historians take the line that, in Elizabethan England, religious persecution was predominantly a political act. It was not a way of trampling on men's souls, but a means of shoring up the state. True enough. But there is more to it than that. Mr McGrath agrees that “it would have been asking too much of the Elizabethan government to expect it to allow the missionary priests to operate freely . . . In so far as the government considered the priests a potential danger politically, it could legitimately have placed them under restraint and prevented them spreading religious views which might well lead to political danger for the country. In so far as it saw them teaching religious error, it might with equal justice have tried to prevent them doing so. As it was, it persecuted them for both political and religious reasons and it executed nearly two hundred of them; but for propagandist reasons at home and abroad it deliberately represented the victims as traitors and claimed that it put them to death not for their religion but for their politics.”

In spite of the differences between them, Papists and Puritans had more in common than they cared to admit. Both owed much to lay patronage and much more to the energy and ability of their clergy. Both attracted people with deep religious convictions who believed that the laws of God were more important than the laws of men. The differences and resemblances of the two groups are fully discussed by Mr McGrath in a stimulating conclusion to his book. This chapter, together with a masterly discussion of the Hampton Court Conference, are the highlights of what is a fine and important contribution to sixteenth century ecclesiastical history.

S. J. HOUSTON.

Kevin T. Kelly. *CONSCIENCE: DICTATOR OR GUIDE? A STUDY IN SEVENTEENTH CENTURY PROTESTANT MORAL THEOLOGY* Studies in Theology and Church History Chapman 1967 201 p 35/-

Despite its “popular” title—in the text the word “dictator(ship)” occurs only once and then not in reference to conscience—this is a modified doctoral thesis (Erlangen, 1961). Fr Kelly seeks “to examine how conscience was treated by a representative group

of" seventeenth century "Anglican moralists and to compare this with the treatment of conscience as found in St Thomas". His main witness is Robert Sanderson, Bishop of Lincoln, 1660-3, whose *De Obligatione Conscientiae*, lectures delivered at Oxford in 1647 but not published till 1660, became renowned. He also briefly considers four writers who, with Sanderson, make up "the early Anglican 'school' of moral theology": William Perkins, William Ames, Jeremy Taylor and John Sharp. He finds that they draw "much of their inspiration" from "Thomistic thought" but exaggerate the importance of conscience in the moral life; not that they allow reason too little place, but they attribute to conscience what in Thomist terms is defined as prudence. "A moral theology centred on conscience tends to stifle the vitality of charity."

Ecumenically speaking, this is an inquiry to be welcomed. Will someone else consider the appeal to conscience on both sides in the sixteenth century? St Thomas More and Mary Tudor each refer to conscience as frequently as any Protestant. What protects them from the fate of Protestants as pronounced by Stephen Gardiner, "Each one man [becomes] a church alone"? More's offer to submit to a General Council was academic, surely, and in part an expression of his irony?

Those who travel abroad often return with superficial and misleading impressions of what remains largely *terra incognita*. Fr Kelly has not entirely escaped this danger. The writers whom he selects are not a coherent group, let alone a "school". He urges Roman Catholics to distinguish "Anglicans" from "Puritans". Before 1662 the distinction is anachronistic; but, if it be granted, why include two who are not "Anglicans", namely Perkins, who is a leading Puritan, and Ames, who is a Separatist living in exile? Again, the sceptical latitudinarianism of the Anglican Taylor is worlds away from the dogmatic assurance of the Puritan Richard Baxter—whom Fr Kelly dismisses as treating conscience in three pages, though in fact Baxter's *Christian Directory* contains many hundreds of cases of conscience, with their answers. The exposition of right reason, authority and tutism in Sanderson is good but needs as counterbalance an appreciation of the illuminist and voluntarist strand characteristic of others who saw conscience more in relation to the *venture of faith*.

Fr Kelly quotes a description of Sanderson by his friend and successor at two removes as Bishop of Lincoln, Thomas Barlow, as "the best Casuist of our Nation". Barlow also wrote (*Genuine Remains*, 1693, p. 47):—

Amesius de Conscientia &c. He was a Non-conformist, and so *cautè legendus*; but he was a Man Rational, and his Reasons are commonly sound. 2. His Resolutions short and perspicuous. 3. The Texts he urges pertinent; so that when he's out (which is not usually you lose not much; and when he's right, you have it in a little time.

Of a long citation from Ames Fr Kelly himself says that it "easily surpasses anything written by the other [i.e.] Anglican moralists both for its clarity and precision of expression and for its insight into the psychology of the human act". I hope he will go on to a fuller study of Ames. If he will visit us at New College, London, he shall see a shelf of Ames' works, including two editions of the English translation (1639) of *De Conscientia*; there was no need for him to make his own translation.

New College,
London University.

GEOFFREY F. NUTTALL.

Geoffrey F. Nuttall RICHARD BAXTER Nelson 1965 142 p 35/-

"I was but a Pen in God's hand," murmured Baxter in his last illness, "and what praise is due to a Pen?" Dr Nuttall would want to say the same of himself in regard to his subject, for he has been at work now for some score of years on Baxter's writings and has used his autobiography as the core of this book—what the scholar would call the "control", expanded and modified by other material such as Baxter's complicated correspondence, which the author has been the first to calendar and put into its proper order. Dr Nuttall is the foremost and possibly the sole Baxterian scholar alive; he had planned extensive work, which was to include an elaborate and exhaustive

biography, until his heart was deflected: Professor Dugmore asked him to summarise his studies in a book suitable for his "Leaders of Religion" series, and the result is this slim volume of 130 golden pages.

That Richard Baxter (1615-91) deserves his place among the leaders of religion in England is beyond doubt. His capacity for dispassionate search after truth, and for dogged spiritual analysis in the depths of political controversy caused him to be a sounding board for a wide range of conflicting confessions: indeed, not a century later, he was claimed by both evangelicals and rationalists as their founding father. His persevering concern for Church unity, both at his parish of Kidderminster and more widely, give him a relevance beyond his time: "Your thorn-hedge hath enclosed but one corner of Christ's Vineyard, and I have business in the rest. I will go sometime on both sides of the hedge, though by so doing I be scratcht". His endless enquiring articulateness, which produced such a huge deposit of writings for us today, allow us to follow a brilliant and devout (if hasty) mind in a highly creative moment of the life of the *ecclesia anglicana*. He tasted favour and rejection, tolerance and outright opposition, and even persecution for "libelling the Church"; and while he rose steadily in Godly understanding and power of religious expression, equally steadily did he sink in the estimation of men, till, perceiving his end, we are insensibly drawn to the words of St Paul about the wisdom of this world.

Dr Nuttall lists the works of Baxter in an appendix, a list which runs to over 140 titles. The first is his *Aphorismes of Justification* (1649) and the last six are his posthumous writings published in the 1690s. We can see something of the industry of the man if we notice that between these he failed to publish only in the years 1666-8, 1678, 1686-8 (which suggests a sabbatical every ten years, not a bad principle); and that he produced eight works in 1655, seventeen during 1657-8, ten in the year of the Restoration, which he did so much to effect, only to decline the offer of Hereford Bishopric; seven in 1671, five in 1676, thirty-two between 1680-4, and eight in the year of his death as a worn-out warrior of seventy-six summers. His most famous and rightly most honoured is the one he wrote second, his devotional classic *The Saints' Everlasting Rest* (1650): "It encouraged me to be guilty of all these scripts which after followed". A silver strand runs through all his titles, a strand of hope of unity, which appears at regular intervals every ten years—*Christian Concord* (1653), *Catholic Unity, Universal Concord* (both 1660), *The Care of Church Divisions* (1670), *The True and Only Way of Concord* (1680), *Church Concord* (1691). In the midst of all his polemic, he was able to hope for the common endeavour of man before God: his last published work in 1694, significantly enough, was *Universal Redemption*.

It only remains to say that even so experienced a Baxterian scholar cannot bottle a man of such prolific religious output into less pages than the man wrote treatises. There are many who sincerely hope that Dr Nuttall will one day bring himself back to facing the toil of a major study of Richard Baxter.

ALBERT STACPOOLE, O.S.B.

IV. TOWARDS CHRISTIAN UNITY

ed. Bernard Leeming, S.J. TOWARDS CHRISTIAN UNITY: A SYMPOSIUM Chapman 1968 167 p. 21/-

This book has a number of counts in its favour. It is inexpensive as books go these days; its cluster of writers are experts in their field; it is short, so they do not waste their time or ours.

The editor, Fr Bernard Leeming, is a veteran ecumenist, and he handles his material with the dexterity of a first class bat, bringing out each shot as it is needed: the Toronto declaration, the conclusions of the Delhi conference; but most interesting of all, what happened at the Heythrop ecumenical conference in 1967.

The other contributors are mostly Brethren separated from us, and their assignment was to explain how the Roman Catholic Church looked from the other side of the

lences: Dr Packer for the Anglicans, Dr George Caird for the Congregationalists, Dr Harold Roberts for the Methodists and so on. Then chapters on the Catholic Church and the British Council of Churches (J. C. Weller and Bishop Kenneth Sansbury). A number of chapters come from the hands of the "home team": Canon William Prady of the Secretariat in Rome has a witty piece on its place in the over-all scheme; Magr Joseph Buckley's assignment was ecumenism in the parish. Another veteran, Fr Henry St John, has both a chapter and an appendix—the latter is his well-known and most useful syllabus for ecumenical talks. The book is rounded off by an address from Bishop Holland, the head of Catholic ecumenism for the country.

This is not all. Several valuable pages are given over to a selective reading list, a most important piece of information in this country where we are only just waking up to the need for serious study of what "the others" are thinking. It is a bit weak on the Orthodox. The Orthodox should, as it were, be present in every ecumenical dialogue. C.C.E.

Hugo Meynell *THE NEW THEOLOGY AND MODERN THEOLOGIANS* Sheed & Ward 1967 214 p. 16/-

This is a very good book in its own way. But the reader should not read what follows (nor the writer write it for the matter of that) because what it all amounts to is a commentary on a commentary on a commentary on the New Testament. Yet, now that you have been advised against, you will probably go on, so the writer had better finish his review. We do read too many books on books on other books.

A small group of non-Catholic theologians are the source of much modern theological thinking, and some of it is astray; so perhaps a book about the former has its uses. They are, of course, Barth, Tillich and Bultmann, and among the lesser lights Robinson, Bishop of Woolwich. This book is chiefly about them. It has the direct clarity of much of Chesterton's work, but without the fireworks, the acrobatics, the humour.

Anyone who has been bemused by the spate of words from the pen of Barth, demythologized by the wizardry of Bultmann or belogged by the profound gropings of Tillich perhaps could do with the useful stabilizer that this book would provide. Yet there is very much good in these great thinkers too, especially in Karl Barth; and we have much to learn from them.

C.C.E.

ed. Bernard C. Pawley *THE SECOND VATICAN COUNCIL: STUDIES BY EIGHT ANGLICAN OBSERVERS* OUP 1967 262 p. 21/-

This is a short book. It is not expensive. Among the swarm of books on the Second Vatican Council this is one of the best. It is written by theologians, liturgists and historians whose names are household words in theological and ecumenical circles.

Each of the eight Vatican documents is treated in turn. Each chapter gives a short historical background to the subject treated, the document is then analysed, then strongly criticized, both favourably and unfavourably. There is a short bibliography and an index. Canon Bernard Pawley has a helpful introduction.

Professor Frederick Grant, writing on Divine Revelation, has some fine things to say on a full and rich approach to the Bible. The Fathers, however, were concerned really with an old problem, the relationship between Scripture and Tradition.

The Constitution on the Church provides Professor Fairweather with a splendid opportunity for ecumenical dialogue, and he takes it. He recognizes that this document in ecumenical matters is epoch making. It has provided a deeper understanding of the nature of the Church than was given by the rather legal approach of the post Tridentine Church. It would seem to the reviewer that he answers the searching questions that Professor Howard E. Root raises in his excellent commentary on the Decree on Ecumenism. Professor Root seems of the opinion that the Catholic Church has begun to take up a stance on the Church incompatible with her previous one. It might be truer to say that in descriptions of the Church, which is itself a mystery and beyond our full comprehension, there are bound to be weaknesses and inadequacies.

Bishop Moorman of Ripon's chapter on the Ministry and Professor Massey H. Shepherd on the Liturgy, are two most competent interpretations. Dr Moorman, for his part, has recognized the great significance of the shift from the Papal autocracy in the Church to the balanced share in government between the bishops and the Pope. Is it possible that this restoration of a true balance will make the Papal position both more palatable and truer to the real nature of authority within the Church?

Canon John Finlow deals with the rather bulky document, *The Church in the Modern World*. He brings it into a shape, that is not easy to recognize, as one wades through the document itself.

The chapter on Religious Liberty is admirable, especially for the background which is provided by Professor William J. Wolf. That on the Church and Non-Christian Religions by Professor Root, though short, recognizes its importance.

Altogether an interesting, useful and informative book, not only as an exposition of the Vatican decrees but also as an exposé of the Anglican reactions.

COLUMBA CARY-ELWES, O.S.B.

V. CULTURE AND THE MODERN CHURCH

Giles Hibbert, O.P. *MAN, CULTURE AND CHRISTIANITY* Sheed & Ward Stagbooks 1967 241 p. 27/6

This book should be read for its matter rather than for its manner. Its matter is provocative and wise; whereas its manner is prolix and obscure and full of split infinitives.

The author is above all anxious that a more sensitive and perceptive attitude to the world should be developed, that theology and philosophy should be real and related to life, that we should be open and fluid rather than legalistic in our living and above all that poetry should be dominant—poetry which quickeneth, not fact which killeth.

Fr Giles tells us that "Theology is concerned, not with abstract statements about God but with the knowledge and love of God through personal encounter with Christ". Few will want to quarrel with this statement which ties up with his belief that the Gospel is handing on "not a factualistic message but a way of life" based on the coming of God among men. The Gospels are to be interpreted poetically, a living interpretation, not factually, a dead interpretation.

This book is a counterblast to the "inbred speculation of what amounts to a clerical caste" and it is a reaction against too easy solutions which are seen as "false religious solutions". It has some sensible things to say about grace, prayer and will-power. "Strength of will" instead of being valuable is "usually something far closer to stubbornness" and "will, as it is normally understood, is simply the cultivation of rigidity in one's sensibility". The author is here making a valuable point for neurosis rather than union with God has often been achieved through so-called will-power; this has arisen probably from a failure to appreciate St Thomas' profound remark: "The essence of virtue consists in the good rather than in the difficult". Virtue is the realization of the good, not the effort to realize the good; the highest moral good is characterized by effortlessness as indeed are all things skillfully done.

Christian tradition is accused of not having taken man seriously, of not having appreciated him and of forgetting that "spirituality is rooted in the incarnate Word, in the physical Word". Maybe, but there are signs that the Church is encouraging men to live fully human lives, is respecting people's freedom and is repudiating the "old legalistic attitude to morality—an attitude which ultimately lacks all respect for the human person". One is uncomfortably reminded of Marshall McLuhan's remark: "The Pharisees had everything classified and taped".

Sensible views are expressed with regard to the world which has been entered into by God and the author laments that spirituality has been seen too often as not of this world. The truly contemplative man is not one who cuts himself off from the world around him, but one who knows the world and shows his concern by a sensitive and respectful approach. The author would presumably agree with Von Hugel: "Joy means not only the cultivation of the man-God relationship in its purest exclusively religious sense but over the whole range of the created world". There is surely no need to lose the natural to gain the supernatural.

RICHARD FREWEN, O.S.B.

Jean Daniélou, S.J. PRAYER AS A POLITICAL PROBLEM Burns & Oates 1967 123 p 12/6

Fr Daniélou's contribution to the discussion on the place of Christianity in a secular society maintains that the average man cannot lead a Christian life without the support of a Christian culture. The Church's concern must be for the "poor", those of mediocre spiritual and intellectual calibre, who would find no place in a minority Church concerned only to bear witness in a secular world. The author welcomes the technological age, but sees technology as purely neutral and dependent for its values on religion. The Church must both interpret moral law to a secular society, and provide that basis of natural religion, which man needs to support his faith, and without which civilisation cannot exist. The Church's failure here would endanger civilisation and its own status as anything more than a small sect consisting of a spiritual élite.

These ideas, however, seem over-optimistic and unreal. The modern world is clearly unwilling to accept its moral values from the Church and even the peasant societies which still embody a Christian culture will most likely be engulfed by the prevalent tide of secularism. Again I would question his interpretation of the "poor" as those who can only find Faith within the bourgeois and peasant cultures he wishes the Church to support. Are they not more truly those who find these very cultural elements an obstacle to belief in the Church and who search elsewhere for those ideals of freedom, justice and brotherly love which the secular world so values?

Still, Fr Daniélou says much of importance on the need to respect the diverse world cultures, on the role of art as the interpreter of the sacred to a secular world, and on the need of the Christian to be involved in the world of politics, which should not be ignored.

BONAVENTURE KNOLLYS, O.S.B.

John A. O'Brien CATCHING UP WITH THE CHURCH Burns & Oates/Herder & Herder 1968 188 p. 25/-

Father O'Brien set himself an Herculean task: to describe the present movement of change in historical perspective, showing also its underlying theology. He illustrates how change has characterised the Church throughout history and is natural and necessary today. Then he concentrates mainly on four aspects: the liturgy (vernacular renewal, the liturgical movement, an analysis of the Constitution on the Liturgy); theology (sacramental theology, Christ as the sacrament of God, the Church as the sacrament of Christ and as the people of God); biblical studies (about seven pages on post World War II developments, with no positive reference to the contribution of earlier biblical criticism); ecumenism—related mainly to the American scene. The relation of the Church to non-Christian religions is discussed and the decree on religious freedom is analysed at length. The book trails off with a chapter of generalisations about the Church in the modern world.

It is difficult to categorise this book. A populariser, certainly. Other adjectives which spring to mind require qualification. The work is saved from overall superficiality by the author's obvious familiarity with first-rate sources. Criticism of his selection is forestalled by his claim to have chosen what is of most interest to most readers: anyone's guess. He is sheltered from the charge of irrelevance since he writes under the great umbrella of "the Church". Where one would complain of a too journalistic style or cringe at second-rate quotations and credits for contributors to renewal, one is faced with the fact that here is the stuff of change: theology, history, the great men and the little, the specialist and the scholar, the popular and the simple. The message is in the title: the Church is moving in a dynamic way. She is already further on than any of us can wholly compass. As for the book: unwittingly it is not an unfaithful reflection of the image of the Church as a net: full of fish of every kind.

NOREEN HUNT.

College of Education,
Poulton-le-Fylde, Lancs.

ed. Michel Van der Plas & Henk Suere THOSE DUTCH CATHOLICS Chapman 1967 164 p 21/-

Since "Dutch Catholics" is a name likely to arouse a lively argument among many today, this book of essays should help us to make a balanced judgment about reports from Holland. The small minority whose doings and words are news are tolerated by the traditional majority because the atmosphere of thought is liberal, and all realise the necessity of rethinking traditional practices in the light of the Gospel, Vatican II and modern life if the Church is to put across its message to mankind. The Church in Holland has a fine record of priests and nuns in missions abroad and at home, and of loyalty to the Holy See. A schism is unthinkable to them. The book has a good and useful index at the back.

C.G.L.

S. G. A. Luff THE CHRISTIAN'S GUIDE TO ROME Burns & Oates 1967 299 p 21/- (paper)

This Guide Book is written primarily for the pilgrim interested in Rome as one of the centres of Christianity but its choice of material will suit all tastes although emphasis is given to items concerning the faith.

The rich background of the city's history, written in a sympathetic and conversational style, with touches of humour and an underlying spirituality, brings to life the holiness of Rome, preserved in her monuments, art and memories.

One regrets that not much mention is made of the golden light, so characteristic of Rome and almost symbolic of the "light and warmth of faith".

There is a good selection of photographs and thirty-two chapters, of which many are complete expeditions with excellent route maps and the new aspects of old scenes capture the reader's imagination, adding that extra touch of interest.

Here is a book in which the author is completely in love with his subject and which will be invaluable to those who are fond of Rome as well as those who do not know it but wish to get the utmost from their visit.

ROSAMUND M. B. FLETCHER.

Woodstock Road,
Oxford.

Among recent C.T.S. releases, the following are relevant to this issue of the JOURNAL:
Francis Clark, S.J. A NEW THEOLOGY OF THE REAL PRESENCE CTS/Do 396 Dec. 1967 1/-

This is an attack on such terms as "transfiguration", "transfactualisation", "supernatural perspectivism", "existential phenomenology", by a Rome theology professor.

Cedric N. Frank, M.A. THE ANGLICAN CHURCH CTS/R163 1968 6d.

This account by the Senior Divinity Lecturer at Southampton College of Education deals with Rome and Canterbury, Anglican Orders, the 1570 breach with the Papacy, Church/State tensions, and doctrinal differences with Rome. There is a good bibliography.

COMMUNITY NOTES

AN account must be given of the Congress of the confederation of Benedictine abbots at Rome in September 1967. It might be worth clarifying two points at the outset. Firstly, this was a gathering of the abbots of the "black monks" only; the "white monks" or Cistercians, who, though they are generically Benedictine and live very strictly under the Rule of St Benedict, are not counted in the confederation and have their own congresses under a different constitutional arrangement, more centralised than those of the black monks. Secondly, as was announced in the last JOURNAL, the abbots elected a new Abbot Primate from among themselves: nevertheless the Catholic press, from *The Tablet* downwards (cf. *Tablet*, 7th and 14th October) spoke of a new "Abbot General", which suggested a system of centralised control of the Benedictine Order. There was an unusual irony in this suggestion in that the two hundred abbots from widely differing monastic traditions spread over the face of the earth had expended much labour at Rome in ensuring that no process of creeping centralisation would ever allow their Primate to assume even the vestiges of the powers of an Abbot General. In the nature of things, our monasteries are self-contained autonomous units, total societies in themselves: unlike a Jesuit, who may be posted from Beaumont to Campion Hall to Heythrop to Farm St. to Stonyhurst, or a Dominican who may be posted from Hawksyard to Blackfriars Cambridge/Oxford to Spode House, and so on, a Benedictine can never normally be posted outside the *conventus* of his allegiance and profession (for the vows of stability, obedience and monastic life are made, not to any Abbot Primate, but precisely to the abbot of an abbey and his successors). So, to nail the point, between Ampleforth and Downside there is a great gulf fixed. We, here, are monks of Ampleforth to our dying day, and they of Downside, and both communities rejoice in that: the difference becomes especially apparent to those who send their families to Benedictine or other schools—the boys educated at other schools come back some years later to find a substantially different community running their school, but a Benedictine educated boy comes back to a community changed only in that it is depleted by death and increased by novices. We are, each monastery, a family separated only in death.

Granted this fundamental principle of monachism, the two hundred odd monasteries have been loosely federated into sixteen Congregations (with a few independent houses directly answerable to Rome); of these, the English Benedictine Congregation of ten houses is traditionally held to be the oldest, and ranks second only to the Cassinese (from Montecassino), *honoris causa*. It comprises some five hundred and seventy religious, as compared with the thirty-five houses of the Subiaco Congregation with its world-wide coverage, or the nineteen houses of the (North) American Cassinese, which are four times the size of the English Benedictines and more than double the size of any other Congregation, except one. These Congregations are each loosely federated with some special common interest

for mutual assistance under an Abbot President (in the case of the E.B.C., presently the Abbot of Worth) and a general chapter, which normally meets every fourth year. These sixteen Congregations and few other houses are still more loosely confederated into a Congress of abbots, which normally meets every sixth year, not as a governing body, but as a consultative body for the purpose of pooling experience and exchanging ideas and of strengthening the bonds of charity. In all of this process, two key principles ring out, "pluralism", the right of many different temperaments, many different cultures and modes of expression, many different kinds of vocation from the most austere contemplative to the most dynamically active, in short many different interpretations of Benedictinism, to exist side by side in mutual recognition; and "subsidiarity", the right of each abbot, consulting his own conventual chapter, to determine the rule for his own conventus, taking into account its local conditions. The place of decision is essentially not in Rome, where the Congress took place; but in the various abbeys to which each abbot returned. So therefore the task of the Abbot Primate is not (as the term Abbot General would imply) to rule; but it is to co-ordinate, to act as a central clearing house between the Congregations, and to represent the Order separately and corporately to the Sacred Congregation of Religious (i.e. the Vatican Curia), and the Curia to the Order at large. It is a nebulous jurisdiction, understandable to those who live under it, but not so easily to the outsider: its special virtue is that it leaves room for the human, organic, flexible, *ad hoc* factor. It is of its nature a very human arrangement. Moreover it represents the true spirit of the Apostolic Church possibly more perfectly than any other body or organisation since developed: for it has successfully resisted the tendency of *homo administrans* to centralise, standardise, institutionalise and over co-ordinate. Indeed it is the mature conclusion of the Dominican Père Congar that the Benedictine polity is presently the luminous model of the Church-in-action as it should be, with the local superior as *vices Christi in monasterio* (or more theologically "Christ made present in the monastic head"), answerable more directly to the spirit of Christ than to the regulations of Rome. This is not to say that obedience is loosened or authority sapped; it is to say that our eye, while it is in no way deflected from the *vices Christi in ecclesia* (or "Christ in his vicar"), is set upon the Source of authority, and room is left for the charisma of the Spirit to blow where it listeth, not through dry bones but through human flesh and bones. Plurality and Unity.

* * *

The abbots met in Rome in September 1966 and again a year later in a second session. During the intervening period, four commissions had laboured and provided reports for discussion, which effectively constituted the agenda. This represented the black monks' first major implementation of the Council. A Juridical Commission under a Dutch president decided, in consultation with the Curia, upon a restatement of the power and influences of the Abbot Primate, giving him a six-yearly term of office between elections instead of the former dozen years. It was agreed that abbatial congresses should meet each six years at election time, and as

needed in between. An annual synod of Abbots President and a more frequent council of four representative presidents are to meet. This established regular channels of communication at the highest level, as had been done by the Council Fathers. Under an Italian president, the Commission on St Anselmo's (the house of studies at Rome of university rank) reported on various detailed decisions concerning centralised Benedictine education at the post-graduate level. It is enough to say that there was a tendency shown to want to concentrate on patristic, monastic and liturgical studies at a level beyond normal monastic training.

The Liturgical Commission, under a German president, put forward proposals for the modification of the *opus Dei* (the Divine Office) to suit the present régime of life, which is so different from that of St Benedict's day. In particular, our lives are more intellectual, more full of outside responsibilities, more given to long stretches of work not easily interrupted by the "seven hours" of the day, and generally more nervously exacting. The quiet round of manual toil and *lectio divina* between Offices is an idyllic dream for all abbeys save a very few; and the Office is correspondingly unsuited to the modern scene, except in a few instances. Other questions arose as to the recitation in the vernacular, conjoining Offices with the fore-Mass, the need of a monastic lectionary. The Commission *de Re Monastica*, under a Spanish president and with our own Abbot as one of his assistants, produced for debate and approval a document on the nature and purpose of monastic life in the twentieth century. Like the Council documents, it looked disarmingly simple. It examined the doctrinal, psychological and practical implications of modern attitudes to monastic life. This commission is to continue its work of co-ordination and research into monastic problems, of which the most evident is the way that the steady secularisation of the Church is affecting the monk, as the world's pressures tend to force themselves into the cloister: modern intellectual movements—phenomenalism, personalism, existentialism, secularism—are inclined to cloud traditional values and distract from the legitimate needs of the monk, the Church and society. Such traditional values vitally need safeguarding in that they bear genuine witness to the following of Christ. This is not to say that what is best in modern intellectual movements does not have much that is good to teach monasticism in its search for the fullness of authentic values.

At a later stage, the abbeys have all been holding their own more detailed meetings to implement, in their own peculiar ways, the conclusions of the Congress of Abbots. Over Christmas, our community (including very many of the parish fathers) have held formal plenary and syndicate discussions—under the Abbot's judgment—to decide on the way we want our liturgy to develop, to approve draft proposals for new E.B.C. constitutions, and to conjecture on our future role in the Church in England and on the consequent need for a building programme. These problems are closely interrelated and require to be examined together. Thus we are continuing to grow, that is, to adapt to the needs of the present and future.

OBITUARY

FR ALDHELM FINNIEAR, O.S.B.

LET us begin by going backwards. Fr Aldhelm died on 12th April 1967, the result of a collapse in the streets of Bristol. He had served in six parishes since his ordination in 1937. He had taught at Gilling; studied in Rome; been clothed in the habit of St Benedict in 1930; been received into the Church in 1929. He had been ordained as an anglican to the title of St Columba's, Seaton Burn, Newcastle, 1926; had studied at St Boniface's College, Warminster, as an ardent Anglo-Catholic till 1926; had been trained as a lad in the antiques business of Messrs. J. Locke & Sons at the Octagon (opposite Fortis) in Bath; had been sent to King Edward VI School and before that to Miss Silverside's; and in God's good time was born in Bath on 28th June 1902.

To understand the gentle character of Fr Aldhelm we must bear in mind that he was ever a West Countryman, and conservative to a degree. His longest spell in an Ampleforth parish was at St Mary's, Cardiff. From the cliffs of neighbouring Penarth he would cast a nostalgic eye at his beloved Somerset. It was his delight to show his friends the beauties of Bath, and this enthusiasm for its honey-coloured terraces appeared to add to the natural warmth of his virtue.

A friend of his has left us an account of his early years and conversion:

"I first met him when I was visiting St Boniface's College to discuss my education as an Anglican Missionary. This was in 1923. I was 17; he was about 21. I was a rabid Protestant; he was an ardent Anglo-Catholic—the first I had ever met. I was to begin my studies at Warminster; he was well-advanced on his course. I was rash and brash; he was wise and gentle. His home was in Bath; so was mine. Thus it was quite natural for me to accept, on every plane, the guidance and tutelage of this kind and experienced mentor. He took me to High Mass at St Mary's, Bathwick. I was enchanted by the Mozart, the clouds of stupefying incense, the tall Renaissance candlesticks, the rich vestments, and, above all a devotion that was far above and beyond my dreams. The whole experience might have been taken from a Compton Mackenzie novel—except that it seemed real and vital, not artificial and slightly corrupt. He taught me about Confession, the Rosary, the Mass, Priesthood, Religious life, and St Boniface whom he liked very much because he too was a West Countryman and had successfully introduced Benedictine Monachism and the Roman Rite into Germany. He persuaded me to make my first Confession, and helped me by his gentleness and comfort when my new-found faith caused serious trouble at home.

He told me of his own life . . . his approach to the Community of the Resurrection, Mirfield. . . He had even visited Downside—a monastery of the Roman obedience—but really excellent. His own way of life was quite fixed: 'If I didn't want to become a priest, I should be a schoolmaster'. He taught me to say the Angelus, and to aspire to celebrating Mass daily as a priest.

Completing his theology at Warminster in 1925 he went on to St Chad's College, Durham, to read for his degree. St Chad's was very 'extreme' but greatly lacking in true piety; it was therefore not entirely to his taste.

In 1926 he was ordained to the title of St Columba's, Seaton Burn, Newcastle. When I came up to Durham myself I used to visit him in his rooms at the cheerful and hospitable vicarage.

In 1927 he reported a sharp bout of Roman Fever; so did I. Then in 1928 I abandoned my University course, became a Catholic, and told him so. His reply,

so characteristic, was: 'I pray that your life may be very happy and full of grace'. I went to Ampleforth to teach, keeping in close touch with him. Then, in October 1929 he wrote to say he also must become a Catholic; what should he do?

Abbot Matthews characteristically invited him to make Ampleforth his home, and he arrived in a celluloid collar, a grey clerical suit, with a gold watch from his parishioners inscribed 'To Father Finniear'. So as not to perturb them, they had been told that Fr Finniear had to leave Seaton Burn because 'he had been rather overdoing things a little'. Abbot Matthews appointed Fr Felix to instruct him."

M.R.

In due time Fr Aldhem saw a good deal of continental catholicism. Studying at St Anselmo's in Rome he was ordained sub-deacon there; and then deacon at Weingarten in Wurttemberg. From 1931 he worked on the parishes with our own monks. First it was Workington, then Warwick Bridge, then Cardiff, Grassendale, Warrington (St Mary's), Harrington, and once again, this time for 11 years, at St Mary's Cardiff.

Officially he was not given a wide sphere of action. Nevertheless he came to hold a wider sphere of influence than he or many of us suspected. It was his way of just being there, in his district; mixing with the pilgrims at Lourdes; leading the common life shared with his brethren. When he came to die, the cry was: "Now to whom do we go to confess our sins?" And so the packed church at the evening Requiem and again at the committal service next day was evidence enough of the regard and love in which he was held.

Truly there was something endearing about Fr Aldhem's self: the tilt of his beret, his addiction to cups of tea, his circumscribed taste in music ("that work would be out of my bracket"), his lapses of memory (he had suffered a mild stroke, resulting in hypertension, two or three years before he died), the gathering momentum of his sometimes "off-beam" queries, his taking refuge under quite transparent secrecy, his genius for neo-Malapropisms (the Pasternak film "Dr Zigarro", or those "insinuendos"), that indescribable brevity of his. And all the time that sustained and smiling equipoise under the fire of continuous banter: "I won't be made a butt of!"

Indeed, how much he is missed. Not solely for that gay simplicity, but even more for that retiring way he had of being holy.

He lies buried near several of our deceased brethren in Cathays Cemetery, Cardiff. May he rest in peace.

FR BRUNO DONOVAN, O.S.B.

CECIL DONOVAN, later to be Father Bruno, was born in Monkstown, Co Dublin, on 18th May 1911. He entered the school here as a small boy. He was never a leader in any serious or remotely official sense, but he was well liked by those who noticed him. So cheerful, friendly and unselfish a boy inevitably had magnetic charm. His gaiety was maintained, though with some loss, in spite of acute self-consciousness over a facial disfigurement, a hare lip.

He received the habit in 1930, and fulfilled the usual course of preparation, including classics at Oxford. After taking his degree he

remained at Oxford for a further two years studying theology at Blackfriars. He began there to specialise in the study of the Scriptures, which was henceforth his main interest. He was ordained in 1940 and was busily employed in the community. He had long, however, felt an attraction for a more secluded life—and this had influenced his choice of religious name. Presently his uncertainties became painful and he was allowed in 1945 to test them in Mount Melleray. In the wise hands of the Cistercians he became satisfied with our way of life, and he returned to us in October 1946 with his doubts resolved. He was appointed Novice-master in 1954 and held the office for twelve years although handicapped after 1962 by the effects of a severe heart-attack, the first of several. He was much sought, too, for retreats to priests and communities; and he threw himself eagerly into post-conciliar ecumenism. But it was not such work that formed his main contribution to his monastery and its friends. That was himself. He was unselfish to a degree ill defined by that negative term. Rather, he should be described as a free and incessant giver. His interest was quickly aroused, and he became utterly absorbed in the occupation of the moment—with unhappy consequences of unpunctuality.

His eager darting mind had considerable penetrative force, and often reached highly original conclusions. He had an enviable power of showing his eager sympathy. Barriers of constraint fell before him, and whether it was merely intelligent conversation on impersonal subjects that was desired, or investigation of a private problem, "a talk with Fr Bruno" was a popular and fruitful recourse: if there were tensions they relaxed; depression was lifted. His value in this respect grew in his later years when he, who had always been a good talker, became also a good listener. One further thing may be added. It perhaps gives the key to understanding him: there was a radiance, a transparency, in him (and it had already been noted when he was a small boy) which indicated the very best sort of goodness. In this he strikingly resembled an older namesake, Fr Bruno Dawson. During the summer he clearly weakened, but he was rarely laid up. On the day of his death, Sunday, 13th August, he was at breakfast with the community, and intended to say Mass in the evening. A few hours later, while resting in his room during the community High Mass, he had a number of heart attacks. Father Abbot administered the sacrament for the sick, and he quickly and quietly died. May God take him to Himself. We offer our sympathy to his surviving brothers and sisters.

A correspondent from Ontario writes:

"... I used to love talking to him—sitting up all night smoking, drinking whatever happened to be to hand, and discussing everything under the sun. I thought him one of God's elite. I am sure he did more good in the world than any other ten people I can think of..."

I really thought he was a tremendous man, and I am sure countless other people must have thought the same. He was unique. I can see him creating havoc amongst a few pious souls up above with his rather unorthodox views, can't you? I have a facetious fantasy in my mind which shows St Peter saying to me gruffly, 'And where do YOU think you are going?'; to which I only reply, 'friend of Fr Bruno' and pass through without further argument!"

E.M.

PARISH NOTES

As marriage is the theme running through this number of the JOURNAL it seems fitting that these Notes should make mention of one sphere of lay apostolate peculiar insofar as it is native to this country. The Catholic Marriage Advisory Council is twenty-one years old and from its purely counselling function in 1946 it has developed a threefold role. All its work—counselling, educational and medical—is carried out by carefully selected and trained lay men and women in 57 centres in England and Wales, four in Ireland and two in Scotland. If one were asked for the basic reason for marriage breakdown the simple answer would probably be immaturity—bearing in mind that immaturity is not confined to the young. The aim of the C.M.A.C. is to help in this respect, to prepare, through its educational services, young people for life and marriage, to help, through its doctors and psychiatrists, those who need such help—and family planning is by no means the only problem.

Centres are not attached to parishes but serve a town or group of towns. Three of our priests—Fr Siebert D'Arcy, Fr Gabriel Gilbey and Fr Kentigern Devlin—are the priest-chairmen for the centres at Workington, Warrington and Cardiff respectively. In the past year these three centres have dealt with 80 counselling cases, 166 medical cases and a total number of 676 interviews. They have run four courses for engaged couples attended by 130 young people, sixteen series of talks in schools attended by 220 children.

By themselves, the figures may not seem very impressive but one should remember that it takes time for recently set-up centres to break down prejudices. The point is that here are a group of laypeople giving their time and skill in a highly specialised field, working with a sense of vocation and with no hope of reward save that of making someone a little happier.

ON Sunday, 8th October, ITV broadcast a Mass from St Mary's, Leyland. There were about 900 people present and the virtues of a "round" church in enabling a large congregation to take an immediate part in the celebration were again evident. Canon O'Leary gave a brief commentary and Fr Edmund FitzSimons, O.S.B., gave a very down-to-earth sermon on forgiveness with examples drawn from everyday life. The Mass was celebrated. Fr Edmund FitzSimons was chief celebrant and the Concelebrants were: Abbot Herbert Byrne, Frs Christopher Topping, Damian Webb and Theodore Young. The organist was Frank Jackson and Television direction was by David Southwood. The producer later told Fr Edmund that it was the most satisfying and dignified broadcast he had done for 10 years.

AMONGST the recent visitors to the Abbey was the scholar Dom Jean Damascene Brouckaert of St André, who is working on printed editions of the Rule of St Benedict. In 1933 the Vatican Librarian, Cardinal Albareda, formerly a monk of Monserrat, published a catalogue of nine hundred different printed editions of the Rule. To this our visitor has already added a further five hundred and he estimates that there must be somewhere round two thousand in all. This being so, the Rule is after the Bible and the Imitation of Christ the most published document in the history of printing. It has already been judged by such experienced scholars as the Chichele Professor at Oxford, R. W. Southern, that after the Bible, the Rule was the most influential document of the Middle Ages; but now we have similar evidence for the time after Caxton.

AMONG other visitors, Professor Southern came out from York for the day after delivering the fourth of his Heslington Lectures on the Institutionalisation of the Papacy in the Middle Ages. Unintentionally, he was touching upon a subject of prime relevance today, in that the Church and the Papacy itself (with its cardinalate and curial support) is going through a salutary process of divesting itself of that very institutionalism which began with the Gregorian Reform and came to a crisis with the challenge of Luther to the selling of Indulgences. It is a theme we shall hear much more of in the coming years.

DOM Luke Ballweg of Münsterschwarzach (the German Otilian Congregation of missionaries) spent a week with us, giving slide lectures to the boys and to many of the community. His experience stands as a vivid and authentic witness to the missionary character of Benedictinism, from St Boniface to the present day. Ordained in 1938, he found himself in charge of a monastically served parish some seven hundred miles across, in Manchuria, based on a mission abbey at Yenki on the North Korean border. The War wiped it out and cost him five years in prison. Two communities from Yenki and Tokwon—such as was left of them after the ravages of war—reformed in 1950-51 into a new single conventus at Waegwan, which has become in 1964 the Abbey of SS Maurus and Placid, with its own missionary region. Augmented by Korean choir monks and brothers, it continues to grow under a very lively abbot, Dom Odo Haas, a man in his mid-thirties. But the clouds of war are gathering again over South Korea, and this thriving oasis of Benedictinism may once more be in serious danger before the year is out.

For myself, after more than fifty years' close acquaintance with the Rule of St Benedict and a life-long interest in monastic history in all ages, I can never re-read the Rule without a fresh sense of admiration for three of its qualities: its masterly legislation for the practical and spiritual conduct of a monastic family; its combination of evangelical severity and wise moderation; and its humanity which goes with a clear realization of human weaknesses and of the majesty and power of the justice and judgment of God.

DOM DAVID KNOWLES,
at the Coventry Cathedral Exhibition.

OLD BOYS' NEWS

We ask prayers for Gerald Hines (1906) who died on 2nd August, a benefactor of Ampleforth; Paul du Vivier (A 40) on 9th December; Herbert Ward on 21st December; J. E. de Guingand (1920) on 11th January 1968; and E. J. de Normanville (1899) on 17th January.

Gerald W. Lindsay (1910), whose death was recorded in the last JOURNAL, was a resident of Peru for nearly fifty years. We reprint extracts from a notice in the *Peruvian Times* of 4th August. He served throughout World War I, and then spent a year on the Liverpool Cotton Exchange before coming to Peru in 1920 in charge of the cotton section of Duncan, Fox & Co., a position which he held until 1929 when he entered business on his own account. From 1934 until his retirement in 1966 he was associated with the firm of Wm. and Jno. Lockett, a long-established British sugar producing firm and general merchants, and was eventually Managing Director of the Negociación Azucarera Nepaña S.A. During his long residence in Peru, Gerald Lindsay had been closely associated with British community organizations. He was a founder member and past President of the British Legion, Lima-Peru Branch, an honorary Life Member and past President of the Caledonian Society of Peru, a founder member of the Lima Golf Club, an honorary Life Member of the Lima Cricket and Football Club, a Life Member of the Phoenix Club, and a member of the British Commonwealth Society of Peru.

We offer our warm congratulations on the Golden Wedding anniversary of Austin S. Beech (1904) to May Durnan, which occurred on 7th January 1968.

Also to the following, married in recent months:

Dr Peter Evans (T 55) to Diane Love at the Catholic Church, Evesham, on 30th August, 1967.

Walter Herbert Ralph Pattison (C 61) to Virginia Maria Villata Escasadillo at the Church of Santa Maria Magdalena, Pueblo Libre, Lima, Peru, on 9th September.

Timothy Birch (T 55) to Mary Smith at St John's Church, Beverley, on 9th September.

Robert Michael Andrews (O 61) to Hilary Dobson at the Church of the Assumption, Warwick Street, on 7th October.

Richard Fleming (D 62) to Roma Anne Ellis at the Church of the Immaculate Heart of Mary, Hayes, on 21st October.

Charles Robert Westby Perceval (W 61) to Elizabeth Carol Gillespie at St Mary's, Cadogan Street, on 21st October.

Timothy Merthyn Roose (W 61) to Vivienne Yaxley at the Church of Christ the King, Alfreton, on 28th October.

Dominic Burns (D 59) to Miranda Grey at the Church of St Thomas of Canterbury, Gillingham, on 11th November.

John Quentin Colbourne-Mackrell (O 53) to Alice Ann McKay at St Anthony's Church, Washington D.C., on 16th December.

AND to the following on their engagement:

Robert Paul Bianchi to Helen Fairbrother.

Roger Rooney to Elizabeth Kay Miller.

Sir Charles Wolsley to Anita Maria Fried.

Henry Roy George Nelson to Dorothy Caley.

Dr Gerald Vincent Unsworth to Anthea Jane Leggatt.

Martyn Hickman to Vivienne Elliott.

Norman Trevor Corbett, 2nd K.E.O. Goorkhas, to Alison Mary Egerton Murray.

Desmond Morrogh-Bernard to Jennifer Rowan de W. Waller.

Henry Lorimer to Diane Margaret Sutton.

Anthony James Robert Vigne to Judith Mary Highmoor.

Richard James Gillow Reynolds to Caroline Susan Kenyon.

Eric Beatty to Bridget Kinahan.

Captain Andrew Thomas Festing, The Royal Green Jackets, to Virginia Mary Fyffe.

Hugh Inman to Jocelyn Williams.

Nicholas Fitzherbert to Teréz Szapary.

Timothy Cotton to Alexandra Dunn.

Alan Crawford to Jane Wildblood.

Charles Stephen Macmillan to Penelope Lesley King.

Major J. D. Kane to Sally Ann Watson.

Captain Andrew Kames Hartigan, The Life Guards, to Georgina Mary McBean.

Richard Walsh to Jennifer Kirchel.

Peter John Marsden to Valerie Frances Lane.

BIRTHS

Jane and Michael Price, a daughter.

Sally and Christopher McGonigal, a son.

Celia and Giles Velarde, a son.

Anne and John Bland, a son.

Susan and Jonathan Phillips, a brother for Olivia, Amanda, Peter and Monica.

Patricia and John Garrett, a daughter.

Felicity and Adrian Cave, a son.

Jennifer and Michael Johnson-Ferguson, a daughter.

Gillian and Thomas Lewis-Bowen, a son.

Heidy and Anthony Fogarty, a daughter.

Jenny and Martin Morland, a brother for William and Catherine.

Jolanta and Christopher Ruskowski, a daughter (June 1966).

Jolanta and Christopher Ruskowski, a brother for Katherine.

Rosemary and John Brodie, a third son.

Anna and Rodney Habbershaw, a daughter.

Sally and Michael Tarleton, a son.

Andrea and Patrick Leonard, a brother for Natasha.
 Janet and John de Gaynesford, a son.
 Lucille and Peter Batho, a son.
 Frances and David Allen, a daughter.
 Siobhan and David Dillon, a son.
 Jean and Kieran Rafferty, a son.
 Ann and Anthony Osborne, a brother for Andrew.
 Kay and George Swift, a son by adoption.

The Editor of the Address Book, recently sent to all Members of the Ampleforth Society, regrets the omission of the following:—
 O 67 ARMSTRONG, M. J., 28 Morden Road, Blackheath, London, S.E.3.
 W 48 CLIFFORD JONES, N., Shoes Farm, Mayes Green, Ockley, Surrey.

TIMOTHY FIRTH (A 57) was ordained Priest for the Westminster Diocese at the English College, Rome, by Cardinal Heard on 29th October.

THE REV. R. M. SUTHERLAND (B 46) has been appointed Secretary to Bishop Butler.

J. I. DANIEL (A 55), who was lecturing in Philosophy in the University of Wales, is now studying for the Priesthood in the Diocese of Menevia at the Institut Catholique in Paris. His brother Huw (A 57) is practising as a barrister on the Wales and Chester circuit.

J. LINTNER (1924) has been nominated President of the South African Association for the Advancement of Science for 1967-1968.

D. L. McDONNELL (B 32) has been appointed a Judge of the Dartford, Southwark and Woolwich County Courts.

W. E. W. CHARLTON (O 53) is a Lecturer and Tutor in Philosophy at Trinity College, Dublin.

C. T. ALLMAND (E 55) is lecturing in History at Liverpool University.

D. J. FARRELL (T 51) has been teaching at the University of New England, Armidale, N.S.W. He has a fellowship there for research in the field of nutrition for the Australian Wool Board, using radioactive materials as tracers in sheep metabolism: such work on grazing sheep has not been attempted previously.

M. G. P. MONTGOMERY (D 59) is now at the Institute of Education at Ahmadu Bello University in Northern Nigeria. Dr F. E. P. Bernard (D 49) is in the Medical Department of the same university.

R. M. J. DAMMANN (D 61) is a Philosophy tutor at Sussex University.

A. C. W. RYAN (A 51) has been appointed Associate Editor of the African Law Reports at Trinity College, Oxford.

In the New Year Honours, Major-General The Hon. Michael Fitzalan Howard (B 35), Col., The Lancs. Regt. (Prince of Wales's Volunteers), was appointed C.B.

BRIGADIER W. S. ARMOUR (E 37) has been appointed Brigadier of the King's Division.



THE PUBLIC SCHOOLS WINE CLUB

The Club was formed to further the knowledge of wines amongst intelligent and interested people by regular news-sheets, talks, tastings and trips to vineyards. Also through their suppliers, a large selection of recommended wines and spirits can be purchased at the lowest possible prices.

There is no membership fee or subscription, tastings are free by invitation and all wines and spirits purchased by members are at the current wholesale price or below. Deliveries free anywhere in the United Kingdom.

Membership of the Club is restricted, but open to all Masters of Public, Preparatory and Private Schools, Parents who currently have pupils at those Schools, and all Old Boys, Governors and Friends of the School.

Send for current news-sheet and list to:

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ASSOCIATED COMPANIES AND AGENTS
THROUGHOUT THE WORLD

MAJOR J. H. GHKA (O 46), Irish Guards, has been appointed A.A.G. HQ Household Brigade, with temporary rank as Lieut-Col.

N. J. DE HARTOG (A 65) passed out of Linton-on-Ouse in December 1966, winning the William Bridge Memorial Trophy. He is now serving in the Far East in 845 Squadron, H.M.S. Bulwark. P. A. H. Blackiston (A 65) passed out in September.

R. J. POTEZ has entered the Britannia R.N.C., Dartmouth.

R. A. CHAMBERLAIN (A 60), who qualified as a Chartered Accountant in 1964, has recently obtained the Diploma in Management Studies at the University of Aston in Birmingham.

LAWRENCE TOYNBEE (O 41) had an Exhibition of his recent paintings at the Leicester Galleries in October.

VINCENT CRONIN's (W 39) *The Florentine Renaissance* was published by Collins in November.

A. C. R. DOBRZYNSKI (D 51) has been appointed by I. B. M. Ireland Ltd. as Country Manager for the Office Products Division. P. Dunne Cullinan (1916) has been elected to the Agricultural Council of the Royal Dublin Society; T. F. Ryan (A 41) and E. H. Leonard (D 50) have been elected to the Agricultural Standing Committee.

THE following went into residence in the Universities in October:

OXFORD. M. Savage, S. W. T. Willans *University*; J. C. Le Fanu *Balliol*; P. B. Poloniecki *Oriel*; P. Henry *Queen's*; A. J. M. Dufort, C. J. Wickham *New College*; A. C. Walsh *Lincoln*; Hon. A. Ramsay, A. A. W. Sich *Magdalen*; E. J. Zawidowski *Brasenose*; A. T. J. Cape *Corpus Christi*; M. Bevan, Hon. D. F. Howard *Trinity*; C. M. Masraff *Jesus*; M. R. Heddy *Pembroke*; R. E. Cooke-Hurle, W. E. C. Gubbins *Worcester*.

CAMBRIDGE. M. J. A. Leslie *Clare*; D. J. Atherton *Pembroke*; A. C. Debenham *Caius*; T. C. Fane-Saunders *Trinity Hall*; S. R. H. Lewen *King's*; F. D. Harrison *Queens*; D. B. Knight *St Catharine's*; R. J. Blake *Jesus*; J. F. Durack *St John's*; J. A. Fellowes *Magdalene*; R. J. Leonard, R. C. Lister *Trinity*; J. N. B. Howard *Downing*; J. F. Prescott, J. M. Prescott *Fitzwilliam*; P. M. S. Emerson-Baker *Churchill*.

LONDON. J. Dewe-Mathews, A. E. A. Ford-Jones *Guy's Hospital*; J. R. Le Fanu *St Thomas's Hospital*; H. P. Rosenvinge *King's College Hospital*; E. M. S. McDonough *Bedford College*.

BRISTOL. J. G. Bernasconi, R. J. F. Higgs.

BRUNEL. R. J. Peto.

ESSEX. M. J. Loftus.

HULL. R. J. A. Wortley.

LIVERPOOL. G. S. Malczewski, A. J. G. Rogerson.

MANCHESTER. J. K. Lomax, A. J. O'Brien, M. E. C. Taylor.

NEWCASTLE. P. K. Corrigan, K. Peacock, S. W. J. Richmond.

READING. M. Kosicki.

SURREY. S. M. A. Lubomirski.

SUSSEX. R. J. Bradshaw, G. W. Dessain.

ABERDEEN. D. J. Samuels.

EDINBURGH. A. J. Brunskill, J. A. Young.

HERIOT-WATT. C. P. A. Stitt.

DUBLIN. R. T. M. Ahern, T. P. A. Hillgarth, A. J. Lentaigne, P. H. P. Mayne, W. Morrogh, J. Norman, M. M. Parker, B. D. J. Walker Trinity College.

CORK. R. J. Murphy.

SASKATCHEWAN. A. Bromovsky.

YALE. Q. J. F. Baer.

FLORIDA. P. Swietlicki.

CRACOW. T. Mroczkowski.

OTHERS taking degree courses are: S. J. Mitchell *N.W. Polytechnic*; J. M. Moor *London College of Printing*; R. J. Blenkinsopp *Leeds College of Commerce*.

C. J. VICKERS (T 63) has completed his degree course in Chemical Engineering at the University of Manchester Institute of Science and Technology, and is now finishing the final year of his student apprenticeship with the Ministry of Defence.

EIGHTY members and guests attended the Dinner of the Yorkshire Area of the Ampleforth Society in York on 4th November. The Midland Dinner was held in Stratford-on-Avon on 17th November. Seventy attended the "Ampleforth Sunday" at Poplar on 19th November. About one hundred and sixty members and guests attended the Reception and Dinner of the London Area on 8th January 1968.

P. R. E. MCFARLAND and M. J. Thorniley-Walker gained their Blues in the Rugby Football match against Cambridge on 12th December. A. L. Bucknall, Secretary of the O.U.R.F.C., failed to get his third Blue because of a leg injury. M. P. Grettton narrowly failed to get a Blue, and had the ill luck to break a leg after being selected to play for the Royal Navy.

A. M. H. HILL (B 54) was selected to play squash rackets for England in the first International of the 1967/1968 season against Wales.

GOLF. If anyone is interested in a one-day golf meeting on 21st April 1968, on a course near Birmingham yet to be decided upon, will they please get in contact with Dr R. O. H. Heape, 27 Blackberry Lane, Exhall, Coventry, Tel. 86002, for further details.

THE PUBLIC SCHOOLS CLUB. The Chairman has written: "To encourage young people to join, my Committee is prepared to offer full membership of the Club to all leavers from our schools for a single-payment subscription of 7 guineas to cover a period of seven years (normally from age 18-25). This offer will remain open for six months after the candidate leaves". Fr Oswald Vanheems can supply application forms, and an official recommendation, to any who are interested in this offer.

ST GEORGE'S, POPLAR

As readers of the JOURNAL know, Ampleforth has been associated with St George's, Poplar, since 1956. Recent developments have taken place there which may not be so widely known.

Before explaining what has happened, it may be worth giving a few facts about the history of St George's and how Ampleforth became involved.

The Holy Child Convents originally started the project at the beginning of the century. After the First War the Association of the Settlement of the Holy Child was incorporated. This body has been since then, and still is, responsible for what happens. It consists of a hundred members who are for the most part Old Girls of the Holy Child Convents and a governing Council. The Association owns the lease of the building in Poplar and is responsible for the administration of its funds.

The old building was destroyed in the last war and when the new building was completed its main object was to provide for a youth club, which became known as St George's. It was then felt by members of the Association that there ought to be some men to take joint responsibility with themselves for the organisation of the Club. At this time Mrs Girouard, who had many connections with Ampleforth, was president of the Association and it was largely through her that Ampleforth was asked to co-operate.

As a result of this request a management committee was formed consisting of about five Old Amplefordians and five members of the Holy Child Association to be responsible for the day to day affairs at Poplar. The ultimate responsibility still rested with the Association.

The Youth Club, St George's, was only a part, though the major part, of the work of the Association at Poplar. Ampleforth's connection was mainly with the Youth Club. At about the same time David Birtwistle, an Old Amplefordian, became the Youth Leader.

Since then there have been other Youth Leaders until two years ago, when Fr Richard Champion, the curate at Poplar, became the Youth Leader himself.

This inevitably brought the Parish and the Settlement into closer association with each other.

Towards the end of last year the Parish acquired a large building in Poplar as a new parish centre and decided that the Youth Club and the other activities which had been carried on by the Settlement in their building should be transferred to the new premises.

This was a decision made by the Parish, and although neither the Association nor Ampleforth was a party to it they accepted it as a *fait accompli*.

The move to the new building is not expected to be complete until this summer. The Association will then have on its hands a building and funds for which to find some other use.

As for the future it is really the concern of the Association since it is they and not Ampleforth who are legally responsible for the Settlement. However, three of the officers of the Association happen to be Amplefordians, including the President and the Treasurer.

Ampleforth may still wish to be concerned either with the Settlement in what they will ultimately do with their building or with the new Parish centre. No decision has been made about this, but if anyone has any views about it they would be welcome if sent to Arthur French, 85 Abingdon Villas, W.8.

* * *

OLD AMPELFORDIAN CRICKET CLUB

From the Honorary Secretary, The Lord Stafford.

I would like to draw the attention of your readers to an important development in connection with the OACC. As you probably know, a knock-out competition was started last year, sponsored by "The Cricketer" newspaper, for Old Boys of public schools. Sixteen teams took part and "The Cricketer" Cup was won by the Repton Pilgrims. In 1969 the competition is to be extended to 32 teams, and the OACC has been invited to take part. It is an honour to be considered among the 32 best Old Boys' sides—an honour which has been earned by the achievements of the club over the years. But none of us is under any misapprehensions about the formidable nature of the challenge.

My purpose in writing this letter is not merely to inform Amplefordians about their cricket club, but to ask for their help. The help which all can give is their interest. We think of ourselves as ambassadors of Ampleforth on the cricket field and in that sphere we try to give the school a high reputation. To know that other Amplefordians are interested in our performance and concerned about our success or failure, encourages us to strive to be worthy ambassadors. This interest will also, we hope, bring spectators to watch and keen cricketers to join the club. We have a tough assignment ahead of us in the exalted company of the schools competing for "The Cricketer" Cup, but it is something we are all looking forward to with pleasurable anticipation. The OACC will do its utmost to keep the name of Ampleforth high in that company. Please help us and encourage us with your support.

Swynnerton Park,
Stowe, Staffordshire.

BASIL STAFFORD.

SCHOOL NOTES

SCHOOL STAFF

Dom Patrick Barry, M.A., Headmaster.
Dom Denis Waddilove, B.A., Second Master.
Dom Brendan Smith, M.A., Housemaster, St Aidan's House.
Dom Martin Haigh, T.D., M.A., Housemaster, St Bede's House.
Dom Walter Maxwell-Stuart, M.A., Housemaster, St Cuthbert's House.
Dom Oswald Vanheems, B.A., Housemaster, St Dunstan's House.
Dom Edward Corbould, M.A., Housemaster, St Edward's House.
Dom Benedict Webb, M.A., M.R.C.S., L.R.C.P., Housemaster, St Hugh's House.
Dom Benet Perceval, M.A., Housemaster, St John's House.
Dom Adrian Convery, M.A., Housemaster, St Oswald's House.
Dom Aidan Gilman, M.A., Housemaster, St Thomas's House.
Dom Dominic Milroy, M.A., Housemaster, St Wilfrid's House.
Dom Peter Utley, O.B.E., T.D., Housemaster, Junior House.

Dom Anthony Ainscough, T.D., M.A.
Dom George Forbes, M.B.E., M.C.,
T.D., M.A.
Dom Paulinus Massey, B.A., B.Sc.
Dom Cuthbert Rabnett, M.A.
Dom Barnabas Sandeman, M.A.
Dom Edmund Hatton, M.A.
Dom Gervase Knowles, B.D.S.
Dom Simon Trafford, T.D., M.A.
Dom Augustine Measures, M.A.
Dom Geoffrey Lynch, M.A.
Dom Ambrose Griffiths, M.A., B.Sc.
Dom Rupert Everest, M.A.
Dom Charles Macauley.
Dom Michael Phillips, M.A.
Dom Cyril Brooks, B.A.
Dom Dunstan Adams, M.A.
Dom Henry Wansbrough, M.A.,
S.T.L., L.S.S.
Dom Ignatius Knowles.
Dom Oliver Ballinger, M.A.
Dom Anselm Cramer, M.A.
Dom Alban Crossley, M.A., S.T.L.
Dom Thomas Cullinan, M.A.
Dom Stephen Wright, M.A.
Dom Placid Spearrit, M.A., S.T.L.

Procuration: Dom Robert Coverdale, T.D., B.A.
Estate Manager: Dom Kieran Corcoran.

R. A. Goodman, M.A., B.Sc.
W. H. Shewring, M.A.
T. Charles-Edwards, M.A.
S. T. Reynier, M.A.
E. A. L. Cossart, B.ÉS.L.
J. H. Macmillan, B.Sc.
B. Richardson, B.A.
J. E. Pickin, M.A.
G. T. Heath, B.A.
P. O'R. Smiley, M.A.
E. J. Wright, B.Sc.
W. A. Davidson, M.A.
B. V. Vazquez, B.A.
J. McDonnell, M.A., B.Litt.
E. A. Houghton, B.A.
I. B. MacBean, M.A.
D. K. Criddle, M.A.
G. A. Forsythe, B.Sc.

G. C. C. Blakstad, M.A.
D. M. Griffiths, M.A.
E. G. H. Moreton, B.A.
E. S. R. Dammann, M.A.
P. Gorrington, B.A.
P. A. Anwyl, M.A.
E. G. Boulton, M.A.
G. J. Sasse, M.A.
J. B. Davies, M.A., B.Sc.
J. G. Wilcox, B.A.
T. L. Newton, M.A.
S. J. Houston, B.A.
A. I. D. Stewart, B.Sc.
R. F. Gilbert, M.A.
H. D. Finlow, M.A.

J. G. Fairclough, B.A.
G. E. Stephenson, F.I.L. (Visiting).
C. Briske, B.Sc., Ph.D., A.R.I.C.
P. Dore, M.A., Mus.B., F.R.C.O.
(Director of Music).
H. G. Perry, B.A., A.R.A.M., F.R.C.O.
(Piano).
G. S. Dowling, Mus.B., A.R.M.C.M.
(Piano).
N. Mortimer (Violin).
D. B. Kershaw, B.Sc. (Wind).
J. J. Bunting (Art).
M. Henry (P.E.).
C.S.M. F. J. A. Baxter (C.C.F.).

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

SCHOOL OFFICIALS

Head Monitor	...	...	...	...	...	M. R. Whitehead
School Monitors	C. J. Petit, J. T. Dalglish, R. F. Satterthwaite, F. K. Friel, R. G. Thorniley-Walker, D. P. West, M. A. O'Neill, P. J. A. Carter, A. M. Horsley, R. M. Festing, W. R. MacDonald, J. F. Q. Fenwick, P. D. Wakely, C. P. Carroll, A. B. de M. Hunter, J. H. de Trafford, J. M. Nihill, R. J. Rimmer, M. T. Ryan.					
Captain of Rugby	...	...	...	...	...	M. R. Whitehead
Captain of Boxing	...	...	...	...	...	W. R. MacDonald
Captain of Shooting	...	...	...	...	...	R. R. Stringer
Master of Hounds	...	...	...	...	...	R. M. Festing
Office Men	R. G. Thorniley-Walker, B. N. Bartle, J. M. Freeman, M. J. Morrison, A. B. de M. Hunter, R. T. T. Bramley, D. N. Coggan, R. M. Griffith-Jones, J. M. Nihill, J. R. Strange, N. P. Wright, D. R. Young.					
Librarians	J. W. Wetherell, P. Hadow, A. C. Mafeld, L. H. Robertson, M. J. Fattorini, N. P. Boardman, D. S. Solly, P. W. James, P. D. Clarke, J. P. MacHale, R. F. Sheppard, M. Reilly.					
Bookroom Officials	J. H. de Trafford, J. F. Q. Fenwick, W. R. MacDonald, W. A. Mineyko, A. M. Wagstaff, A. Meyrick, C. M. Crutchley, R. D. Murphy, M. J. Fattorini.					

The following boys left the School in December 1967:

R. M. D. Barrett, R. T. T. Bramley, P. J. A. Carter, C. M. P. Collins, M. A. J. Comyn, P. P. Dagnall, J. H. de Trafford, D. J. M. Dubois, J. F. Q. Fenwick, R. M. Festing, J. M. G. Freeman, M. C. Gilbey, J. A. H. Green-

field, C. P. C. Hammond, J. H. Hatfield, J. L. Hill, M. H. M. Inch, N. W. Judd, J. A. Larkin, M. E. Le Fanu, D. J. Lintin, M. MacAdorey, M. F. McIlvenna, J. M. D. Nihill, C. J. Petit, H. C. Poole, N. M. Powell, R. J. Rimmer, N. Rodger, R. F. Satterthwaite, M. A. G. Smith, G. R. Thorniley-Walker, M. M. Twohig, C. H. F. Villeneuve, J. N. G. Walker, A. G. West, D. P. West, J. W. P. Wetherell, K. D. B. Williams, N. R. M. Williams.

The following boys joined the School in January 1968:

G. P. Adrien, A. V. M. Allen, A. S. I. Berry, C. M. Bowie, P. A. Carrington, B. J. Caulfield, S. M. Christie, P. J. Evans, C. J. Harris, E. W. Kentish, C. P. Molloy, A. P. Novy, C. F. Oppe, A. J. Purves, M. T. M. Stapleton, D. P. T. Tyrrell, P. G. K. Weaver.

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

OXFORD

C. H. F. Villeneuve. Scholarship (Modern Languages), St John's College.
P. J. A. Carter. Hastings Exhibition (Modern Languages), The Queen's College.

CAMBRIDGE

J. H. Hatfield. Scholarship (Natural Science), St John's College.
K. D. B. Williams. Scholarship (Mathematics), Jesus College.
J. F. Q. Fenwick. Exhibition (Modern Languages), Clare College.

We congratulate Mr and Mrs J. G. Fairclough on the birth of a son, William Graham, on 24th October, and Mr and Mrs E. A. Haughton on the birth of a daughter, Emma, on 6th January.

Mr E. S. R. Dammann recently announced his engagement to Susanna, eldest daughter of Mr and Mrs E. A. Haughton. We wish them every happiness.

We welcome Dr C. Briske, who has joined the Chemistry Staff.

We should like to thank the following for contributing to last term's series of lectures for scholars and sixth-formers:

The Headmaster: "University Education".
Prof H. A. Rée: "Changing Aspects of Authority".
Mr Sasse: "Prospects for Christian Unity".
Mr Criddle: "Rimbaud and the Artificial Paradise".
Mr Davidson: "An Introduction to Psephology".
Prof David Daly: "Medical Education".
Mr Dammann: "British History through Foreign Eyes".
Mrs Sally Griffiths: "Influences and Integrity".

We are most grateful to the Gillette Research Laboratory for the gift of a Cambridge pH meter, a valuable instrument for the measurement of the alkalinity and acidity of solutions. It will be of great use in the Chemistry and Biology departments. We are also grateful to Gerald Mann, the editor of "Laboratory Equipment Digest", through whom the gift was arranged.

MUSIC

This term witnessed considerable activity in the Society. There were nine meetings in all, three of them open to the whole school. An encouraging sign was that four lectures were delivered by boys—Sheppard, Carter, Inch and Satterthwaite—and it is hoped that this trend will continue next year.

Other notable contributions were lectures on "The Art of Song" by Fr Bernard McElligott and on "Death at the Opera" by Mr Davidson, both of them wide in range and excellently illustrated. Fr Adrian delivered an interesting and revealing talk at very short notice on the lesser known records in the extensive A.M.S. collection.

Fr Stephen's wind quintet provided a lively evening's entertainment of music-making, a rare occasion nowadays. The Beethoven Quintet, a rather uninspired work as it is, suffered also from a lack of ensemble-co-ordination and of firm individual playing. The group was seen to far better advantage in the Haydn, a piece the players were obviously far more at home with.

Margaret Haig and Gertrude Trede presented in their own highly original and charming fashion a fascinating glimpse into the eighteenth century and its culture. Fr Bernard's lecture attracted certainly the largest audience, and the reason for the low attendance at most of the other meetings (20 out of 60 members was the usual number) was perhaps the inevitable result of having one every week, with constant clashes with other societies.

However, a questionnaire conducted near the end of term, completed by 49 members, revealed that people considered advertising for lectures inadequate, and several wanted fewer lectures but of a higher standard.

Indeed, the quality of the addresses made by boys was not of the very best, with the notable exception of Inch's, but at least all the speakers did communicate their enthusiasm for their particular subjects to the audience, and they illustrated them admirably. The varied topics were "Schubert and his Unfinished Symphony", "Gustav Mahler, Song Writer and Symphonist", "Flamenco" (by Inch) and "Stravinsky and the Rite of Spring".

Boys should continue to deliver lectures next term; already Baroque music, Manuel de Falla and Benjamin Britten are probable subjects. Also, as more and more boys give and listen to Society addresses, the general standard should become more consistently high.

A final point concerning lectures is that 15 or 20 minutes more subjects have enabled several of our speakers to cover and to illustrate their subjects

in a fuller and more satisfying way—as it was, musical illustrations were often too short and so not properly in context to be convincingly illuminating.

Thanks are due to the President, Fr Adrian, for all the time and consideration he has devoted to the Society, and perhaps the committee have begun this term to realise the full extent of their opportunities to encourage music in the A.M.S. and in the School generally.

P. HADOW, Hon. Sec.

(President: Fr Adrian)

BACH'S MASS IN B MINOR

ON Thursday, 7th December, we again had a welcome visit from the Ryedale Choral Union for a performance, with soloists and a small orchestra, of excerpts from Bach's B minor Mass. The conductor was Mr Dore. This was an ambitious choice—for this is not an easy work—and I looked forward to hearing it. Full marks, by the way, to those responsible for providing us with programme notes; these were both relevant and informative, and I hope we can look forward to notes for all future concerts.

The best things of the evening were the choral singing and the orchestral accompaniments. There were only four choruses, but the Choral Union—singing in a language that I suspect was largely unfamiliar—made the most of them. In the opening *Gloria in excelsis Deo* the sopranos missed one or two leads but were otherwise good, and I would have liked a little more volume from the altos; but in general the attack was lively, the tone full and the pitch accurate. Also, the awkward change of rhythm halfway through the chorus was expertly negotiated. The tenors and basses were particularly good throughout. These same qualities were evident in the other choruses and the entries in the final *Dona nobis pacem* revealed very clearly its fugal structure. Fr Anselm, deputising for Mr Dore for many of the practices, had obviously worked very hard to achieve these results.

The orchestra accompanied these choruses very efficiently, and the *obbligato* playing in the arias was particularly impressive. In *Laudamus te* and *Benedictus* Mr Mortimer played the violin solos with style and grace, while Sheppard coped admirably with the difficulties of the flute *obbligato* in the *Domine Deus*. He tended to snatch at the high notes and this upset the rhythm a little, but this was a creditable effort and contributed not a little to the pleasing performance of this aria where the soprano and tenor soloists (Marguerite Jennings and H. O. Hetherington) combined with excellent effect. There was also some fine oboe playing from Mrs Dore and Mr Kershaw in *Et in Spiritum Sanctum* where Rapp, too, contributed a very stylish bassoon accompaniment.

The weaker point of the evening, however, lay in the singing of the soloists. There were five arias, so there was rather more singing from them than from the chorus. The duet was well done, as I have already mentioned,

but of the other soloists one had a bad cold and did himself no justice, and another had trouble with his breath control, so that some of the notes were missed.

One may say, then, that this performance, although good in parts, was not as good as I think it ought to be. Considering that we are a school of 600 boys this venture did not attract a large enough audience either, and it must be disheartening for our visitors—some from as far afield as Lastingham—to sing in a half-filled theatre. Perhaps half an hour after supper on a working weekday is not the best time for concerts like these.

My own feeling is that a big choral work like this should be performed in the church at the end of term with members of the School forming the bulk of the chorus. Why is it that schools half our size have infinitely more flourishing choral societies and more of a strong choral tradition? Surely the church would be a magnificent setting? In this way, parents could be invited and boys could go home with them afterwards. Thus a large audience could be ensured and such a performance could not only be a fitting climax to the School's musical activities but might also encourage other members of the School, seeing the raised status of the Muse, to take part in musical activities. After all, when Oundle School—a school of very similar numbers to ours—performs the B minor Mass, their performance takes place in Peterborough Cathedral, with all the stops out.

E.H.M.

CHRISTMAS CONCERT 1967

The December concert gave much pleasure both to the audience and to the players, for both were in excellent form. It all started with a Handel march performed by the Junior Orchestra conducted by N. H. S. Armour. It was very good to see them performing in public again. Congratulations are owing to them for the quality of their playing and also, of course, to their impresarios, P. J. A. Carter and P. Hadow. This sort of music-making warms the heart.

The Wind Quintet is now an established part of the School's music and it was no surprise to have from Messrs J. W. McDonald (flute), J. C. Rapp (bassoon), R. D. Balme (horn), Hon W. J. Howard (piano) and Fr Stephen (clarinet) a polished performance of Beethoven's Opus 16. They have played together a lot and have much confidence in their own and each other's ability. On this occasion they were a long time tuning; and it was well worth while because the chording, especially in the Grave, was first rate.

P. B. Newsom (cello) gave us an Elegy by Martini and a Bourree by Handel and made us yearn for more solo string playing. Newsom appeared to be short of practice in the first piece but delighted in the Bourree with his excellent technique. He had a small yet very sweet tone and he is obviously a sensitive and accomplished player. He was beautifully accompanied by Howard.

Next came Bishop's "Lo, Hear the Gentle Lark", a nineteenth century soprano solo adapted for flute and clarinet. McDonald, Balme and Fr Stephen hit it off well together though, truth to tell, they had played it better earlier in a mid-term concert. On this occasion the clarinet was flat at the beginning but managed to sharpen itself very creditably in the course of the sky-larking. It was a pleasant bit of musical icing-sugar to pop into the middle of a programme.

Owing to a hitch in the programme we were given another flute piece straight away. This time P. W. James was accompanied by Mr Dowling in Handel's Sonata in G for flute and piano. It was a gem. James played astonishingly well. The Adagio was sweetness itself and the Allegro, taken at a good speed, quite superb. James is a fine flautist and School audiences have learned to expect near perfection from him.

The first large item on the programme was the opening movement from Mozart's Concerto in F for piano and orchestra (K. 459). R. D. Balme was the soloist. Whilst there is no doubt that he is a good pianist (and, indeed, a talented all-round musician, judging by his excellent horn-playing in the Beethoven Quintet) he gave a performance that was competent rather than brilliant. The orchestral introduction was sensitive but this was not sustained. Some of the orchestral entries were ragged. The tempo of the movement was, moreover, on the cautious side and this detracted somewhat from the gaiety of the music. If the performance in general seemed slightly disappointing, this should be a matter for encouragement to the players from whom a high standard can be expected. They played well and gave a lot of pleasure; they could have played better.

Finally came Haydn's Clock Symphony in D. The inclusion of a complete symphony so late in the programme caused surprise to some but it was a justifiable decision. It is important, at least once in a programme, to preserve the unity and proportions of an entire work. It was good. A lot of work had obviously been put into practising this symphony. After a competent Adagio, the Presto was bright with plenty of life, the Andante effective, the Minuet and Trio full of rhythm and well together, the Vivace a bit slow yet pleasing. The symphony was well received and there was an encore. The brass section revelled in its opportunity to let off steam in Mozart's Overture to Il Seraglio.

The programme painted a pretty fair portrait of the School Orchestra as it exists at the moment. There is evidently plenty of good music in the School and a number of quite exceptionally talented musicians. Musical talent comes and goes, of course, and the best has certainly been made of the very plentiful talent around. There is only one glaring gap. There are not enough fiddlers. How difficult it must be to train a band of fiddlers over the years needed to get good results; yet how rewarding when it is achieved. Pianists, wind players, brass players abound, but where are the strings? Perhaps the answer lies in the Junior Orchestra which possesses far more fiddlers than the senior one. May the present enthusiasm of the juniors be mixed with perseverance.

PROGRAMME

March from Occasional Overture The Junior Orchestra	<i>Handel</i>
Quintet for Wind Instruments and Piano Grave Allegro ma non troppo J. W. McDonald, J. C. Rapp, R. D. Balme, Hon W. J. Howard, Fr Stephen	<i>Beethoven</i>
Lo, Hear the Gentle Lark, arr. for Flute, Clarinet and Piano J. W. McDonald, R. D. Balme, Fr Stephen	<i>Bishop</i>
Two pieces for Cello and Piano Elegy Bourree P. B. Newsom, Hon. W. J. Howard	<i>Martini Handel</i>
Sonata in G for Flute and Piano Adagio Allegro P. W. James, Mr Dowling	<i>Handel</i>
First Movement from Concerto in F for Piano and Orchestra R. D. Balme	<i>Mozart</i>
Symphony in D (The Clock) Adagio Presto Andante Minuet and Trio Vivace	<i>Haydn</i>
The National Anthem	

Leader of the Orchestra: Mr Mortimer

Conductors: Mr Dore, Mr Kershaw, N. H. S. Armour

S.C.B.

CAREERS

THE main development has been the opening of a Careers Room, in what used to be Classroom 24. This has proved very useful in every way. Boys may come in at any time and look at Careers literature in general, and it makes a very suitable place for seeing the Careers Master, on Tuesday evenings, and during the morning breaks as well as at other times all through the day.

This term the School has had visits from the Royal Naval Recruiting Service in the person of Captain J. F. Eberle, R.N., and our Army liaison officer, Brigadier W. W. A. Loring. Mr Maxwell Scott from the Public Schools Appointments Bureau saw a number of boys early in the term. Three official Careers Talks have been given: Mr R. Chamberlain on Chartered Accountancy; Mr J. E. Forlin on the world of business; Mr P. Peel on what happens to the graduate on entering industry. In addition, a well known solicitor gave several boys an informal talk on the law. We would like to take this opportunity to thank our visitors for coming and for all their help.

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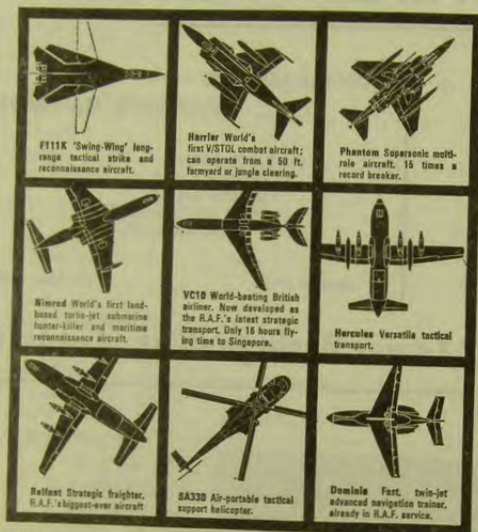
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get him to arrange for you to meet your R.A.F. Schools Liaison Officer for an informal chat. Or, if you prefer, write to Group Captain M. A. D'Arcy, R.A.F., Adastral House (25HDI), London, W.C1. Please give your date of birth and say what qualifications you have or are studying for (minimum 5 G.C.E. 'O' levels including English language and mathematics), and whether you are more interested in a flying or ground branch career.

Questions are often asked about the type of career embarked upon by boys from Ampleforth. Below are given the total figures for the last three years, as far as they are known. The majority who go to University leave the School undecided about their future career.

Accountancy	25	Civil Service and	32
Agriculture	15	Diplomatic Service	5
Architecture	6	Commerce	22
Art	2	Dentistry	2
Estate agency	5	Engineering	30
Drama, music	2	Hotel and Catering	2
Church	4	Insurance	2
Building	1	Journalism	2
Civil aviation	3	Law	25
		Medicine	25
		Merchant Navy	2
		Publishing	2
		Armed Services	29
		Science	9
		Teaching	4
		Veterinary	1

These figures must not be taken as final. For example, many of those who join the Armed Services only do so for a Short Service Commission and do not intend to make a career in this way.

CAREERS COURSE

LONDON, JANUARY 1968

TWELVE members of the School were taken on a Careers Course in London from 8th to 11th January by Mr Davies, the Careers Master.

The purpose of the course was to discover as much as possible about the internal workings of the City in the short space of time available. The course also helped its members to find out if any type of career seen and discussed particularly interested them.

The course began with a visit to Barristers' Chambers and the Law Courts. After a talk outlining the career of a barrister, the party were taken to a court of the Middlesex Quarter Sessions to hear part of a case. The course was intended for boys, but in this instance girls might well have been present as we listened for most of the morning to a lady barrister! An amusing incident, worthy of mention, was the misidentification by a rather short-sighted witness of the Careers Master as the accused. The party were given a very good lunch in the Hall of the Middle Temple. In the afternoon, the party split into two and visited two firms of solicitors in order to see the other side of legal careers. Both visits were extremely valuable.

The next day the party assembled at the office of the Legal and General Assurance Society for a talk by Mr L. A. Temple on all aspects of insurance, followed by a tour of the offices. The party then visited Mr H. S. K. Greenlees of a firm of Stockbrokers, and were shown a box followed by a visit to the gallery of the Stock Exchange. The hostess gave us a short description of the floor after which followed a short film, "The Launching", which described a firm going public. After an excellent lunch given by Mr Greenlees the party went to Lloyds. Here Mr J. F. Hutcheon described the scene and showed how insurance schemes worked. The party

were shown various historical exhibits in the Nelson Room and finally given tea in the Captains' Room.

On the Wednesday the party again split into two. One party visited the Home Office with Father Benedict Webb, O.S.B. Here they were looked after by Mr D. J. Wilks and told about careers in the Civil Service, then taken to the office of a Private Secretary who outlined his own job. The other party with Mr Davies visited the Custom House where Mr L. S. Gross described the administrative side of Customs and Excise, and Mr Whitty told them more about the practical side. The party were also shown a film, "Anything to declare". There followed a short discussion on careers in the Customs and Excise, and tricks used by smugglers. In the afternoon, both parties met at the British Museum, and were shown round by Mr Whitehorn, an arrangement kindly made for us by the Secretary.

In the morning of the last day the party visited the Head Office of the Midland Bank. First, Mr Masters outlined the many functions of the bank, then the party was shown what happens to a cheque once it enters the bank. A most fascinating part of the visit and brief tour was to see a vault, with its giant 35-ton door.

At midday the party left London for a visit to P. C. Henderson Limited near Romford. The purpose of this visit was to learn something about management in industry. After a general introduction and lunch, the party heard a series of lectures given by the heads of departments. A tour was then made of the factory and offices followed by two demonstration interviews, where Mr Wrong and Mr Right showed how not to and how to apply for a job. The course ended with an excellent buffet supper at the home of Mr B. V. Henderson. We would like to thank Mrs Henderson for so fitting a finish to the course.

We are most grateful to all those who devoted so much of their time telling us about their work. Our special thanks must also go to Mr Davies for all the hard work he put into the organisation.

The members on the course were; A. P. Gastrell, C. Kilkelly, J. A. Liddell, A. C. H. Mafeld, D. C. A. Matthias, M. H. McCreanor, P. M. Nevill, C. Penno, R. M. Ruck Keane, D. H. Traquair, M. K. James, P. W. James.

M.K.J. and P.W.J.

THE LIBRARY

Not very much has happened in the Library recently, except a good deal of book-reading, but there has been quite a lot of discussion and planning of ways and means of improving things. This included another Periodicals Survey (the last was in 1963) which provided a lot of useful information about reading habits and needs; the stated aim was "to discover what actually happens, as opposed to what people think (or hope) happens". The editor would probably protest if we tried to publish the resulting

statistics, but as examples it can be said that of 333 questionnaires given out 258 were answered (77%), and that while 75 people wanted the *Guardian*, 156 rejected it, many with considerable emphasis. (The remaining 27 evaded the issue.)

OXFORD CONFERENCE FOR SCHOOLMASTERS, JANUARY 1968

Bishops, philosophers, headmasters, journalists, M.P.s, social workers, researchers, H.M.I.s, teachers and theatre directors gathered in Oxford during the Christmas holiday to divert, instruct and batter sixty masters from public schools (obviously masochists) and tell them what the modern world demanded of those who educated the young. Ampleforth was the only Catholic school represented.

The conference was occasionally brilliant and always humiliating: we had all been wrong about everything for so long. The grand isolation of the master in his classroom must make way for team teaching; subject divisions must fall before "inter-disciplinary enquiries"; General Studies must dominate the Sixth, "A" Level specialization abandoned. Creative workshops and computer consoles in every school; dramatization in every subject; the application of scientific research to the clichés of educational theory and practice; moral education to be related to rational principles first, to religion second, to "Authority" never. So the demands were hurled.

The last demand of all really hurt. No, not that the State should abolish the public schools, but that it should ignore them. Why? The education provided by "maintained" schools, incomplete though it was in the secondary sphere, abounded in experiment and achievement, while the abandonment of selection and the adoption of the comprehensive principle were bringing better justice to the individual and society. (The "choice" that mattered was not necessarily choice of school, but choice of course suited to the pupil's particular needs.) Public schools could not be integrated into this developing pattern of secondary education (headmasters who advocated it were only trying to relieve their consciences as Christians); they were irrelevant to our age, and should be quietly ignored; not abolished, because democracy must respect freedom. The best thing masters could do was to leave their public schools, join the State system and work for its reorganization, expansion and perfection.

After thanking God in the Anglican mode the conference retired to tend its wounds.

W.A.D.

AMNESTY INTERNATIONAL

On 9th December 1967 a boy in the School received a letter from Rhodesia. This was not the apparent non-event it might at first appear, but was of interest to a large number of the School. The letter was from Andrew Meyi, a Rhodesian prisoner, and the boy in the School had begun the correspondence some weeks earlier as a member of Ampleforth's Amnesty International Threes Group.

Amnesty International is a loosely-knit movement of individuals determined to assert the right to freedom of the mind. There can be no such freedom without broad liberty of speech and religion. Over ten thousand members in forty-three countries follow the principle which led Voltaire to remark, "Although I detest your opinions I am ready to die that you should have the right to express them". Andrew Meyi is one of many thousands who does not possess that right and who thus finds himself in prison; he is just one of many being persecuted for holding political opinions or religious beliefs unacceptable to their Governments. Amnesty is concerned with these men so long as they do not advocate the use of violence, and helps them by going through the process of detection, investigation and adoption.

The Ampleforth group is only actively engaged in the work which goes under the heading of "adoption", and to stress that Amnesty is concerned with people and is politically neutral, a group adopts three individual prisoners, one from the East, one from the West and one from the non-aligned countries. The group is working for the release of its three prisoners who are Joseph Sniechinski, a Pole out of favour with his country's Communist party, Joaquim Camara Ferreira, a Brazilian sentenced for two years for supporting the Communist Party, and Andrew Meyi, imprisoned ostensibly for five years for a crime he did not commit but in fact for his membership of the People's Caretaker Council, the banned opposition party in Rhodesia.

We are also concerned with education in Human Rights. To this purpose Mr Christopher Hill and Mr Stanislaus Mudenge, previously imprisoned for activities while respectively a lecturer and a student at the University of Salisbury, spoke to a section of the School, and on Human Rights Day prayers were said in the Abbey Church for prisoners of conscience and their persecutors. Four members of the School attended the Christmas holiday lectures in the Central Hall, Westminster, where Miss Joan Lester, the Rt Hon Quintin Hogg, Mr David Steel, Lord Caradon and the Rev Paul Ostreicher, among others, spoke on Human Rights. These Ampleforth boys organized their own lecture on Amnesty International in the Hall to which all members of the conference were invited.

People in this country can do much to bring comfort to prisoners of conscience abroad and help their descendants. At the end of term nearly 350 boys of the School sent Christmas cards to Andrew Meyi demonstrating to him and the Rhodesian authorities that he is not forgotten. In his letter from prison he expressed his gratitude for the interest being taken in his case and said that the big problem was not the prison conditions as such. "The major problem that is worrying me and my family," he wrote, "is the educational aid for my sister and brother. I hope you will be of great help in furthering the education of these young ones." No one could neglect such a direct appeal to our charity and members of the School are at present engaged in attempting to find enough money to answer that call.

R.L.B.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

THE Society has been passing through a difficult period, without succumbing: by the end of term it had clearly weathered the storm, or rather the flat calm. For the general apathy now pervading the School was reflected in low attendances at all the earlier meetings. The standard of debating rose above the boycott, settling at a level higher than we had expected, indeed, the promise shown by the younger speakers was most heartening.

Br Alberic became President, and conducted the Society with brisk military efficiency. Mr R. E. Satterthwaite was elected Leader of the Government for the first period, and Mr J. F. O. Fenwick Leader of the Opposition. Both deserve our congratulations, the first for his stamina and the second for his practised grace. Various others led the benches as the term went on, among them Mr R. Bernasconi and Mr N. Rodger, who both produced virtuoso performances at the final debate, and Messrs West and O'Neill, who also performed with credit.

Other speakers were Mr M. Le Fanu, whose energetic wit was a regular source of ribald enjoyment; Mr R. Barratt, whose depraved wit was a cause for equal entertainment, but to a more limited coterie of cynics; and . . . and . . . Mr Cul-len (the Fenwick intonation cannot be escaped), who provoked unprecedented derision, but took it like a man and gradually won some sniff of respect, largely for his game rejoinders to Mr Fenwick, who began at last to get as good as he gave. The maiden speeches were of a high standard throughout, which astonished us—especially those of Messrs Muir, Studer, Balme and Lillis. Justice was done and seen to be done by the Tellers, Mr L. Robertson and Mr D. Solly.

The crescendo fittingly came at the last meeting (*cherchez la fillette*), when a debating contingent of thirty girls came over from the Convent of the Holy Child, Harrogate, to join us for an evening's censorship. Curiously the House was packed beyond capacity, and the members were in a mood to be trifled with. Mr Bernasconi, as usual the paragon of *savoir faire* and the acme of wit, took the victory from the tight-lipped jaws of Mr Rodger's uncompromisingly rational opposition. We agreed that only perhaps Mr Le Fanu's speech came near to needing censorship. It was a splendid evening.

The debates were as follows:

1. "This House considers that the Arab-Israeli conflict of 1967 was not in essence an aggressive action; but was the third round of Israel's justified conflict for survival."
Ayes 34, Noes 18, Abstentions 4.
2. "This House believes that the Public School system, with its unswerving segregation, produces discipline and decisiveness; but, in so doing, it strangles imaginative innovation and radical enquiry."
Ayes 16, Noes 25, Abstentions 5.

3. "This House is convinced that the flower-power people, the marijuana mystics, the Indiacraft joss-stickers, the bell-tinkling transcendentalists, the Zen men and the semi-doped seekers of Shangri-la in fact have the secret of life."
Ayes 23, Noes 47, Abstentions 15.
4. "This House believes that in the modern world there is ample justification for euthanasia."
Ayes 22, Noes 21, Abstentions 7.
5. "This House considers that Mr Wilson's ministry has proved itself unfit to rule."
Ayes 25, Noes 21, Abstentions 2.
6. "This House considers that the present state of Russia amply justifies the Revolution."
Ayes 13, Noes 21, Abstentions 4.
7. "This House considers that all modern day scientists are, without exception, tiresome."
Ayes 22, Noes 28, Abstentions 6.
8. "This House believes that no government or individual has the right to impose, through censorship, their moral judgment upon the freedom of others."
Ayes 60, Noes 40, Abstentions 9.

Average attendance, 61.

(President: Br Alberic)

C. DONLAN, Hon. Sec.

THE JUNIOR DEBATING SOCIETY

This term saw a new era in the history of the Debating Society: Br Felix, the new President, laid the foundations for a reincarnation of the Society's glorious past, and the standard of debating and of behaviour has, in consequence, greatly improved. At the first meeting of the term, Mr J. Brown was elected to the office of Secretary, and Messrs M. Clough, T. Myles and B. Blane were elected to the Committee. Mr S. McCarthy from the IVth Form was co-opted during the term.

Among the second-year members there were several good speakers. The Committee all spoke regularly and gave an encouraging lead to the rest of the Society. Mr Dowling and Mr Lorigan could always be relied upon to discover the often hidden and humorous depths of the motions. Among the first-year there were many prominent speakers. Messrs Rodger and Cullen became almost notorious for their consistent performances from the floor of the House, and Mr Powell showed great promise as a debater. Mr McCarthy spoke often and rarely on the subject under debate.

Attendances this term varied considerably, but the visit of Messrs Satterthwaite and Bernasconi proved very popular. At this debate, Fr Patrick was also a guest and addressed the Society in private business. In the last debate of the term, which unfortunately coincided with the visit

of the girls from Harrogate to the Senior Debate, Br Leo, looking remarkably like Mr Callaghan, led the Conservative Party in their successful censure of Fr Placid's Labour Government.

As usual, the back-benchers were numerous and the numbers of ejections this term reached record proportions. It is the opinion of the Secretary that the Society is now developing into a more useful and civilised means of expression, and that the next session will prove most successful.

The following motions were debated:

"This House believes that the public interest will not be served by the new system of BBC Radio." Ayes 37, Noes 16, Abstentions 10.

"This House sympathises with those who argue in favour of Racial Segregation." Ayes 14, Noes 35, Abstentions 11.

"This House believes that a career as a spy, far from being a dishonest occupation, is the hardest and highest way to serve one's country." No vote taken.

"This House maintains that money is not the root of all evil and hopes to make a lot of it." Ayes 20, Noes 3, Abstentions 5.

"This House believes that what the younger generation needs is the bringing back of National Service." Ayes 8, Noes 23, Abstentions 13.

"This House upholds the principle that politics should be kept out of sport." Ayes 13, Noes 14, Abstentions 2.

"This House believes that it is better to be intelligent and look a fool than to be a fool and to look intelligent." Ayes 7, Noes 6, Abstentions 13.

"This House condemns the Labour Government and calls upon the Queen to form a Conservative Government." Ayes 22, Noes 8, Abstentions 10.

An amendment to this motion calling for Government by the "13th Party" was defeated by 22 votes to 18.

J. BROWN, Hon. Sec.

(President: Br Felix)

THE COMMONWEAL

THE Society had another successful term, meeting six times in all. Each meeting was very well attended. However, the extent to which a society is a success cannot be measured in attendance; it is measured in knowledge gained by the members after attending meetings, and the Secretary is sure that members have benefited as a result of the term's activities.

The first meeting of the term was a business meeting. The two committee members from last year were not able to stand as Mr J. Le Fanu had left the School and Mr Whitehead had more onerous tasks. The Society chose Mr Buxton and Mr J. D. Cape to replace them.

The first lecture of the term was delivered by Mr Dunsire, the Senior Lecturer in Politics at the University of York. His theme was "Has local government a future?" It was generally decided that it had. The next

speaker was Mr Rigby, an Assistant Master at St Peter's, York. He related to us his business experiences after many years with Unilever. He decided that big business was not for him and opted out of the rat race in favour of the peaceful role of a school master.

Commander Wright was the next speaker of the term. He told the Society about the "Special Relationship—the Western Alliance since 1945". He convinced, or partially convinced, some that our future lies with America and the Commonwealth and not so much with France and the rest of Europe.

Almost four years after the assassination of President Kennedy the Headmaster gave the Society another most interesting talk. This time Fr Patrick took as his subject "The work and career of J. F. Kennedy". The Society is indeed grateful to him for, during the course of the year, he has spoken no less than three times to the Society on different aspects of Kennedy's life.

The last lecture of the term was delivered by Mr Davidson who examined "The Party Game". This was a critical survey of the British two-party system and he gave the Society some very stimulating ideas on how the country could be run.

N. P. WRIGHT, *Hon. Sec.*

(President: Mr Anwyl)

HISTORICAL BENCH

BECAUSE of Mr Le Fanu's departure and Mr Greenfield's resignation, the Bench's first task was to elect new officials, and in due course Mr N. A. M. Rodger was elected Secretary and Mr D. S. Norton Treasurer.

We are indebted, as ever, to the tireless energies of Mr Davidson as our President, but especially for filling yet another breach by giving our first lecture, an examination of the influence of public opinion on causing the Crimean War, which was deservedly well received. We were very fortunate to obtain, through the good offices of Fr Patrick, a new and very stimulating Shell-BP film for our second meeting. "The City in the Kingdom" was an experimental, not to say metaphysical, examination of the thesis that modern society is fragmented, and a great cathedral, in this case Coventry's, has an important part to play in unifying it. Fr Edward next gave us the second part of his History of the Tomb, of which no more need be said than that it was as good as, if not better than, the first part. Fr Anselm, another expert in his field, talked to the Bench about various interesting and amusing aspects of the history of railways in Britain; a fascinating lecture which was much praised. Mr Mark Le Fanu, following in the illustrious footsteps of his brother, gave a superb account of the life of a most unusual character: Frederick Rolfe, self-styled "Baron Corvo". Mr Houston filled Classroom I until there was no longer even any room to sit on the floor to hear his learned and extremely funny paper on "The People, the Court and the London Stage, 1570-1630". For the penultimate meeting of the term we returned to the present



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century to hear Fr Henry, yet another expert, on the causes of the Arab-Israeli war, which was very well received by a large audience.

In general, audiences this term have been good, a record which even the Secretary failed to mar at the last meeting of the term when he gave a lecture, illustrated with slides, on the "Battle of Jutland and the early Dreadnought Navy". At this meeting elections were held for the post of Secretary, as the present incumbent will have left by the time this notice appears. As a result, the conduct of the Bench will next term pass into the able hands of Mr L. H. Robertson. The departing Secretary must once again emphasise how much he is indebted to Mr Davidson, to the Treasurer, and to our many volunteer helpers, to whose efforts the Bench owes its continuing success.

N. A. M. RODGER, *Hon. Sec.*

(President: Mr Davidson)

THE FORUM

Six meetings were held this term in the comfortable surroundings of the Green Room, with an almost entirely new society of 27 members. The President, Fr Dominic, opened the term's business with an exceptionally interesting paper entitled "The Modern Mood: some aspects of Existentialism", but, because of the ludicrously short time at his disposal, a discussion of the points he raised was almost impossible. There followed a short (and unsuccessful) poetry meeting, and thirdly a paper by Fr Brendan entitled "The Poetry of Mathematics" in which he attempted to pinpoint the fascination of mathematics for the layman, and incidentally drew a parallel between some austere forms of art and mathematics. The fourth meeting of term took the form of a Teach-In on Vietnam, with Messrs Fenwick and Bernasconi attacking and defending and Mr Smiley in the chair. A lack of members considerably reduced the effectiveness of this otherwise excellent meeting. A week later Mr Vazquez very kindly consented to give a talk on Poulenc's opera, "La Dialogue des Carmelites", in probably the most successful meeting of the term. Highlights of the opera were played, and followed in the French and English texts provided by Mr Vazquez. In the last meeting of term, Br Houde gave a short introductory talk on some of the ideas of Marshall McLuhan, the "American prophet of the Electronic Age", and promoter of the slogan "The Medium is the Message". Despite the fact that the subject was unknown to many members, a lively and constructive criticism followed.

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

(President: Fr Dominic)

THE NATURAL HISTORY SOCIETY

THE term started with a business meeting of the Society, after which the President gave a most interesting lecture on "Konrad Lorenz" and his researches into imprinting. The Secretary gave a lecture on "Prehistoric Monsters" in which he very skilfully covered the whole range of dinosaurs.

Four excellent lectures followed: J. R. Parker on "Fungi of the valley"; R. J. Watling on "Birds nearing extinction"; A. D. Harries on "African wildlife" in which some excellent colour slides were shown; and to finish the term Mr Goring's superb lecture on "Darwin's Voyage of the Beagle" which was interesting to geographer and naturalist alike.

A business meeting was held half-way through the term to collect information for local records. The Society finished the term with forty-two members, who attended well throughout the term's lectures.

A. R. LEEMING, *Hon. Sec.*

(President: Mr Davies)

THE CHESS CLUB

THE Chess Club has flourished this term. At the suggestion of the Headmaster a subscription was introduced, but even this failed to deter a score of members from joining; it may even have encouraged the dozen or so members who came regularly, since some of it was earmarked for prize-money. In any case, each week saw a relaxed but fairly earnest gathering, and often there were not enough chess sets to go round.

At the national level we had less success. We entered for the *Sunday Times* Chess Tournament again, but despite repeated efforts could not arrange a time which made a meeting between ourselves and our opponents in the first round possible. We were somewhat disgruntled in consequence to learn that the match had been awarded against us. But other match plans are afoot.

D. N. YOUNG, *Hon. Sec.*

(President: Fr Henry)

THE FILM SOCIETY

THE lamented departure of the founder, Fr Vincent, for St Louis Priory left the Society without a President and without a programme for the new season. Fr Dominic stepped in, *sede vacante*, to keep things going. C. J. Petit remained as Secretary. The transfer of the half-holiday to Saturday kept membership down, but the Society survived. The feature films shown were as follows: *Monsieur Hulot's Holiday* (French), *Pather Panchali* (Indian) and *Muerte de Un Ciclista* (Spanish).

Fr Stephen Wright takes over as President next term.

C. J. PETIT, *Hon. Sec.*

(President: Fr Stephen)

THE REMOVE C FRENCH CIRCLE

BECAUSE the Society started late in the term, the entertainment, though of a high standard, has taken place on only a few occasions. "Le Ballon Rouge" was the first of the fortnightly "soirées", which proved to be a

success although the attendance was poor. Br Houde, a recent arrival from America, gave an interesting and amusing talk on American schools. The last "soirée" of the term was the play, "In Camera", a translation of "Huis Clos" by Jean Paul Sartre acted by O'Grady, Johnston, Blane and Roberts. In addition two issues of the Society magazine, "La Vie de la France", were produced and "Les Nouveaux Bruits", a folk-singing group, was formed. It is hoped that the circle will continue to prosper.

P. C. C. SOLLY, *Hon. Sec.*

(President: D. S. C. Lovegrove)

THE ARCHAEOLOGICAL SOCIETY

THE series of lectures this term was begun by Mr McDonnell, who gave a very good account indeed of the cave paintings of Altamira in his lecture entitled "Bisons in the Drawing-Room". The second lecture was given by the Secretary, who spoke about the history of the penny. He was followed by Fr Edward, who gave an extremely well informed and interesting lecture on church building in the Middle Ages, and it was a great pity that there were not more members there to hear him. Br Gilbert then gave a very well illustrated lecture on Rome, dealing with both the ancient and more recent buildings. Mr Wenham, who had come from York, gave our next lecture. He spoke on "Excavations in Roman York". Speaking from his own wide experience of the excavations at York, and showing some very good slides of the sites and of models, he gave one of the most interesting lectures in the history of the Society. The final meeting of the term was a film meeting, in which the film "Egypt, Old and New" was shown. In private business, M. J. Fattorini was approved of as Secretary for next term.

On the whole the term was quite a successful one for the Society, but the attendance at some of the meetings was very poor, and it is hoped that an improvement will soon be seen in this matter.

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

(President: Fr Henry)

THE MOTOR SPORT SOCIETY

THE meetings for the term were largely taken up by films because of the difficulty of getting lecturers to speak to the Society. In fact the films were generally of a high standard. One film in particular stood out, probably because it was totally different from all the others. This was the "Hell Drivers", a film about a group of Canadian stunt drivers.

We were extremely lucky at the end of the term in being able to get Mr David Harrison, an Old Boy, to come and speak to us on sprints and hill-climbs. He has had a great deal of practical experience in motor sport

and, as a result, we were able to learn a great deal from him. It was altogether a very interesting and well illustrated lecture.

A lot of use was made of the television in Classroom 7. We were able to see, among other things, parts of the Mexican Grand Prix and parts of the American Grand Prix.

The meetings were quite successful but it is hoped that we will be able to create a more active interest in the sport sometime in the near future.

(President: Br Andrew)

F. K. FRIEL, *Hon. Sec.*

THE HIGHLAND REEL SOCIETY

UNDER its new officers, S. A. Price, Secretary, and A. J. Fraser, Treasurer, the Society had an active term. The Society was fortunate in obtaining the services of Brother Alberic as Vice-President at half term. A request for more democratic representation led to the committee being elected by the Society, instead of being invited by the officers as had been the previous practice.

The St Andrew's Dinner and Dance was a great success despite the postponement of the date. The Society welcomed as its guests Fr Walter, Fr Benedict, Fr Adrian, Fr Piers and Br Aelred. Our gratitude is due to Mr Price for providing the haggis, and to Mr Robertson for enabling us to wine our guests. The band provided an excellent evening of dancing and the term ended on a pleasantly convivial note.

(President: Mr Sasse)

S. A. PRICE, *Hon. Sec.*

THE PHOTOGRAPHIC SOCIETY

THE Society had a record membership of 50 and the standard of photographs submitted was high. At the end of the Summer Term, the Secretary, J. Moore, and the talented S. Lubomirski left and a new committee was formed, headed by the undersigned and including J. Gaynor (Treasurer), A. Gormley, J. Peet and A. Shaw.

A competition was held for members and the response was most heartening. The subjects presented ranged from garden forks to babies, from a peaceful sea-shore to a grizzly skull. The winner was J. Peet with his "Docks". The leading entries were exhibited in the School during the term. Once the examinations were over, members could be observed trying to capture the winter scene in readiness for the Spring Term Competition.

(President: Fr Alban)

C. JOHNSTON, *Hon. Sec.*

THE FIRST YEAR SOCIETY

THE First Year Society is unlike all the other societies at Ampleforth. It defies exact description as it is really nothing more than 120 or so people pursuing their interests. It is thus more a collection of societies centrally organized, than a single activity. It provides facilities for a large number of people who find themselves in an institution of whose workings they know nothing; the rest comes from every member of the First Year who takes part in any of the activities.

These activities ranged from the more obvious pastimes of stamps, chess, art, a speaker's course, a gym club and the ever popular water polo to such things as fencing, animated drawing, technical drawing, astronomy and even a group of people involved in flytying. There were discussion groups most evenings where members of the Sixth Form came and led conversations on varied topics, a successful outing to the moors at Rosedale where both brains and energy played their part, and an orchestral experiment—worthy of a separate article in itself—which included people with the slightest musical experience playing at a concert at Duncombe Park. An ambitious film was shot in our own studios, a number of First Year Society members took the initiative to reinstitute archery at Ampleforth, a magazine was produced and rehearsals for a play with a cast of about thirty began—the last two significantly functioned without the assistance of sixth-formers.

Next term there's no knowing what the First Year Society will be doing—that's up to each and every member of the first year himself.

R. L. BERNASCONI

Upon the first goblet he read the inscription "monkey wine". Upon the second "lion wine". Upon the third "sheep wine". Upon the fourth "swine wine". These four descriptions expressed the four descending degrees of drunkenness: the first, which enlivens; the second, which irritates; the third, which stupefies; and the last, which brutalises.

VICTOR HUGO, "Les Misérables".

A teacher who can arouse a feeling for one single good action, for one single good poem, accomplishes more than he who fills our memory with rows and rows of natural objects, classified with name and form.

GOETHE, "Elective Affinities".

McIlvenna and West were all but over several times but the remainder of the three-quarters were rather unintelligent and very unimaginative while the forwards continued to be slow in the loose. Eventually the School ran out of time while Giggleswick earned their reward for some admirable last ditch tackling.

Lost 8—9.

iv. DENSTONE (Ampleforth, 25th October 1967)

AMPLEFORTH lost the toss and had to play against a fierce wind. Nevertheless, with the forwards playing well and Grieve in his best running form, the XV were soon deep in Denstone territory, and only the occasional long kick with the wind had them in difficulty. Skehan and a covering Ryan did well to put most of these back into touch. It was Denstone, however, who opened the scoring when Thorniley-Walker was caught offside at a line-out and a long penalty was converted from forty yards. Ampleforth fell further behind ten minutes later when Skehan sliced a hurried clearance in front of his posts and Ryan tackled his opposing fly-half from an offside position. 6—0 to Denstone was very much against the run of play thus far and it was only justice when Smith heeled off the head in front of the Denstone posts and Ryan atoned for his earlier mistake by dropping a fine goal. In the second half Ampleforth had the strong wind behind them and, despite a ten-minute period when Denstone appeared to be getting on top and were unlucky not to score, must have been favourites to win the match. After fifteen minutes a good penalty goal by Skehan levelled the scores and with ten minutes to go an accurate cross-kick from Ryan enabled McIlvenna to go over in the corner. An exciting match ended with Ampleforth still attacking and only narrowly failing to increase their lead.

Won 9—6.

v. STONYHURST (Ampleforth, Wednesday, 1st November 1967)

AMPLEFORTH started well and pressed hard for the first fifteen minutes in which Carroll failed with two penalties and Skehan narrowly missed with a third. But Stonyhurst opened the scoring when, on their first foray into the Ampleforth 25, Coker was offside at a set scrum and the easy kick was converted. In the torrential rain that was now falling Ampleforth were still on top and when the School pack achieved a good loose heel for Grieve and Ryan to put McIlvenna away, they scored an equalising try by Carroll after McIlvenna had kicked across. Skehan converted this for Ampleforth to take the lead. This was short-lived, however, as five minutes later Stonyhurst scored a try from a set scrum when the Ampleforth defence bunched in the centre and allowed the opposing wing to go over half-way out. This was converted and the School turned round with a deficit of three points.

In the second half the powerful Stonyhurst pack began to get on top and it was not long before they increased their lead to 11—5. Again a suspect defence allowed a scissors move to take it by surprise and though the conversion was missed, the match was swinging Stonyhurst's way. But the School were not finished yet and thrust down to the Stonyhurst line where Skehan kicked a good penalty. However hard they tried, the Ampleforth forwards were kept in a stranglehold by the Stonyhurst eight, and it was only by rare kicks that the School could break out of their own 25. An exciting match ended with Stonyhurst in control but credit should go to all thirty players for providing such a good match in such appalling conditions. All the Ampleforth forwards played well against excellent opposition and none did better than Tilleard and Gilbey.

Lost 8—11.

vi. THE KING'S SCHOOL, CANTERBURY (Ampleforth, 4th November 1967)

BECAUSE of the water-logged condition of most of the grounds, the game was played on Junior House match pitch which was extended for the purpose and which in the event was the scene of a fine game. Ampleforth attacked hard at the start and were unlucky not to score when Ryan tried a dummy scissors which nearly put him in under the posts. An easy penalty was also missed and some fine breaks by Grieve

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RUGBY FOOTBALL

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were not supported by the centres. But for some few minutes before half-time, the King's XV came more into the game and produced some good loose heels right on the Ampleforth line and it was the turn of the School's defence to take a battering.

In the second half, with the slight breeze and slope in their favour, the Ampleforth pack began to gain the upper hand, but still break after break went unsupported and the King's defence remained firm. There were only fifteen minutes to go when another Grieve attack set up an Ampleforth scrum under the King's posts. Ampleforth heeled and Skehan, who had moved up, dropped an easy goal. He increased this lead to six points a few minutes later when he kicked a good penalty, thereby atoning for two earlier misses, and Ryan completed the scoring with a try near the posts when he spotted a gap and just squeezed over with nothing to spare. The conversion was missed, a last King's attack was repulsed, Whitehead crossed for a try but was recalled, and an exciting match ended with the School in a comfortable lead.

Won 9-0.

v. SEDBERGH (Sedburgh, 11th November 1967)

TORRENTIAL rain throughout the morning had turned the pitch into a quagmire and, although the rain had stopped by 2.30 p.m., the conditions were desperately bad and all against the running football which the XV needed to play against this Sedburgh side. Given the use of a strong breeze in the first half, the School tried hard to open the scoring but a near miss with an attempted pushover and two close penalties by Skehan were the nearest they could get. The odds then were on Sedburgh at the start of the second half and although Dalglish continued to rule the line-out and the pack broke even in the set scrums, Sedburgh were quicker on man and ball in the loose and were able to keep play in the Ampleforth 25. Each time that the School backs received the ball they looked dangerous, Ryan playing particularly well, but the potential of Shepherd, Pahlabod, West and Mellvenna was neutralised by the terrible conditions. At last Sedburgh scored ten minutes before the end when the fly-half found a big gap on the blind-side of a set scrum and scored himself. This was a poor moment in an otherwise good Ampleforth defence; the mistake and the imminent danger of defeat brought the School to life and they rushed the ball down to the Sedburgh end. When Ryan charged down an attempted clearance, and Gilbey and Carroll were up to hack on, it appeared to everybody that Carroll had picked up and plunged over. But the referee decided otherwise and Ampleforth were unfortunate to go down 3-0 for the second year in succession.

Lost 0-3.

v. ST PETER'S (St Peter's, 18th November 1967)

For the first ten minutes of this match there was only one side in it. At the first set scrum Shepherd made a powerful break and, when ten yards from the St Peter's line, elected to go inside when he had two men outside him. From the ensuing ruck the ball was whipped along the threequarter line in the opposite direction for Mellvenna to score with ease; but Pahlabod's final pass to him had been above his head and he had knocked on. At the second scrum, a dummy pick-up by Grieve caught the St Peter's back row offside in front of their posts and Carroll missed a simple penalty. To toss chances away with such prodigality was courting disaster and the St Peter's pack began to get on top. They obtained plenty of possession from the line-outs but the Ampleforth defence was firm in the middle and the St Peter's halves were forced to kick. Norton, the substitute full-back, dealt with most of these successfully, and at half-time the score in a scappy match was 0-0.

After the interval the same pattern continued. The Ampleforth backs threatened, but Grieve and the forwards were having an off-day; and if they did give any chances to the backs it was mostly in the Ampleforth 25. One or two counter-attacks almost succeeded. A run by West across field in his own 25 put Pahlabod away; a Shepherd break took play into St Peter's territory; but these were isolated incidents. When the half was ten minutes old Ampleforth were awarded a penalty on the ten-yards line and Carroll succeeded with a fine kick. St Peter's themselves were given

Nevill and Woodcock were the first to get their colours; then Friel and de Trafford. Coker, Harries and Poole got theirs at the end of the season. The following played for the team at one time or another: D. S. Norton, M. A. Grieve, M. J. W. Morrison (full-backs); A. G. West, A. D. Coker, J. P. Cahill, C. B. de B. Madden (wings); A. D. Harries, A. M. Horsley (centres); R. W. Woodcock, A. E. J. Reichwald (halves); Q. D. Kean, D. J. West, K. D. B. Williams (hookers); H. G. Poole, N. R. M. Williams, P. D. Wakely, S. J. H. O. Shuldham (props); P. H. Nevill, J. A. Liddell, I. R. Broxup (locks); M. C. Gilbey, W. R. MacDonald, F. K. Friel, S. A. C. Price, J. H. de Trafford (back row).

RESULTS

v. Durham	Home	Won	31-0
v. Barnard Castle	Away	Won	6-0
v. Scarborough College 1st XV	Away	Won	6-0
v. Leeds Grammar School	Away	Lost	5-13
v. Archbishop Holgate's 1st XV	Home	Lost	0-8
v. Ripon Grammar School 1st XV	Away	Lost	3-9
v. Sedburgh	Home	Lost	0-5
v. St Peter's	Home	Won	20-3

THE THIRD FIFTEEN

The 3rd XV played six matches of which they won three, lost two and drew one. They scored 79 points and had 25 scored against them. That seems a fair commentary on the season's performance. The forwards were always good, particularly in the loose, and were never outplayed. J. M. D. Nihill led them enthusiastically and skilfully, I. R. Broxup was a tower of strength in the tight and loose, and the back row of S. A. C. Price, J. Burridge and C. C. McCann were fast and constructive. The weakness in the side lay in the backs, partly through injuries and partly through enforced changes, it was never possible to consolidate a line which was used to playing together. C. J. Petit was a very competent fly-half with a very good pair of hands, and C. B. de B. Madden, when he was playing, was a prolific scorer of tries on the wing. M. J. W. Morrison was a very accomplished full-back.

The following played regularly for the side: C. J. Petit (Capt.), M. J. W. Morrison, C. B. de B. Madden, M. A. Grieve, R. J. Rimmer, K. C. Fane-Hervey, R. M. Ruck Keene, N. S. Boulton, J. W. P. Wetherell, D. J. West, J. M. D. Nihill, P. J. A. Carter, I. R. Broxup, S. A. C. Price, J. Burridge and C. C. McCann.

RESULTS

v. Richmond G.S. 1st XV	Lost	0-9
v. Scarborough College 2nd XV	Won	19-5
v. Giggleswick School 3rd XV	Won	48-0
v. Leeds G.S. 3rd XV	Won	9-0
v. Archbishop Holgate's G.S. 2nd XV	Lost	0-8
v. St Peter's School, York, 3rd XV	Drawn	3-3

UNDER SIXTEEN COLTS

This was the first Under 16 Colts XV to have played a number of school matches already at Under 14 and Under 15 level. Owing to the good work done in the previous two seasons, therefore, they looked a promising team from the start, united, well-trained and purposeful. Nevertheless the first match against Barnard Castle threatened to be a severe test. When it was won in a fine game, confidence soared so high that it was deservedly toppled by an ignominious defeat at Pocklington. There the first score against us threw the side so much off balance that they never started really playing

ill late in the second half. After this salutary lesson the next three matches were won by wide margins. In these games T. Howard's scoring power was at its most effective, not only in the centre but by his accurate kicking.

Against Stonyhurst and Sedburgh the side was at its best. But in the latter match ill-fortune began to dog the team. Conditions dictated a forward game, and a fine forward battle developed, showing two very good packs, in which—it must be admitted—our pack did not quite succeed in dominating their opponents. D. Ogilvie and A. Fraser played outstanding games. But before long D. N. Young, back after a collar-bone fracture in the first match, succumbed to his old injury. A few minutes before the end Ogilvie was concussed, and, in the confusion which immediately followed his departure, Sedburgh scored. Had it been a dry day, in which mastery of the ball and fine thrusting power of the threequarters (especially D. Callaghan) under the able direction of W. Reichwald had been able to show itself, the result might still have been different. Further troubles followed at St Peter's; among others was the removal of Reichwald from the field with a broken collar-bone after ten minutes. Each school we played had paid him the compliment of devising special tactics against him, and his loss was severely felt by the team. Though J. Gaynor slipped easily into the captaincy, the team never showed its true form, especially in the forwards. At Durham C. Murray played stand-off; during the term he had developed into a very useful wing-forward (and was later chosen for the 1st XV tour); but A. Lucey, the resourceful scrum-half, had also been injured, and the threequarter centre line could not show its old striking power. Partly owing also to unaccustomed conditions the game was felt to be an anti-climax, and we settled for a draw—a curiously apt conclusion to a season which had started out so well but frittered away at the end.

The strength of the team undoubtedly lay in the backs, who at their best formed an exceptionally fine line. But there was a great deal of excellent play also in the forwards. In the whole team there reigned a warmth of camaraderie and an esprit de corps which made it a thoroughly enjoyable season.

Colours were awarded to W. Reichwald (Captain), D. Callaghan, S. Dowling, Hon. A. Fraser, J. Gaynor, T. Howard, R. Hughes, A. Lucey, C. Murray, D. Ogilvie.

The team was: A. Young, R. Hughes, T. Howard, D. Callaghan, A. Walker, W. Reichwald, A. Lucey, A. Kennedy, D. Ogilvie, D. Powell, D. Young, A. Fraser, S. Dowling, J. Gaynor, C. Murray. M. Simonds, N. Conrath, J. Knowles and P. Motony also played.

RESULTS

v. Barnard Castle	Home	Won	24-5
v. Pocklington	Away	Lost	6-13
v. Giggleswick	Home	Won	30-0
v. Ashville	Home	Won	20-5
v. Stonyhurst	Home	Won	9-0
v. Sedburgh	Home	Lost	3-5
v. St Peter's	Away	Lost	6-8
v. Durham	Away	Drawn	3-3

UNDER FIFTEEN COLTS

SUCCESS was expected of the team this year and they did not disappoint, losing one of the eight games by a very close margin, and only being held by a powerful Coutham side. Once the team settled down, it was the backs who took the eye and some of the tries scored in the later part of the term were of a very high quality.

Early in the term it proved difficult to find the right blend (partly because of injury to Harries who subsequently was outstanding in the centre), but Moore eventually took over at fly-half and with the strong-running Waide outside him in the centre the tries began to come. Moore has many talents as kicker, handler and

runner and when he learns to read the game he will be a complete player. Gaynor benefited from the line supply of ball to the wings and in the final games his determined and clever running brought him a considerable number of tries. Credit, too, should be given to Lillis whose speedy and accurate service from the base of the scrum gave his threequarters every chance to open up the game.

Although the forwards gave their backs good possession, it was apparent that they seldom played well together for long periods in any game. Individually, however, there were some impressive players. The captain, Redmond, grew in ability as the term progressed and his line-out work was outstanding. In this he was ably supported by Henderson whose leadership of the pack was highly commendable. The real flair of the forwards, however, lay with the back row where Judd, Dowling and Simpkin were always to be seen to good effect in both defence and attack. Dowling in particular impressed by his ability to initiate attacks from defensive positions.

The team was: P. Redmond (Capt.), R. Twohig, N. Gaynor, M. Waide, C. Harries, J. Ruck-Keene, W. Moore, C. Lillis, M. Forsythe, C. D. McKibbin, M. Henderson, J. Dowling, A. Simpkin, D. Judd, E. Lewis.

D. Haughton, F. Cape, T. Berner, J. O'Grady, D. Simpson, M. Rymaszewski, A. Pinkney and M. Ryan also played.

Colours were awarded to: P. Redmond, M. Waide, N. Gaynor, E. Lewis, C. Lillis, D. Judd, J. Dowling and W. Moore.

RESULTS

v. Barnard Castle	Won	24-0
v. Leeds G.S.	Lost	12-14
v. Pocklington	Won	23-0
v. Coatham	Drawn	3-3
v. St Peter's	Won	33-0
v. Scarborough College	Won	20-0
v. Archbishop Holgate's	Won	32-0
v. Ashville College	Won	18-8

Played 8, Won 6, Lost 1, Drawn 1, Pts. For 168, Pts. Against 31.

UNDER FOURTEEN COLTS

Once again the Under 14 Colts XV have had a successful season. F. B. Skehan, who captained the side admirably from the fly-half position, has little to learn in the art of taking and giving passes, and the thrilling solo effort he produced in almost every match showed that he has all the gifts which that position requires. No doubt the tendency to lose contact with his supporting threequarters will right itself in time. Lintin, his partner at the base of the scrum, threw some good passes when his pack was on top and kept the opposition guessing with neat blind-side breaks. But he has quite a lot to learn in defence and it was encouraging to see the improvement in his tackling, falling and covering in the last match of the term—a match in which the pack played heroically against well-drilled opposition.

Shortly after half-term, injuries to Ryan and Fane-Hervey somewhat disorganised the back division, since Ryan's weight and strength were a great asset in the centre and Fane-Hervey's speed and elusiveness on the wing had already brought him several good tries; but Dalglish and Fraser were capable substitutes and Duguid on the left wing was given a reasonable number of chances of using his weight and speed to brush aside anyone but the most determined tackler.

The pack played well, up to a point. Richmond played a great game in all the matches and led the pack more by example than vocal encouragement. Sandeman, the tight head prop and heaviest member of the team, used his height and strength to good purpose in the line-outs, and he, Golden and Richmond formed a formidable

front row. The second row, consisting of Spence and Hall, were ill-matched for height but they always seemed to time the shove well and, in any case, Spence's work in the mauls and rucks was indispensable. The back row was undoubtedly weak, despite the improvement of McAuley at No. 8 in the last two matches.

At full-back Callaghan played well in all the matches. He proved himself an excellent fielder of the ball, kicked accurately to touch, tackled resolutely (despite his slight physique), and showed improvement in his positional play as the season progressed.

Certainly the most satisfying match from the coach's point of view, and probably the most enjoyable for the players, was that against Leeds Grammar School. From being nine points down in the first half the team pulled the score back to 9-9 and finally won the match by scoring in the last few minutes.

The following represented the Under 14 Colts: S. Callaghan, R. Fane-Hervey, R. Ryan, R. Dalglish, R. Hooke, P. Duguid, C. Fraser, B. Skehan (Capt.), T. Lintin, G. Sandeman, P. Golden, R. Richmond, J. Spence, N. Hall, C. Entwistle, T. McAuley, M. Hubbard, T. Buxton, J. Fuller, J. Dawson, P. Spacek, S. Roberts.

Colours were awarded to the following: B. Skehan, R. Richmond, G. Sandeman, J. Spence, P. Duguid.

RESULTS

v. Pocklington	Home	Won	16-0
v. Coatham	Away	Lost	12-14
v. Scarborough College	Away	Won	9-8
v. Leeds Grammar School	Home	Won	12-9
v. Archbishop Holgate's	Away	Won	22-11
v. Ashville College	Away	Lost	0-3

Played 6, Won 4, Lost 2, Pts. For 71, Pts. Against 50.

THE HOUSE MATCHES, 1967

In the preliminary round St John's beat St Hugh's 9-0 and St Cuthbert's, who had an exciting match with St Wilfrid's, finally triumphed 14-10. This brought St John's through to face St Bede's, and St Cuthbert's through to play St Edward's. These, in fact, were the strongest houses in the competition as they demonstrated later in the term by reaching the final. St Bede's did not have much time to rest and the latter helped 9-5. Shepherd and Pahlabod in the centre were too fast, and the latter helped himself to two tries while the two Satterthwaites and the two Grieves also distinguished themselves. St Edward's had a more difficult time on a very muddy pitch but eventually the favourites squeezed through with a penalty goal. All 30 players played with much spirit in this match though Price for St Cuthbert's and Hardcastle for St Edward's deserve mention. In the same round St Thomas's scored in the first minute against St Aidan's thanks to a splendid piece of work by Chapman, but thereafter were hunted hard by the St Aidan's pack and only got home in the end by 5 points to 3. St Oswald's, too, had a hard time in beating St Dunstan's, only obtaining a penalty goal and a try in their 6-0 victory, and they went through to face St Edward's in the semi-final.

This was an exciting match: St Edward's were stronger on paper even without Thorniley-Walker and Nevill who were injured, and they were soon three points up when Madden scored after a lovely break by Kennedy. Their backs generally were playing well with Howard in control at fly-half, but when they missed the conversion of this try and a simple penalty a few minutes later, St Oswald's took heart and levelled the score with a penalty by Whitehead. Whitehead, indeed, almost put St Oswald's into the final with a prodigious penalty but the score at no-time remained 3-3 and the extra ten minutes had to be taken. St Edward's went ahead again with another try by Madden following a dummy scissors by Howard, and this try was sufficient to put St Edward's into the final.

In the other semi-final, St. Thomas's had the better pack and managed to deny the sharper St. Bede's backs the ball, and it was only a Shepherd penalty from in front of the posts that put St. Bede's through. There were near misses at either end but St. Thomas's threw the game away when they went for a tap penalty near the posts instead of attempting the simple penalty.

Frost and snow had the last word and prevented the finals of both the Senior and Junior competitions being played. St. Bede's and St. Edward's will thus share the cup for the Senior competition while the Junior final is postponed until the Easter term.

The Junior competition, after some exciting matches, produced the expected finalists. St. Hugh's had little difficulty in getting through, but St. Oswald's had a harder draw, beating St. Dunstan's by only 6 points to 3, and gaining revenge 12-6 over St. Edward's in the semi-final for their defeat in the Senior competition.

THE BEAGLES

OFFICIALS for the season were as follows: Master of Hounds, R. M. Festing; Whippers-in, B. N. Bartle and F. K. Friel; Field Master, R. T. Bramley. Interest and support from the School was good and on most days there was a good following. There was the usual satisfactory show of interest from local people on Saturdays. We are very fortunate to enjoy so much goodwill in the country we hunt.

It is many years since the season got off to such a good start. A good and early harvest made it possible to get going on 20th September, the first day of term, and a leveret was killed up the Avenue, the large young entry starting well. Another hare was killed on the Saturday at Beadlam Rigg, and after a blank day at Levisham the Opening Meet was held at Gilling Grange the following Saturday. It was an enjoyable day, but hares were rather too numerous, a brace and a half being killed. Blansy Park on 4th October was a very useful day, hounds accounting for two and a half brace. This was followed by another hare at the South Lodge; a blank day at Saltersgate; a very wild and wet day and a very good hunt at East Moors and a goodish day at Fair Head, Gosmont.

The next three meets were each followed by first class hunting, the pack being by now really settled, in blood, and working splendidly. We enjoyed a lovely day from Potter House on the 21st, hounds again accounting for a brace and a half, each after good hunts. The Wednesday at Ash House was wild and windy, hares plentiful and the pack in top form, killing two and a half brace. It was good to have Harry Wheldon, the Farndale huntsman, out with us as well as several others of the farmers from up there. This is a wonderful wild bit of country, hard work but well worth it when you have a pack that can get on with the job.

There were to be only two more days before Foot and Mouth raised its ugly head and all hunting ceased. Grouse Hall on the 28th was a good day with the usual large following of local people. After a fast hunt a hare was killed up Lowna Rigg above Birch Hagg. The last meet was at Rudland Chapel on 1st November, fine at first but turning to heavy, cold rain. A hard day's hunting ended with hounds working up to their hares to kill up the moor from Bog House. Ten and a half brace in eleven days' hunting and two that were blank, was indeed a good start.

This term the half-holiday was changed from Wednesday to Saturday. This raises problems concerning country since mid-week meets now have to be further afield at places too far for the boys to be transported there in the time available, and the more of a blow is the shortening of the half-holiday by three-quarters of an hour, so that meets even on the nearer moors cannot be held before half-past one. This leaves time for only a short day's hunting. But this season has been no fair test so far of the new situation, since hunting was suspended before the days began to get dark early.

THE ROVERS

It is amazing how much the Rovers have expanded in the last few years. At the beginning of every year the membership is another ten boys or so. This shows clearly the need felt by so many people for the Rovers. At the moment all these people are channelled into the Alne Hall and Claypenny rota or the Borsal section, and this term has seen an enlarged section going to Claypenny every week, the continuation of Alne Hall culminating in the annual concert and, despite many setbacks, one visit to Hatfield Borsal.

The time, though, has come to reconsider this activity. With approximately eighty members the Rovers' activity has become too narrow. This is partly due, of course, to the difficulties of arranging any kind of Alne Hall-Claypenny rota on the middle Saturdays of term when matches and people going out reduced the number available to almost nil. However, what really is needed is an expansion of Rover activities accompanying the expansion of membership. This has happened at Claypenny but the time is ripe for undertaking something new. It has already been suggested that there should be some kind of activity in York next term. There must also be opportunities in the surrounding countryside, opportunities which, if taken, will not just provide work for the Rovers to do but also form an invaluable contact between Ampleforth and the surrounding neighbourhood.

In these, and any other expansions, more use can be made of, for example, Wednesday afternoon when very few people have a great deal to do.

Finally, a word must be said about Redcar. This term, under the guidance of the Rovers, Redcar has run as a weekend home. Some weekends outside people come, for example the Helmsley Scouts; other weekends it is used by boys from the School. This has proved a great success, since it provides a wonderful opportunity, both to form a contact again with the outside world, and to give boys in the School a "refresher" weekend away from the School.

THE SEA SCOUTS

Times are a-changing in all walks of life and the troop is no exception. As this goes to press we are in a state of poised anticipation, having received a list of first year applications to join next term, and having formed the executive committee of the new Venture Unit which will also begin next term. So from January the Sea Scouts will be for first and second years, and Venture Scouts for third and fourth years. Needless to say, such eruptions made this term somewhat unsettled as regards courses and programmes.

The second year enjoyed watching some thrilling slalom canoeing on the swollen Wharfe and went on to do Stump Cross Cavers. The third and fourth years had our "trad" (three years old) visit to the Pennines, somewhat curtailed by foot and mouth disease, but blessed with magnificent weather driving up Littondale and climbing over Ingleborough. To our friends at the Hill Inn we added the Community at Scargill House, where we said Mass in the lounge, and also Mr. Gilbert and his wife whose hospitality on a cold, windy night was much appreciated before we set out for our fine camp site below a waterfall.

The growth of independent one-night hikes is excellent and we hope those who organised themselves this term will be followed by more and more in the future. Other activities included sailing in a gale at Eiley, and various underground activities, such as the coal mine at Normanton, and the survey of Antofts, a local windy pit.

At the lakes we sailed a good deal and worked. The landing stage is under reconstruction and design; the 110 volt generator has arrived for the turbine; and we received a visit from fifty County Commissioners for Sea Activities. They were an impressive gathering, and, we think, they were impressed.

The troop welcomed Br. Jeremy as Assistant Scout Leader, and thanks J. Watt and the Patrol Leaders for their service in a brief but difficult term. We also thank Admiral Gretton for the gift of a Cadet dinghy to replace the aged Fabia.

COMBINED CADET FORCE

ARMY SECTION

THE successful pattern of training used last year was again adopted this term. Those who have just joined the Section were given their initial training under Major Trafford, Captain Gilman, Lieutenant Corbould and C.S.M. Baxter, assisted by senior cadet W.O.s and N.C.O.s. U/O. Festing undertook the most difficult assignment in the Section: that of training for the A.P.C. those who failed it in the summer. He was assisted in this by C.S.M. Price and Sgt Slater. Their results were not sensational, but no one knowing the nature of the problem could be surprised at that. In fact only one of the candidates failed the examination completely, so the instructors had obviously done a good job.

Once again Captain Haigh ran his tactics course for those in their second year in the Section and for this he had a small team of cadet W.O.s and N.C.O.s under U/O. Grieve. Captain M. Pick of No. 11 (Green Howards) Army Youth Team provided professional advice and assistance, for which we wish to thank him.

For the senior cadets there was the Signals Course under Captain Everest, a Map and Survey Course entirely managed by U/O. Fane-Gladwin, an Engineering Course run by regular R.E. instructors from Ripon, and an Advanced Training Course. Special mention must be made of the R.E.M.E. Course which U/O. Greenfield ran. With great skill they succeeded in taking the engine out of an old Land Rover and replacing it with a brand new engine. This complicated and technically advanced task took more than the official time allotted to C.C.F. parades but all can take pride in an achievement quite beyond anything the Contingent has attempted before. It is sincerely hoped that the departure of U/O. Greenfield will not prevent (though it is bound to hamper) the continuance of the enterprising spirit he has instilled into the R.E.M.E. Section.

Finally, we must express our regret at the departure of Major R. A. Sherratt, Prince of Wales' Own Regiment, from command of the Training Company, Yorkshire Brigade Depot, Srenshall. While he has commanded the company he has arranged assistance of all sorts for the Section, and provided many A.P.C. Examination Boards. He has been most understanding of our needs and difficulties, and has always been ready to help. We are most grateful to him and wish him success in his new appointment.

ROYAL NAVY SECTION

At the end of the Christmas term, six senior members of the Section were successful in the Advanced Proficiency Examination. This is a good performance as the standard of the examination is high: particular credit is due to L.S. Liddell and Stringer who, despite spending the term assisting with the Pre-Service Section, managed to do the necessary work in their own time and pass. They will be valuable members of the Section this term. We are grateful to Lieut R. Shercliff who gave a lot of his time to conducting the practical examination for this test. He is now leaving Linton to fly the Phantom and he takes the best wishes of all the Section for his past help and encouragement.

During the coming Easter holidays members of the Section are taking courses for Quartermaster and in Naval Aviation, as in the past.

As a new venture the Section is supplying the majority of the members of a Joint Service Camp in Malta from 28th March to 9th April. Training will take place with all three services and a report of the camp will appear in the next issue of the JOURNAL.

ROYAL AIR FORCE SECTION

THE intake of twenty cadets was rapidly absorbed into the Section through the efforts of P. Conrath, and they finished their initial training with an inspection by Fr Edward. Other training during the term profited by the work of an efficient team of instructors led by C. P. Townsend and supervised by the Under-Officer. Flying during the term seemed more off than on, but two days were spent over at R.A.F. Topcliffe, and seven cadets viewed the surrounding countryside from the air. We have had cordial relations with the R.A.F. in the vicinity, and their kindness in running a course on R.A.F. signals and navigation, under the supervision of Flt-Lt Bloomfield, was much appreciated.

P.D.W.

PROMOTIONS

ARMY SECTION

To be Under-Officer: Fane-Gladwin J. W., Greenfield J. A., Grieve C. F.

To be C.S.M.: Darnton J. H., Pender-Cudlip M. C., Price S. A.

To be C.Q.M.S.: O'Connor C. F.

To be Sgt: Armour N. H., Chapman F. D., Dufort J. F., Heaton-Armstrong A. E., Horsley A. M., Nevill P. H., Ramsay P. W., Reid B. A., Ryan M. T., Satterthwaite D. E., Shaw A. C., Tilleard D. M., Tuftnell J. F.

Appointment:

To be Drum Major: McCann C. C.

ROYAL NAVY SECTION

To be P.O.: Dessain P. M., Knapp N. W.

To be L/S.: Bartle R. N., Boulton N. S., Broxup I. R., Coggan D. N., George D. P., Hatfield G. R., Linton D. J., Mineyko W. A., Morrison M. J., Shuldham S. J., Willbourn S. A., Wright N. P.

ROYAL AIR FORCE SECTION

To be Under-Officer: Wakely P. D.

To be W.O.: Conrath P. B., Townsend C. P.

To be Sgt: McGreanor M. H., O'Neill M. A., Poole H. C.

THE JUNIOR HOUSE

This school year opened with 107 boys in the Junior House, of whom 49 were new boys, all but 11 of them coming from Gilling. Those from Gilling were:

J. P. N. Craig, S. D. Mahony, M. B. Spencer, D. V. O'Brien, J. F. Spencer, M. C. Hay, W. G. Marsden, T. N. Clarke, A. J. A. Tute, A. P. Marsden, S. E. Wright, J. M. O'Connor, M. T. L. Heath, P. J. Sommer, N. Spence, A. H. Foll, C. J. Foll, J. R. Lochrane, P. B. Ryan, M. P. Rigby, J. E. Tomkins, A. P. Graham, R. A. G. Smith, M. A. Campbell, T. B. Symes, J. P. Pickin, P. H. K. May, C. M. Durkin, C. A. Sandeman, Hon. J. A. Stourton, R. A. Craig, J. B. Madden, T. G. Hooke, H. P. Dowling, J. J. Hornvold-Strickland, P. J. Viner, R. S. Collingridge, J. S. Gaynor.

Those from elsewhere:

R. A. H. Hunter-Gordon, J. N. Wakely, S. J. Doyle, S. Heywood, P. B. Lister, B. G. F. G. Hood, S. R. Finlow, M. M. Martin, A. C. S. Slattery, M. Newton, G. P. Roche.

S. C. MURPHY was appointed Head Monitor and S. M. Clayton as his assistant. J. A. A. Potez and R. F. Hornvold-Strickland were appointed Captain and Vice-Captain of Rugby Football, and the following formed the remainder of the monitorial body: N. B. Herdon, A. F. Loring, E. J. Young, C. H. Ainscough, R. J. Nelson, J. C. Gosling, J. A. Durkin, S. Brooks and M. C. Liddell.

This term saw the changing of the half holiday from Wednesday to Saturday. The entertainment programmes also moved to the weekends. Among the films shown this term there were several of particular merit, namely "The Longest Day", "Hawaii", "The Man Who Never Was" and "The Marx Brothers Go West". The wide screen was put to greater use this year, with half of our programmes being screened in Cinemascope.

ANOTHER change which took place at the beginning of the school year concerned the singing in the House. Fr Henry Wansbrough took on all the singing both in the Chapel and outside.

SCOUTING continued to thrive but the beaglers were unlucky with their hunting due to the restrictions imposed by the foot and mouth epidemic in the country.

ONE of the features of the latter part of the term was the imaginative decoration of the classrooms with posters and other forms of art. Many firms were induced to part with their advertising material through the persistence of postal requests by certain members of the House.

This *Junior House Gazette* was published at the end of the term. It was well produced and appeared inside green printed covers; a commendable effort on the part of the two editors, S. M. Clayton and J. C. Gosling.

This customary Carol Service and Christmas dinner was presided over by the Headmaster. It was a measure of the success with which the Matron and her staff have overcome their many problems this term that the standard of this dinner was of the highest order.

RUGBY FOOTBALL

It is pleasant to be able to record yet another highly successful season. Unlike last year, the side this year was rather small—especially among the backs. An attempt was made to rectify this by taking Liddell out of the pack and making him into a centre. He is not very fast, but runs straight and hard, and before long he was providing some real thrust and penetration in the threequarter line. The forwards were only at full strength in one match owing to Clayton's shoulder injury, but they played well and got plenty of good ball. Herdon, Ainscough and the whole back row—Potez, Doherty and Gaynor—were especially quick and enterprising. Durkin and Hornvold-Strickland played well together at half-back and Murphy in the centre was top try-scorer.

The first two matches produced big wins, but this was followed by a hard game against St Olave's, who this year have some very big forwards. It was a

creditable effort to win 15-6 though the game was rather scrappy. In the match against Leeds we were unfortunately weakened by sickness. Against large and skilful opponents we could ill afford to be without our best players and our line was crossed six times in spite of some courageous tackling. This was our only defeat. Finally, there were two more wins though lack of practice caused by sickness and bad weather deprived the side of the finesse which should have characterised their play by that time.

In addition to the 1st XV matches, two "A" XV games were played against Howsham Hall and Red House. Both were won and some good rugby was played by some who did not quite reach 1st XV standard. It therefore appears that the Junior House rugby is in a very healthy condition; although this is true up to a point a caution is necessary. No member of the first year won a place in the 1st XV, though two played as replacements for regular members of the side who were unfit. This is worrying for the Easter term will allow more rugby to be played than it usually does, so that something can be done to lay the foundations for next year's side.

The full 1st XV was: J. K. Glaister, J. C. Gosling, M. C. Liddell, S. C. G. Murphy, M. S. Gallwey, R. F. Hornvold-Strickland, C. M. Durkin, S. M. Clayton, N. B. Herdon, M. E. Lister, C. H. Ainscough, P. F. Sutherland, W. M. Doherty, J. A. A. Potez (Capt.), P. S. Gaynor.

Potez, Hornvold-Strickland and Murphy had their colours from last year. Colours were also awarded to: Ainscough, Liddell, Doherty, Gaynor, Clayton and Durkin.

The following played in the 1st XV in some matches: M. A. Lloyd, J. G. McDonnell, R. J. Nelson, C. J. Foll, A. P. Marsden.

RESULTS

1st XV	
v. Pocklington (H)	Won 48-0
v. St. Martin's (A)	Won 48-0
v. St Olave's (H)	Won 15-6
v. Leeds G.S. (A)	Lost 0-18
v. Barnard Castle (A)	Won 14-3
v. St Martin's (H)	Won 39-0

1st XV: Points for 164; against 27.

"A" XV	
v. Howsham Hall (H)	Won 6-3
v. Red House (W)	Won 18-5

SCOUTS

If numbers are any measure of success, the Scout Troop must be understood to be flourishing; its membership had risen to 84 by the end of the Autumn term. This is perhaps a record.

Faced with the task of leading such a multitude, Fr Alban and Br Gregory felt very strongly the loss of the Rovers who had helped them last year and proved so invaluable, but they were wholly reassured by the arrival of John Post, Neil Boulton and Robert Minto to replace them. Mr Raymond Kirby is also a very welcome addition to the team of scouts.

The troop is divided, as last year, into 10 patrols. Seven of these are continuations of patrols from last year, and in some cases, of several years' standing. A surprising degree of continuity is possible, despite the two-year turnover of membership, and each patrol has quite definitely a character of its own. The leaders of these seven patrols are: S. M. Clayton (Wolves), C. H. Ainscough (Kestrels), J. K. Glaister (Alsatians), J. G. McDonnell (Hawks), T. P. MacAdorey (Panthers), J. A. Durkin (Beavers) and N. B. Herdon (Otters). The other three Patrol Leaders, T. O. Dowling, J. C. Gosling and S. C. G. Murphy chose to break new ground, and went straight to the jungle to pick their patrol members of Tigers, Dingoes and Cobras respectively.

S. M. Clayton is Senior Patrol Leader and C. H. Ainscough is his deputy.

The chief task of the term has been the introduction of the new members to the activities of the troop. With this task largely behind us, there is every hope of much interesting progress in the coming term.

Perhaps the highlights of the past term were the Advanced Scout Standard Hikes which the Patrol Leaders and some of their Assistants successfully completed despite adverse weather conditions early in October, and the Patrol Hikes on All Monks' Day. In the last few weeks of term, activities were somewhat curtailed due to illness, but there was still enough enthusiasm left to promise complete recovery.

THE PREPARATORY SCHOOL

The Officials for the term were as follows:

Head Captain: J. J. Nicholson.

Captain of Rugby: M. Ainscough.

Captains: M. D. Leonard, N. T. Peers, E. Fitzalan Howard, B. R. J. Corkery, C. E. Lees-Millais.

Secretaries: R. D. Freeman Wallace, R. M. Bishop, N. S. Foster, S. N. Lintin.

Sacristans: C. A. Graves, C. M. Conrath, A. M. Ciechanowski, H. J. Bailey, J. E. New.

Ante-Room: M. J. Franklin, J. P. Orrell.

Bookmen: A. P. Sandeman, T. F. Fawcett, K. E. O'Connor, J. F. Anderson.

Art Room: P. H. Daly, R. J. G. Raynar, R. T. J. Kevill, J. V. R. Gosling.

Librarian: S. J. Ainscough.

Woodwork: L. M. Ciechanowski, C. B. Moore.

Office Men: A. J. Craig, N. J. McDonnell.

Dispensary: S. I. C. Clayton.

The following joined the School in September:

M. C. Bailey, T. D. Beck, S. J. Bickerstaffe, M. N. Gardwell, S. J. Connolly, M. J. Craston, T. Dick, J. A. Dundas, S. G. Durkin, D. R. Ellingworth, S. W. Ellingworth, B. Finlow, E. C. Glaister, P. A. Graham, R. D. Grant, S. R. F. Hardy, M. S. Harrison, R. T. St. A. Harney, C. W. J. Hattrell, J. B. Horsley, T. L. Judd, Lord Ralph Kerr, J. F. Lennon, S. Macpherson, D. J. K. Moir, J. N. Norman, N. W. O'Carroll FitzPatrick, C. A. Palatret, M. P. Peters, M. G. M. Pickhall, S. P. S. Reid, M. E. N. Shipsey, M. D. Sillars, N. C. Sutherland, J. C. B. Tate, P. D. M. Tate, R. S. Thorniley-Walker, S. P. Treherm, I. C. S. Watts, C. P. Watters, N. J. P. Young.

The term got off to a good start. For the first time in living memory every single boy arrived at School on the first day. There were 41 new boys and all seemed to settle quickly and cheerfully to the new life.

THROUGH an unfortunate oversight a report of the Headmaster's speech on the July Speech Day was omitted from the last number of the JOURNAL. It is not easy now to repair this omission but we would like to recall the great tribute paid by Fr William to Mr Michael Neville for his contribution to Gilling—in particular his pioneering work in the field of the New Mathematics. It was for reasons of health that Mr Neville decided to leave Gilling. During his time here he won our admiration for his courage in bearing the disabilities which were the direct result of war wounds. His friendly, cheerful, humorous character endeared him to all and he is greatly missed.

EARLY in the term Miss Sharman left us to take up an important post at Ampleforth. We are grateful for the help she has given over the past two terms. In her place we welcome Miss Hilary Fenton.

As Fr William suggested in his July speech, the winds of Educational change blow gently through the Castle. Many boys this term have discovered (some with mixed feelings) the new emphasis on the spoken word in the teaching of French. A room has been furnished to be used principally, but not exclusively, for French classes and might almost be described as an embryo "Language Laboratory". This has been made possible largely through the most generous gift of two Tape Recorders by Major-General the Honourable Michael Fitzalan Howard. We are indeed grateful to him. On the subject of gifts we must also thank Count and Countess Seilern for three Refectory chairs made by Thompson of Kilburn, Mr J. H. New for a generous donation to the Library fund and Martin Heath for a handsome book. Fr Hilary's family have presented a Red Vestment for the Chapel. The material is of silk woven by Mr Kilbride of Ditchling. On the back is embroidered in blue, edged with gold, the word Yahweh in Hebrew characters. The vestment is designed by Fr Piers and Matron and executed most expertly by Miss Kendrick. The effect is striking and, in the opinion of many, most pleasing.

On the Feast of the Immaculate Conception the following made their First Communion: P. D. Tate, J. C. Tate, J. Dick, D. R. Ellingworth, C. M. Hattrell, M. P. Peters, M. C. Bailey and T. D. Beck. We were able to have the Mass sung at noon, a very happy arrangement. At tea time there was a special party for the First Communicants.

ONE would have described this as a happy, smooth-running term were it not for the stunning shock we received just two weeks before the end. This was the news of the serious injury sustained by the Matron in a car accident when returning from a visit to her parents. We offer our sympathy to her and to her family and the assurance of our prayers for her recovery. The latest news is reassuring. With her indomitable spirit she is making good progress but with both legs broken she has much to endure. Naturally this misfortune cast a shadow over the end of term but all Matron's staff showed their wonderful loyalty and generosity in making sure that all the many feasts and celebrations took place as usual. We are very grateful to them and especially to Mrs Blackden and Nurse Hilary who had such a heavy burden to bear.

The Christmas Feast was a very gay occasion. In spite of the enormous quantities of food consumed the boys were still capable of tuneful rendering of carols. There was a brief visit from Father Christmas (someone whispered that it was really Fr Boniface), some gentle leg-pulling by Fathers Justin, Gerald and Piers and light-hearted harmonic verse from Form IA. The Head Captain, in well-chosen words, thanked all who had helped to provide this and all the other feasts. His words were endorsed by Fr Justin who also said how sorry Fr William was to have to miss the Feast for the second year in succession.

GROSS COUNTRY

THE Gross Country course was modified this term, so that from the Gate it cut diagonally through the Avenue Plantation beyond Far Field. There were three races, all won by Bunting. In the Third Form the best runners were Graves, A. P. Sandeman and Kevill. They alone seemed able to compete with the unusual number of good

runners in the lower forms who dominated the races this term. The most prominent of these, besides Bunting, were Thompson, Peters, McKechnie, S. Glaister, Bickerstaffe, Ritchie, Murray, P. Moore, Brennan and Grant. Six of these were Athenians, so it is not surprising that they were the champion team throughout the term.

RUGBY

THIS term it took an unusually long time for the First XV to take shape. There was some good talent available, but the best players for the various key positions only revealed themselves slowly. Some of the younger players developed beyond expectation and supplanted others, who in their turn would improve and return to the team in a new position. Consequently this term the team has been gaining experience from which it should benefit in the second half of the season.

Six matches had been planned, but a night of heavy rain and a chicken-pox germ caused the cancellation of two of them. Three of the remaining four games were against unusually strong opposition, so results tended to be discouraging. In the first match we were outplayed by an exceptionally skilful Malsis team, losing by 38 points. St Martin's then won the next match by 3 points to nil. Though we had the initiative for much of the second half our passing and backing up were weak, and too many attacks were individual breaks which were easily extinguished. The away match against Malsis was another defeat, this time by 37 points, and in the last match we were beaten by a powerful St Olave's team by 20 points to 3. A very good effort by the whole team in the second half led to a good try by M. Ainscough.

Ainscough captained the team well. He was awarded his colours early in the term, and later Leonard, Lintin and A. P. Sandeman were awarded theirs. Corkery, Graves, Kevill, N. Peers, Raynar, Soden, Bird and Thompson played in all four matches; Clayton, M. Moir and M. Tate played in three; Bickerstaffe and Nicholson played twice and Bishop, C. Lees-Millais and McKechnie played once.

The term ended with a series of Junior T.A.R.S. Matches, won by the Trojans,

which revealed plenty of talent lower down the School.

ART

THIS term Mr Bunting taught all the boys in the 3rd and 2nd Forms taking Extra Art. Although there were no outstanding works of art the general standard was high. The Art Room officials under Raynar worked hard and successfully to keep the room clean and tidy.

In the 2nd Form general art classes, Fr Piers attempted to show boys how to draw trees, flowers, animals and how to paint a sunset and a rainbow.

The best works will appear in the Art Exhibition at the end of the Summer term.

First Form Art

1A and 1B have been very busy studying all sorts of patterns and design, and have made numerous lanterns which, unfortunately, were not finished in time for the Christmas Feast. Of course they have also done a large number of varied and attractive pictures. There are many potential artists in the 1st Form this year and we hope the standard will be high at the end of the year.

For Handwork 1B have concentrated mainly on historical models—a stone age village, maps of the Nile, Tigris and Euphrates are under construction.

1A and Prep have worked happily in clay, papier mâché and paper sculpture.



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JOHN HENRY, CARDINAL NEWMAN
1801 — 1890

This portrait was commissioned by the Fellows of his College, Oriel. It now hangs in Oriel Hall. Another like it was commissioned by the Fellows of Trinity College and hangs in their Hall. It was painted by W. W. Oakes in 1878, and was little liked by Newman's friends: Elosum said that Newman had to sit for endless hours staring at a doorpost, which is the cause of his stiff transfixed expression.

There are few other portraits, by which to draw comparison. The Duke of Norfolk now owns the one done by Sir John Millais; the National Portrait Gallery the one done by Emmeline Deane; and there is another now in the possession of Mrs. E. M. Watts of Oxford, which has only once been used, by Dr. A. D. Culler as a frontispiece to "The Imperial Intellect". Commissioned by the Ninth Earl of Denbigh, it was painted by A. R. Venables in 1868, together with a pair to it of Henry Manning (little did Venables know that he was painting two future cardinals).

The Oakes portrait above has been used by both Louis Bouyer and Hilda Grael, as covers to their books.

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EDITORIAL: ON 'MYSTERY'

*If only we will fix our eyes on what is unseen, not on what we can see.
What we can see lasts but for a moment; what is unseen is eternal.*

II Cor. iv, 18.

"MYSTERIOUSER and mysteriouser", cried Alice, as her feet telescoped away from her and she felt herself no longer rooted to the ground: "Goodbye feet! Now I am enveloped in mystery!" She was right: it is mysteriouser and mysteriouser, for this word that is made to do duty where thought comes to an end and religion appears to stop, has two essentially different meanings which are often confused to no good purpose.

There is a meaning that Sir Thomas Browne was unwittingly using in his *Religio Medici*: he talked of those "wingy mysteries of divinity, and airy subtleties in religion, which have unhinged the brains of better heads", and this sense of the word confounds the aesthetic with the theological. This is the common danger when the word is applied today to the liturgy, and especially to the Mass—"Now that we have lost all the numinous incense and silent priests with their back to the congregation, hidden actions performed at due distance and words of consecration in strange tongues, the mystery has gone out of the Mass. And that's wrong." At once we are attracted by the human appeal of the argument and brought up short by its assumptions. It is an appeal to the senses, to the feeling for decorum, for the beautiful and the fitting. It reminds us of some of St Paul's briefer flights of fancy—"We are Christ's incense offered to God . . . as a life-giving perfume". (II Cor. ii, 15.)

What I am saying rather too elaborately is that it is possible to confuse aesthetic mystery with theological mystery, to equate the play on private sensibilities, on delicacy of culture, refinement of taste, civilised appreciation, artistic elegance, discrimination, with something altogether more precise and less enchanting—a theological technicality. It is a confusion which took wing with the advent of Gothic theology, the thought behind the stones and glass. Hugh of St Victor called stain glass "the Holy Scriptures, in that they shut out wind and rain and their brilliance and splendour mediates the True Light into the church to enlighten those within". Bishop Robert Grosseteste of Lincoln was more extravagant with his allegory, calling the light refracted by glass "the most noble of natural phenomena, the least material, the closest approximation to true form"; for to him light was "actually the mediator between bodily and bodiless substances, a spiritual body, the embodiment of the Spirit". Gothic cathedrals deserted the *withinness* of Romanesque, enclosed against a chill and hostile world, for the *withoutness* of air, sun and space, their soaring proportions reaching

A NEWMAN GATHERING

by

MERIOL TREVOR, HILDA GRAEF, J. DEREK HOLMES, TONY WATKINSON,
C. RODERICK STRANGE.

"I shall cheerfully leave it to Time," Newman wrote to John Morley in 1877, "to do for me what Time has so often done in the last forty or fifty years. Time has been my best friend and champion; and to the future I commit myself with much resignation to its demand." Time has treated Newman well, and the years only serve to increase the flood of studies of his mind and his works. In 1933 the July *Blackfriars* was given exclusively to articles on Newman (including, jostled by the Dominican articles around it, one by Abbot John Chapman of Downside on "Newman and the Fathers"). Here are collected almost as many articles, and they are for the most part longer and more thoroughly annotated: they have been collected, many of them, from writers doing second degrees on nineteenth century spirituality; and they come from a wide range, from America, France, Italy, Germany, Oxford and Cambridge. This coverage does not pretend to account for present active study of Newman and his associates: for example, Dr David Forrester has recently completed a study of Dr Pusey (the first of any depth since H. P. Liddon in 1893), and this has no small bearing on Newman; while the Revd Bernard Reardon is in the last stages of producing a study of nineteenth century British religious thought, which he hopes to publish shortly as "From Coleridge to Gore". And so Time ever continues to be Newman's friend and champion, making luminous to the world what had become luminous to his quiet low-keyed, but persistent spirit. In the time allotted to him, he accomplished much, and it was done, not by hurry and industry, but by much reflection: in his life he gave honour to Time, as few before him except the saints, and Time has vindicated both. "Like St Gregory of Nazianzen," he wrote to Mary Giberne, "I like going my own way, and having my time my own, living without pomp or state, or pressing engagements. Put me into official garb, and I am worth nothing; leave me to myself, and every now and then I shall do something." That he did: when the time was ripe, and he had reflected sufficiently, he gave us a lasting piece of reflection. Upon the pieces we must continue to reflect.

Hilda Graef GOD & MYSELF: THE SPIRITUALITY OF JOHN HENRY NEWMAN
Peter Davies 1967 206 p 42/-

In her book "God and Myself" Hilda Graef remarks on the curious fact that there has been no study of Newman's spirituality—horrid but convenient word. This may be partly due to his never having published devotional books, leaving this to Faber and the London Oratorians, as Miss Graef observes. And though prowls through secondhand bookshops suggest that every Victorian clergyman published his sermons, Newman, after he became a Catholic, printed very few. This leaves "Meditations and Devotions", posthumously collected by William Neville, an endearing assortment, but so uneven that modern students too often pass over it altogether. Miss Graef, braving the literary pundits, admires "The Dream of Gerontius", and makes effective use of it in her study.

This paucity of directly devotional material forces Miss Graef to cast her nets widely in Newman's other writings to draw out his spiritual teaching. Here I do not think she has found quite the right method of presentation, at least for the Anglican period of his life, for her biographical



J. H. NEWMAN, circa 1868.

Birmingham Oratory



How various are your works, O Lord!
In wisdom you have made them all.
The earth is full of your riches.

Ps. 103.

approach leaves her with too little space to explore her theme. Not that I disagree with her conviction that Newman's life must be known in order to reveal the spiritual quality of his teaching, but that its complexity is defeating. Miss Graef is at her best in the Catholic period, with an excellent chapter on Intellect and Spirituality. The Oxford sermons evidently do not appeal to her and she agrees with others, both then and now, who find them stern and rigorous, attributing this to a strain of Calvinism remaining in Newman even during the heyday of the Movement. I think this mistaken; Newman was no more stern than the Curé of Ars, Blessed Dominic Barberi and other famous Catholic priests of the day. He himself was puzzled to be called stern, and wondered why, if so, so many *ladies* (tenderhearted creatures!) liked to read his sermons. Also, one has to remember that they were addressed to a comfortable audience of well-to-do shopkeepers and university men. It takes a lot to make such Christians wonder whether they are really following Christ.

With her wide patristic learning, Miss Graef is at her most interesting when she compares Newman to the Greek and Alexandrian Fathers he knew and loved so well. Though he had little in common with the sixteenth century Catholic mystics, she shows that he could be said to belong to this earlier mystical tradition. Yet though she traces the genesis and development of his devotion to the Fathers, their effect on his spirituality is not brought out as clearly as we might expect. Again, she performs a most useful service by reprinting the article Newman wrote for the *Rambler* in 1859, introducing a projected series on the Ancient Saints, which he began with St John Chrysostom, a favourite of his (and a favourite of Pope John's). But the light this throws on his whole idea of sanctity could be discussed further.

One of the fascinating things about Newman is that a man whose psychology is so modern could be so deeply attracted to the Greek Fathers, and very little attracted to the mediaevalism so popular with his contemporaries, or even to the Counter Reformation saints discovered by the converts. One of his reasons for admiring St Philip Neri was that he thought him spiritually "a man of ancient times". St Philip felt an affinity with the desert fathers, and yet he too had a psychology more modern than mediaeval. His deflating brand of humour, as a treatment for sin, is very modern; it appealed to Newman strongly, though his own humour was less an affair of practical joking and more ironic, gently satirical. St Philip lived at the beginning of a period when Europeans began to develop intensely individual personal lives, and Newman lived at the end, or towards the end of it. Newman, after all, was only about five years younger than Keats; he was a schoolboy when Shelley was sent down from Oxford for atheism. Newman immediately recognised a kindred spirit in St Philip; they were both themselves independent individualists, who yet understood the supreme importance of responsibility to, for and in the human community. Obedience is conceived as submission to the general mind of the Church, or, on occasion, of the immediate religious community. That was why Philip detested "singularity", in spite of being

so splendidly singular himself. But no, he was not singular in his own sense, of self-will, and nor was Newman. Newman's letters show how he never undertook any project without asking prayers and advice from as many as he felt it possible to consult.

The Fathers lived in a similarly free but responsible way in the late Roman Hellenistic world, and perhaps Newman felt at home among men who had to argue their beliefs with civilised and intelligent sceptical philosophers; the whole of his Christian apologetic presupposes the necessity of convincing such people, which is why it is so relevant today. He evidently did not feel at home in the mediæval society of converted barbarians where Church and State were coterminous and the clergy became confused with the civil service. It was the distant descendant of this establishment against which Newman rebelled in 1833, finding his point of renewal in the patristic tradition. And this was one reason why, as a Catholic, he was never in any sense clerical (*pace* Edmund Bishop, who I think was mistaken as to Newman's motives and aims). "Callista" sketches vividly Newman's kind of bishop—a converted Roman content to live a fugitive existence in this world, a Christian first and a priest for his people: St Cyprian, who argued with the Pope but died a martyr's death.

Newman had a great devotion to the early martyrs. He believed that they were ordinary people, and that the ordinary Christians of his own day could also be martyrs, because when we are put to that test, Christ gives the power to die rather than betray him. Again, it is in "Callista" that this comes out most clearly and vividly. Newman has many thoughts about the original spread of Christianity, and not the least interesting is his notion of an image or idea of Christ within the Christian; it is this living image which moulds him, and which is transmitted to others.

Apart from our Lord, the person in the New Testament most venerated by Newman was St Paul. His two Catholic sermons on St Paul, delivered to the Irish university in 1856, are extremely penetrating, and in speaking of St Paul Newman often reveals much of himself. He loved St Paul's human qualities, the way his personality comes out in his letters, his passionate devotion to his mission for Christ, a mission of enlightenment, as was Newman's own.

Philip Neri, the Greek Fathers, the martyrs, St Paul: doesn't that list tell us a great deal about Newman himself, the spirit that was in him? Newman has often been called subtle and complex, yet this is really a description of his mind, capable of such delicate analysis and discrimination; as a person he was singularly unified, and the unifying thing in him was love, a love of God which was direct and total. He never talked or wrote about this personal openness to God; but it manifests itself in the way he wrote—in letters as well as in his books. That lucid style reflects the mind which conceived it. The complex discrimination does not cloud the light, but only extends the field of illumination.

70 Pulteney St.,
Bath.

MERIEL TREVOR.

Günther Biemer *NEWMAN ON TRADITION* Trans and ed by Kevin Smyth Herder/Burns & Oates xix + 207 p 30/-

This is a particularly timely book. For though much lip service has been paid to Newman after the Council, he is far too little read, and his views on such a subject as tradition are practically unknown. This is not surprising, for tradition is despised by many of our most popular authors these days, who want to disregard two thousand years of tradition and build an entirely new theology on a basis of their own. They can certainly not claim Newman for their spiritual ancestor, as the present book makes very clear indeed.

"Truth still makes its way in spite of the darkness, passing from hand to hand. At length we have received it. . . God forbid that we should not in our turn hand it on." The truth received and developed by the Church must be handed on integrally, though this will involve certain adaptations to the times that have been necessary throughout the centuries and are necessary also now. But in order to make authentic adaptations one must have realised and felt the truth personally, for "those only can transmit it fully from God to man, who have in the transmission made it their own".

This is the heart of the matter. Tradition must become a personal possession, it must never remain an external addition to a Christian's philosophy. The present book makes it quite clear that Newman, for all his surprising modernity, never jettisoned any part of the "deposit" of the faith. He drew out its implications, as tradition in the true sense will always have to do, but he never tried to shake the foundations. For these foundations are laid in revelation, and the author rightly develops the theme that in Newman's view divine providence has always preserved revelation from corruption, while ensuring its legitimate growth. Though in Newman's opinion there was a revelation of God's existence from the beginning, the pagan tradition which reflected it lacked authentication, which is to be found only in the Word of God in Scripture and its development in the Church.

Tradition can never be fully committed to writing, because it is a living thing. Its accredited exponents were the apostles, and after their death the bishops, the councils and especially the popes. But they were not its sole exponents. As is well known, Newman assigned much importance to the laity, because, as the author comments, "each Christian has the task of being a true keeper of the faith". And the message received by the tradition of the Church, the author continues, "demands a personal response, where the whole person of the Christian is involved. He must be wholly open to the message and to the messenger who brings it: his voice, his look, his actions must influence and inflame the personality of the Christian. The supernatural atmosphere of the traditional doctrine, its true "idea", its authentic image, must have penetrated him and pervaded his mind and his heart".

This is Newman's view of tradition in a nutshell. The Church has for too long considered tradition as something static, a thing that has to

be believed like a mere proven fact. This was no doubt a reaction to the view of many Protestants that the content of faith was negligible, that all that mattered was a vague trust in God. But the Catholic reaction produced an equally defective view, leaving out the personal commitment that true faith necessarily involves. Tradition was an object possessed, not an existential element of the Christian person, assimilated and therefore capable of growth.

Because of this defective view of tradition so many modern Catholics want to jettison it altogether. They can see only the stunted side of a fossilised tradition; they see only certain excrescences that need pruning away, as the living vine needs to be pruned if it is to bear much fruit. And because they only view tradition as something inhibiting development rather than ensuring its right direction, they want to abandon it altogether. But as Newman saw only too clearly in his own struggle against the religious "liberalism" of his time, tradition is an integral part of Christianity. Take away the legitimate tradition of the Church (as opposed to individual "traditions" such as certain popular devotions and similar excrescences) and Christianity will cease to exist; for even the separated churches preserve a great deal of the Catholic tradition, above all the creeds, which constitutes their Christian character.

This book may therefore be recommended to all Christians, especially those disquieted by certain trends in contemporary Catholic writing. For it will help them to distinguish between what is authentically Christian and what is no more than a passing fad: "Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, stubble—each man's work will become manifest . . . the fire will test what sort of work each one has done", as Paul wrote to the Corinthians (1, 3; 12f).

It is a pity, though, that the introductory chapter on "Tradition in Anglican Theology from the 16th to the 19th Century" does not quite match the rest of the book. That Milton should be quoted as a representative of Anglicanism (p. 13) is a howler of the first magnitude; his "De Doctrina Christiana", which is cited here, is quite unorthodox by Anglican standards, despite its Latin title (from Augustine), and Hooker's passage on "uncertain traditions" does not refer to authentic tradition. For it was precisely Hooker who taught the continuity of the Church of England with the medieval Church.[†] Thus it is to be hoped that in a new edition the chapter on Anglicanism will be vetted by a theologian of the Church of England.

HILDA GRAEF.

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[†] It might be well here to recall the words of Pope Clement VIII on reading Richard Hooker's "Ecclesiastical Polity" at the end of Elizabeth's reign: "There is no learning that this man has not searched into; nothing that is too hard for his understanding. This man deserves the name of author: his books will be revered as they grow in age, for there are in them such seeds of eternity that, if the rest be like this one, they shall endure until the last fire shall consume all learning". [Ed.]

ed. John Coulson & A. M. Allchin THE REDISCOVERY OF NEWMAN: AN OXFORD SYMPOSIUM. Sheed and Ward/S.P.C.K. 1967 xxi + 250 p. 45/-

After attending a Symposium it is very satisfying to be able to review the subsequent volume and find that the contributions are as fresh and interesting as when they were first heard. This particular Symposium, held at Oriel College, Oxford, was a direct result of the Third International Newman Conference held at Luxembourg, which commemorated the first centenary of the "Apologia". The purposes of the Oxford Conference included the need to explore the distinctive English contribution to Newman studies, to further international co-operation in this field, and to suggest a more systematic inclusion of Newman studies in the regular teaching programmes of British universities.

It was perhaps most immediately successful in establishing Newman's immediate theological importance as a result of the discussions by representatives of the main English Christian traditions, Anglican, Free Church and Roman Catholic, and as a manifestation of the unique part which Newman can play in ecumenical dialogue. Professor Rupp, for example, advised Englishmen to allow Küng and Barth to talk it out on the Continent, but for themselves, to begin with Newman (and not the Bishop of Woolwich).

Of course, the book would be unique if all the contributions were of equal merit and worth, but the quality of the leading contributors ensures that their work is consistently impressive. Furthermore, this is not merely a collection of disconnected pieces. The editors have, on the whole, been very successful in their attempt to unite the different aspects covered, into a genuine pattern. The work begins with Archbishop Ramsay's discussion of Newman's significance today; Christian Churches must recapture that spirit of scriptural holiness so evident in Newman's writings, which will lead them to the recognition of the presence of the Holy Spirit in each other. The conclusion is a paper by Bishop Butler on Newman and the Second Vatican Council which did so much to vindicate his main theological and religious positions.

The main body of the work consists of two parts dealing with the sources and the development of Newman's influence. Mr Newsome, though cautiously and making the necessary qualifications, illustrates the Evangelical influence on Newman. Dr Parker reveals how Newman came to know the Fathers and Caroline Divines, while Fr Allchin assesses the part played by the Oxford Movement in forming certain aspects of Newman's theological thought. Newman was also influenced by the prevailing empirical traditions of British philosophy and Professor Cameron argues that Newman's empiricism partly accounts for the astonishing modernity sometimes found in his writings. Newman, unlike some of his friends and contemporaries, was, for example, a modern man in relation to natural science.

There follow two outstanding theological papers. Fr Dessain illustrates Newman's role as a champion of Revealed Religion and points out how he showed the religious importance of the divine indwelling in his sermons,

and demonstrated its ecumenical significance in the "Lectures on Justification". Mr Coulson shows how Newman's developing idea of the Church as the indwelling presence of Christ was brought to bear on the problems facing the Catholic Church after the Council of 1870, and his opposition to neo-ultramontanist, the political, ultra-devotional party, which had such a detrimental effect for so long.

The third part of the book discusses Newman's influence geographically, particularly in France, Germany and the Low Countries, and on other Christian communities, especially among nonconformists in England. These discussions are most informative and sometimes detailed. In spite of an early Continental interest in the theory of doctrinal development or his philosophy of belief, Newman generally came under a cloud with the reaction against modernism. He could only have any wide influence once this unhappy period was ended. In our own times this influence is seen to be as potentially formative as that of other great thinkers in Christian history, and the recent council is seen partly as the result of Newman's influence and partly as a stimulus to further studies. In the meantime the publication of this Symposium cannot fail to fulfil Fr Boekraad's aspiration of doing what only England can do—providing the background of scholarship and atmosphere proper to Newman's writings so that his thought might be more fully appreciated.

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ed. J. Derek Holmes and Robert Murray, S.J. ON THE INSPIRATION OF SCRIPTURE—JOHN HENRY NEWMAN Chapman 1967 153 p 21/-

"We cannot be real Catholics," wrote Cardinal Newman in the first of the two articles re-issued in this volume, "if we do not from our heart accept the matters which she (the Church) puts forward as divine and true." Newman did. Pre-eminently he made all he believed his own; but his mode of expression and most of his ways of thought had been fashioned in Anglicanism. His life was dedicated to the defence of dogma, and the dogmatic principle; but he was careful always to establish what he was defending and to defend no more as a matter of faith. Above all he was sensitive to, as no other contemporary, the biblical understanding of life, and this is reflected in his tendency to the concrete in expressing his meaning, so immediate to us now, but which contrasts sharply with the customary grandiloquent abstractions of nineteenth century Catholic apologetic.

So to many of his faith he was suspect—not least for the views contained here: indeed one of them, a misunderstanding of a decree of Trent, was censured by Leo XIII's 1893 encyclical *Providentissimus Deus*. Not vintage Newman, this work; and nor is there much of it. These two slight articles, one of apologetic answering an attack by Renan on the intellectual integrity of Catholics, and the second defending the first, a polemic against the bludgeon of a spokesman of currently understood

orthodoxy, fill only one third of the book. But Father Holmes and Father Murray have not been guilty of providing padding for publication. They introduce Newman's articles with three scholarly essays, each of which could have stood on its own, but which, with the articles, form a coherent whole. The first two deal with, respectively, the development of Newman's thought on inspiration, and with the immediate context of the articles. The third (by Father Murray) is a powerful theological treatment of the doctrine of inspiration, and of Newman's important place in the Catholic tradition. The Catholic renaissance of this century has been grounded on the rediscovery of what the authority of Scripture means. Not always, however, has the problem of the nature of the divine inspiration been faced as boldly as it must be. Even hints by Newman anticipate the needful approach, and are valuable to us.

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Christopher Hollis NEWMAN AND THE MODERN WORLD Hollis and Carter 1967 223 p 30/-

New works on Newman abound, but perhaps the first, if not the most important, thing that has to be said of Christopher Hollis's recent contribution is that it in no way smacks of hagiography. This is not to suggest that the author dislikes Newman. Quite the contrary; he clearly respects and admires him. Yet he remains aware with a certain wry good humour that although each position Newman took up may be defensible, those with whom he was engaged in argument were not entirely blackguards, and can also be judged on occasion to have held defensible positions. The point is well worth making. It is always saddening when people are repelled from reading Newman by the unqualified enthusiasm of some of his disciples.

But what of the book itself? It is only fair to estimate it according to its intention. Mr Hollis is quite explicit: after disclaiming any profoundly scholarly objective, he writes, "This book is solely concerned with trying to discover what was the quality in Newman's teaching that makes it so especially pertinent to the modern world and is likely to make it increasingly pertinent to the world of the coming generation" (p. 8). In a society so taken up with its authenticity, Mr Hollis rightly pinpoints as the quality that continues to make him so pertinent is Newman's relentless search for truth. The search for truth and its correlatives (freedom of speech and thought, the need for sound education and—inextricably bound up with these—the respect for and love of persons) are the issues central to Newman's life and thought. Mr Hollis discusses them with care, and also indicates where their influence has been felt by the Second Vatican Council; and he notes that while direct points of contact are to be found between the conciliar degrees and Newman's writings, the question is first and foremost one of influence: the spirit of Newman.

Such is the tenor of what Mr Hollis has to say. As to the way in which he says it—the superb prose style apart—I suggest on the one hand that the book will tantalise the Newman specialist who may well find it too light-weight—which is not to say shallow—for his taste. He will find that he has to be content with a sip where he had hoped to drink deep. On the other hand anyone who has grown weary of the endless passing references to Newman which pepper so many articles today, and who wishes to fill in some background, will probably find here a congenial starting-point.

Finally I was glad to see that Mr Hollis closes his study most aptly with reference to Newman's great capacity for friendship—surely one of the most attractive qualities of a great man.

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If Newman's father, when the gig came round on the fatal morning, still undecided between the two Universities, had chanced to turn the horse's head in the direction of Cambridge, who can doubt that the Oxford Movement would have flickered out its little flame unobserved in the Common Room of Oriel? And how different too would have been the fate of Newman himself! He was a child of the Romantic Revival, a creature of emotion and of memory, a dreamer whose secret spirit dwelt apart in delectable mountains, an artist whose subtle senses caught, like a shower in the sunshine, the impalpable rainbow of the immaterial world. In other times, under other skies, his days would have been more fortunate. He might have helped to weave the garland of Meleager, or to mix the lapis lazuli of Fra Angelico, or to chase the delicate truth in the shade of an Athenian palaestra, or his hands might have fashioned those ethereal faces that smile in the niches of Chartres. Even in his own age he might at Cambridge, whose cloisters have ever been consecrated to poetry and common sense, have followed quietly in Gray's footsteps and brought into flower those seeds of inspiration which now lie embedded amid the faded devotion of the Lyra Apostolica. At Oxford he was doomed. He could not withstand the last enchantment of the Middle Ages.

*From Lytton Strachey's essay on
Cardinal Manning in "Eminent Victorians".*

THE SEARCH FOR ABSOLUTE HOLINESS: A STUDY OF NEWMAN'S EVANGELICAL PERIOD

by

JOHN E. LINNAN, C.S.V., M.A., S.T.D.

*It is a Holy God who has called you,
and you too must be holy in all the ordering of your lives.
1 Peter, i, 15.*

It is the mark of genius that a single vision of peculiar intensity elucidates all the work of its possessor. In that sense, the signs of the climax are noticeable in the earliest flights: Michelangelo was but twenty-three when he chiselled his incomparable *Pieta*; Schubert had written his remarkable Fifth Symphony, his third Mass and the oratorio *Lasarus* before he was twenty-four; Newman's first sermons preached at St Clement's, Oxford, examined here, show with some clarity the power already within him at the age of twenty-three and twenty-four.

This paper is essentially a rumination on Holiness in its most total form; and its great enemy, not declared unholiness, but mere Christianity, with its mediocre standards of spiritual compromise. In this case, the good enough is the enemy of the best. What Newman most feared was what he called "the Professed Christian", content with his own moral self-sufficiency, with the formalism implied in his external observances, and with his pathetic claim that his sincerity, even if he fails in all else, will find him acceptance with God. Today the second—formalism—has taken on a renewed vitality among those who find the inner uncertainties of personal decision and response to conscience above external law unbearable. They seek clear guidance from without, which prevents the growth in holiness that comes only from unclear groping towards light within: "lead kindly light, one step enough".

The author is a member of the Clerics of St Viator. He is a professor at the Viatorian Seminary, Washington, D.C. During his theological training at Louvain he became interested in ecclesiology and was soon led to Newman. His doctorate dissertation was on early Newman, and this took him to the door of Fr Stephen Dessain at the Oratory, Birmingham, who showed him much unpublished Newman material, some of which has been used here: indeed most of the quotations in this paper appear for the first time in print. Dr Linnan has just been appointed congregational co-ordinator between Rome and France, the United States, Spain and the foreign missions in a post-Conciliar reconstruction of his Congregation.

There is in the archives of the Birmingham Oratory a series of sermons which John Henry Newman, while yet an Evangelical, preached during the first few years of his Anglican ministry.¹ These sermons, preached at St Clement's Church, Oxford, are of considerable interest for they show clearly the contribution which Evangelicalism made to the development of certain major themes in the life and work of Newman.

One such theme is the insistence that Newman shared with his Evangelical brethren that the end and object of religion is holiness. Both

¹ This packet of sermons, catalogued in the Oratory as A-17-1, has not yet been published. They will henceforth be referred to by the sigla "SCS" followed by the number of the sermon.

Newman and the Evangelicals emphasised, in reaction to the formalism and rationalism of much of eighteenth and early nineteenth century religion in England, the essentially "religious" character of Christianity.

To speak of a "religious" religion is not the tautology it seems to be, for by it we mean that both Newman and the Evangelicals taught that religion was more than a matter of forms, more even than virtue and morals, concepts of religion which, if not in theory at least in practice, were prevalent in England during the period of Newman's own development. Newman and the Evangelicals both taught that religion was a personal relationship established by God between Himself and man, which had as its end and object the sanctification of man. This end is beyond the capacity of the utterly sinful creature, it being the gift of the Creator alone, since in some way it was a sharing in His very nature. Religion as conceived by the Evangelicals and by Newman was something very mysterious, far transcending man's feeble attempts at goodness measured by his own nature. It is, as Newman expressed it, "the most awful of all enterprises".²

Evangelicalism was essentially a religious movement, that is, it was fundamentally concerned with holiness—a holiness, which mysteriously relates man to God and which effects in him the restoration of the image of God in which he was first created, serving as the internal principle of all his acts. Yngve Brilioth in summing up the pertinent characteristics of Evangelicalism, wrote:

It is a profoundly and entirely religious movement. It kindles the "enthusiasm" which was excommunicated in the old system, and it wakes to life an intense need of devotion and a thirst for holiness, which makes it worthy of a high place in the history of religion, whatever one may say of its Church conception.³

Horton Davies remarks that one of the aims of Evangelical preaching was to teach men how to manifest the fruits of the Holy Spirit, in other words to lead them to sanctity of life.⁴ L. Elliott-Binns states that though conversion was the principal aim of Evangelical preaching and teaching, the great majority held that conversion was just the beginning, for to be complete salvation requires the power to overcome sin, to become holy.⁵

These judgments adequately reflect the views of the leading Evangelicals in the eighteenth and early nineteenth centuries. Charles Simeon (1759-1836) insisted that "progress in holiness is above all things to be desired".⁶ He adds that "we do not say that the Christian must be perfect: for where should we then find a Christian? but he must aim at perfection, and be continually pressing forwards for the attainment of it". William Wilberforce (1759-1833) wrote that all Christians "must more or less, assent to

² SCS 2, 13th June 1824, p. 2.

³ Y. Brilioth, "The Anglican Revival", London, 1933, p. 42.

⁴ H. Davies, "Worship and Theology in England", Princeton, 1961, p. 228.

⁵ L. Elliott-Binns, "The Early Evangelicals", London, 1953, p. 390.

⁶ D. Webster, "Simeon's Pastoral Theology" in A. Pollard and M. Hennell, "Charles Simeon, 1759-1836", London, 1959, p. 101.

the Scripture declaration 'without holiness no man shall see the Lord'".⁷ The doctrine of Thomas Scott (1747-1821) who, through the influence of his works upon Newman deserves to be called the Mentor of Newman, is summed up by Newman in the phrase "Holiness rather than peace".⁸ This dictum, "Holiness rather than peace", is wholly typical of the movement. William Law's influence was not lost on the Evangelicals, and the whole movement could well be described as "A Serious Call to a Devout Life".

It is important to note here that the Evangelical concept of holiness is a religious concept, not merely a moralistic one. What is uppermost in the minds of Evangelicals when they speak of holiness is a real relationship between God and man, the fruit of which is obedience to the law of God. Thus Wilberforce insisted that holiness is not "to be obtained by their own unassisted efforts" for "the nature of that holiness which the true Christian seeks to possess is no other than the restoration of the image of God to his soul".⁹ The holiness which the Evangelicals sought was the work of God, not that of man. Charles Simeon expressed this clearly:

I can never restore to my soul that likeness to God, in which it was at first created; but the Holy Spirit, the Third Person in the ever-blessed Trinity, is able to effect it, and to transform me into the Divine image in righteousness and true holiness.¹⁰

This same doctrine is the constant theme of Thomas Scott.¹¹ Holiness is considered to be the effect of the Holy Spirit and is more than a moral quality alone. It is the gradual transformation of the soul into the divine image, whence proceeds ethical holiness.

The Evangelicals in speaking of the necessity of holiness appealed to the text in the Epistle to the Hebrews: "Follow peace with all men, and holiness, without which no man shall see the Lord",¹² and to the principle: "that in the very nature of things it is impossible without it [holiness] to enjoy the presence of God".¹³ Simeon's description of the uneasiness, even the downright terror, an unholy man would feel in the presence of God is illustrative of a fundamental Evangelical conception of man's relationship to God:

Could those whose spirits were defiled with sin, and who had never been purged from its guilt by the atoning blood of Christ, find pleasure in the presence of God, who, being omniscient, could not but discern

⁷ W. Wilberforce, "A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in this Country Contrasted with Real Christianity", London, 1811, p. 207, quoting Hebrews xii, 14.

⁸ Newman, "Apologia", p. 5.

⁹ Wilberforce, *op. cit.*, p. 207.

¹⁰ R. Reeve, "Simeon's Doctrine of God" in Pollard and Hennell, *op. cit.*, p. 57.

¹¹ Cf. T. Scott, "Essays on the Most Important Subjects in Religion", London, 1822. See especially Chapter XII, "Regeneration", and Chapter XVII, "The privileges enjoyed by the true Believer".

¹² Heb. xii, 14.

¹³ C. Simeon, "Helps to Composition or Six Hundred Skeletons of Sermons", 5 vols., London, 1808, Vol. IV, p. 484.

their state, and, being holy, could not but regard them with abhorrence? Would not a consciousness of his power terrify them, and a recollection that he had once cast innumerable angels out of heaven, appal them? Could they delight in the society of the glorified saints whom they so little resemble, or find communion with them in exercises, which were here their burthen and aversion? We are fully assured, that "as the tree falleth, so it lieth"; that "he who is unjust, will be unjust still, and he who is filthy, will be filthy still". If it has not been the one desire of our hearts to honour and enjoy God; if secret intercourse with him in our chambers, and social fellowship with him in the public assembly, have been mere talk, and not the delight of our souls, how can we suppose that we should instantly find a delight in these things in heaven? How could we endure to spend an eternity there in employments, for which we had no taste?¹⁴

Referring to Col. i, 12, Simeon points out that there is a "meekness for the inheritance of the saints" and that we must possess it before we could possibly enjoy the presence of God, even if we were admitted to heaven without it.

Christ must be precious to us now, if we would find him so in the eternal world.

....

In short, holiness, real holiness of heart, is as necessary to the enjoyment of the divine presence, as a taste for music, or literature, is for the company and employments of musical or literary men. As we soon grow weary of things, which we do not affect, and prefer any other employment that is more suited to our inclination and capacity, so most assuredly must it be even in heaven, if our natures be not changed.¹⁵

Consequently, it is the Evangelical belief that holiness is required by a command of the Holy Spirit speaking to us in Scripture, and also by the very nature of man. This idea of the necessity of holiness as a preparation for entering the presence of God, and that other Evangelical notion that holiness of life was the sole sign that one was genuinely converted, together formed a powerful motive for that obedience to God's law and diligence in good works which soon became characteristic of Evangelicalism.

This brief consideration of what the Evangelicals considered holiness to be should indicate that when we say that holiness was the end and purpose of all Evangelical preaching, teaching and organising, we mean that Evangelicalism was essentially a religious movement, a movement which stressed that the essence of the true Christian life was a real relationship established by God between Himself and the Christian. The practice of virtue and obedience to the moral law were not slighted in such a concept of religion, but rather re-interpreted into religion as the fruit of God's relationship to man.

¹⁴ *Ibid.*, pp. 484-485.

¹⁵ *Ibid.*, p. 485.

Newman shared the Evangelical notion of religion as being fundamentally ordered to holiness. Newman believed that Christianity is essentially a religion of salvation, which requires of the Christian a deep awareness of his own sinfulness and of his complete dependence on God. In a Good Friday sermon Newman expressed his belief in these terms:

It is the peculiarity of the Christian religion that it professes to be a "ministry of reconciliation" (II Cor. v.)—its foremost proclamation is "redemption, grace, pardon". It does not merely profess to guide, strengthen, encourage—as if we were already good and only wanted assisting—but it speaks of us as by nature enemies to a Holy God and needing forgiveness from Him and a new creation (as it were) of the soul.¹⁶

In this last phrase we see the two foundation stones upon which Newman builds his concept to religion as well as his concept of its ultimate end and purpose. Religion depends on the "Holy God" and the awareness on the part of men that they are His "enemies by nature". The object and end of this "ministry of reconciliation" is "forgiveness from Him and a new creation (as it were) of the soul".

Having failed both in Adam and in their own lives in their duty to God, all men are in enmity with God, and as such they stand condemned in the sight of God.

All men are born subjects to the domination of the Holy and Righteous God—but they cannot fulfil the conditions which their birth lays them under and hence are exposed to punishment.¹⁷

But of himself the sinful creature is incapable of repairing this breach between himself and God and is thus unable to escape the punishment he has merited.

By nature, as I said before, we have neither the *ability* to turn to God, nor the *will* nor a right *conception* of the importance of that work.¹⁸

It is God, therefore, who in His goodness and mercy takes the initiative in this "ministry of reconciliation" and through His Son and His Holy Spirit grants his sinful creatures forgiveness and creates them anew, restoring in them the image of God in which they were first created.

To meet the evil God's wisdom has devised a remedy (which as all remedies of course must be) is local and temporary. It extends only as far as the evil. Hence man is in a peculiar state—a peculiar provision has been made for our sanctification, which could not have been necessary were we not radically unclean in heart and affections.¹⁹ This provision is the death of Christ, which, while it atones for our sins, and obtains

¹⁶ SCS 74, 1st April 1825, p. 2.

¹⁷ SCS 103, 4th Sept. 1825, p. 12. Newman entitles this sermon: "Holiness the end of the Gospel". The text upon which it is based is Eccles. xii, 13.

¹⁸ SCS 1, 27th June 1824, pp. 15-16. The text for this sermon was Ps. civ, 23.

¹⁹ Newman's constant stress upon the role of the heart and affections in religion is typical of Evangelicals. Though he also uses the words "soul", "mind" and "spirit" to designate man's inner principle, it is the word "heart" which seems to be used most frequently in this connection.

for us the gift of the Spirit, has also a natural tendency to create corresponding feelings in our minds, and under the grace of the same Spirit actually does make an impression on us. The doctrines concerning the Son and Spirit of God being received by faith, have a sanctifying power. The gospel displays the obvious excellencies of God—faith conveys this display to the soul and creates in it an imitation of those excellencies.²⁰

Newman insists that this sanctification is absolutely necessary for man, if he will escape from the anger of God into which his sins have plunged him.

Holiness, I repeat, is required of all the rational creatures of God—by holiness only can they see God and enjoy Him—and such was the state of man before his fall—but after that mysterious event, God's dealings with him have become entangled and intricate—the divine workmanship is out of order by our fault and wants repairing.²¹

But at the same time Newman is quick to make clear that this holiness of which man stands in need can come only from God. "The holiness alone of God as seen in Christ [can] create in us holiness and love towards God".²²

Therefore, as Newman understands it, religion, "the ministry of reconciliation", is of God's devising. It is an initiative from Him, and not something man has made. It is a relationship that God has established between Himself and his sinful creatures in order to sanctify them, i.e. to recreate them by restoring in them the image of Himself. Thus holiness, the restoration of man after the image of God, is the object and nature of "the scheme of Christian doctrine".²³

... let it be observed that the end of the gospel is to make us holy. I cannot too often recur to this important truth. The holiness of God is in every part of Scripture held up as His distinguishing attribute—and as He is holy, so are we to be holy in all manner of conversation.²⁴

And after quoting at length Scripture's exhortations to holiness, Newman continues:

Not merely is its [the Christian scheme of salvation] object holiness, for that must have been the object of Adam's religion, but a restoration to holiness.²⁵

The importance that Newman attributes to holiness as the end and object of religion cannot be over-estimated. His emphasis upon this doctrine comes out particularly in his attacks upon the false notions of the nature and purpose of religion which underlie the lives and conduct of merely "professed Christians" as opposed to "real and true Christians".

Newman, no less than the Evangelicals, carried on a running battle with the moralism, rationalism and mere formalism, which so often

²⁰ SCS 103, 4th Sept. 1825, pp. 8-9.

²¹ *Ibid.*, p. 8.

²² *Ibid.*, p. 9.

²³ *Cf. ibid.*, p. 5.

²⁴ *Ibid.*, p. 6.

²⁵ *Ibid.*, p. 8.

masqueraded as religion. In the first sermon he ever preached, Newman describes these false notions of religion:

the practise of it is made to consist merely in certain outward ceremonies—or in a mere activity and wayfulness of life—or in mere innocency of temper and amiableness of manners.²⁶

Nor does he hesitate to condemn those who hold or promote such conceptions of religion.

Surely they are more consistent and act more rationally who deny the importance of religion altogether, than those who confess its high claims upon our attention, and yet take such idle measures, make such feeble exertions in the most awful of all enterprises, for the most glorious of all rewards.²⁷

This derogation of false and superficial notions of religion is a constant theme in Newman's St Clement's Sermons. His practice is to describe or refer to these notions in a general context which makes them appear as at least inconsistent, and at most utterly absurd. Thus in a sermon in which he applies to the Gospel scheme of salvation the text from Jeremiah: "Call unto me; and I will answer thee, and show thee great and mighty things, which thou knowest not",²⁸ he contrasts the notion of religion implicit in this text with that of those Christians who make of Christianity a mere moral system.

Are there not persons who think *virtue* a much more agreeable word than *religion*; moral conduct than *holy living*—and uprightness, integrity, honour much more pleasing, nay, intelligible terms, than poorness of spirit, lowliness of mind, meekness, godliness.²⁹

To heighten his listeners' awareness of the inadequacy of this false idea of religion, Newman takes special pains to describe the "professed Christian", whose religion is based upon these false notions.

In a sermon on the parable of the sower (Mark iv, 3),³⁰ Newman describes the "professed Christian" in these terms:

As people advance in life they often begin to think it desirable to have some kind of religion—neglecting however to cleanse the heart at the first step (James iv) they receive the word of truth into a soul overrun with the thorns of worldly pursuits and the rank weeds of worldly enjoyment. Such persons persevere through life with no doubt upon their minds of the truth of Christianity, consent to an orthodox Creed, pay some attention to its ordinances, and imagine perhaps that in the main they are obeying its precepts. And so indeed they are, so far (i.e.) as the world and Scripture teach the same thing—e.g. they observe all the rules which keep society together and secure the peace of the community. But nothing do they do because the Bible enjoins [sic] it—

²⁶ SCS 2, 13th June 1824, p. 2.

²⁷ *Ibid.*

²⁸ Jer. xxxiii, 3. Newman takes as his text in SCS 14, 22nd Aug. 1824, 15 pp., this quotation from Jeremiah.

²⁹ SCS 14, 22nd August 1824, p. 6.

³⁰ SCS 18, 5th Sept. 1824, 17 pp.

their faith is dead—their heart is unsubdued—they are trying to reconcile the service of God with the service of mammon. They eagerly pursue riches; are solicitous to obtain a competency, to advance their families and make a reputable figure amongst their neighbours. Or, if in lower circumstances, their chief care is about a present and future provision for themselves and children.

Others again are of a different turn of mind and are slaves to the pleasures of the world and the desire of luxury, or authority—which religion is only a secondary concern to quiet conscience, to exclude the fear of hell, or to maintain the good opinion of Christians and ministers. In this soil the seed seems to grow—the plant does not wither as it did on the stony soil—it remains to the end perhaps with leaves and blossoms, but with no fruit—cumbering the ground, worthless, and fit only to be cast into the fire (John xv).³¹

Underlying this description of the Christian life is the conviction on the part of Newman that, for such a Christian, religion is but a formality, or at best a system for the encouragement of the social virtues. It has very little to do with God. Its exigencies and standards are those of the weak and sinful creature and not those of the Holy God. Respectability, not holiness, is its end and object. It is at best a religion of calculation, in which love plays no part.

These descriptions of "professed Christians" abound in Newman's sermons. In his sermon on the parable of the vineyard let to wicked husbandmen (Luke xx, 9),³² Newman attacks those Christians who make religion a purely outward affair, and compares them with King Ahab and the Pharisees.

We, most of us, indeed profess a regard for religion—we do not openly speak against God—we come to Church perhaps and attend to some outward observances. But this is doing little more than Ahab did, when he rent his clothes and put sackcloth upon his flesh and fasted and lay in sackcloth and went softly. Yet we heard this morning "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord". Whence arose his hatred to the prophet Micaiah? "I hate him," saith he, "for he doth not prophesy good concerning me but evil." And is not this what too many of us do?—we hate the light, neither come we to the light, lest our deeds be reproved. We say to the prophets, speak unto us smooth things, prophesy deceits (Is. xxx)—but are impatient at reproof and are quite sore on being told that we are not in the right path. Something more than is necessary than outward religion—we may have the hearts of the wicked husbandmen, while we profess a reverence for God's word. We may be the genuine children of them who killed the prophets. The Pharisees built the tombs of the prophets and garnished the sepulchres of the righteous, yet our Lord cries out against, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!"³³

³¹ *Ibid.*, pp. 10-12.

³² SCS 13, 22nd Aug. 1824, 17 pp.

³³ *Ibid.*, pp. 14-15.

And in his sermon on the Wounded Spirit,³⁴ Newman sketches the character of the generality of "professed Christians" by imagining what response they would give to a friend seriously concerned by "the guilt and bondage of sin" and who "seriously asks what must I do to be saved" (Acts xxiv)³⁵ These are the stock answers Newman would expect from "professed Christians":

And now one friend laughs at his distress and refuses to believe it reasonable; accuses him perhaps of having brooded over religious books, and recommends change of scene and cheerful company. Another tries to restore him to his former unconcern with spiritual opiates, telling him he is as good as others, or that God is all-merciful. And a third heals his wound slightly, crying peace, peace when there is no peace—bidding him rely on the excellence of his moral character, the usefulness of his life, or the amiableness of his temper.³⁶

Newman achieves an even more telling description of the "professed Christian" by drawing a parallel between the "professed Christian" and the self-justifying Pharisee.³⁷ In it he says that

the root of Pharisaism is in us all—and in too many instances it is a flourishing plant, thriving prodigiously in the corruption and rottenness of the carnal soul. A Pharisee is one who rests principally in forms and external good works, and thinks little of the purification of the heart. Thus he is involved in two most ruinous errors—first, he rests upon his own holiness and merits for salvation; and secondly, he thinks holiness to consist in outward observances instead of inward purity. To paint him in the most favourable colours; he has (we will say) been [in] this life a decent and industrious man—steady at his work, not given to drink or bad company; and has the applause of his neighbours as a man of trust and honesty. He thanks God that he has always kept to his church and been regular in his attendance there; he has made his money fairly; he has brought up his family with credit and they are doing well in different situations—and there's no one but will say he has always stood to his word, paid his debts, been civil, obliging, and ready to do a friend a service. He blesses himself that he has walked in the straightforward path, and not followed any of the mean crooked ways of unfair dealings, or the wild courses which lead to ruin and beggary. If you ask such an individual on what he relies for acceptance with God and salvation?—he will probably reply, that he has always done his duty, and frequented church; that his conscience, thank God, is clear, and he humbly relies on a well-spent life; and if you further allude to the sins to which all men are liable, he will admit he is not perfect, no men are perfect; he trusts to the mercy of God, to pardon him if he does but do his part (Jer. vii, 35). Now this I say is a favourable specimen of the Christian

³⁴ SCS 4, 25th July 1824, 15 pp. The sermon is based upon Prov. xxiii, 4.

³⁵ *Ibid.*, p. 8.

³⁶ *Ibid.*, pp. 8-9.

³⁷ SCS 15, 29th Aug. 1824, 18 pp. This sermon is on the parable of the Pharisee and the Publican. Its text is Luke xviii, 9-10.

Pharisee—many are worse—and this description, if not in all its particulars, yet in the main belongs not to *one* or *two*, but I fear to many, *many* persons in the world who are looked up to, and pointed at as models, by their friends and acquaintances. There is, says Agur, a generation that are pure in their own eyes, and yet is not washed from their filthiness (Prov. xxx). Tell a man of this stamp that he is corrupt and sinful, that his best deeds merit nothing, that he must owe everything to Christ, that he must stand upon the very same plea for mercy as the poor publican whom he despises, and his mind immediately swells, he indignantly shakes off the humbling idea—he says to himself:—“what, I deserve hell with the prophane [sic] and immoral? I have nothing for my long service? It seems then it's no use to have led a decent and correct life—virtue is not to be rewarded, nor honesty praised”. Mistake not, these observances are, considered by themselves, right; but so it is also right to rely not on ourselves; but only on Christ Jesus our Lord.³⁸

It is in this description that Newman underlines the most serious defect in the “professed Christian’s” notion of religion. For him, so Newman seems to say, religion is not a gracious initiative on the part of God in favour of His ungrateful and sinning creatures, who of themselves are unable to escape the punishment they have so justly merited by their “works”. On the contrary, it would seem that the “Christian Pharisee” sees religion as the creature’s payment in full of the debt he owes to his Creator, Who in His infinite justice cannot fail to reward the creature’s generosity to His Maker. Such a notion runs contrary to what Newman considers to be the essential characteristic of religion, viz. a divine initiative aimed at making man holy, not with the shallow sanctity of human virtue, but with a holiness which can come from God alone, being as it is a share in God’s own holiness, in God’s own life.

From these descriptions of the “professed Christian” it is obvious that Newman considers that the life of the “professed Christian” is founded on a misconception of the true nature of religion. His conception of religion is a formless mixture of moralism, rationalism and formalism. Blind to the true notion of the nature and object of religion, “professed Christians”

are thoughtlessly and gaily hastening along the road that leadeth to destruction (Matt. vii, 13), quite insensible to their real state in the eyes of God.³⁹

And the explanation of this blindness is that in spite of their high profession of faith, these Christians do not value holiness.

It is to be feared there are many who make a high religious profession and profess to live by faith in the Son of God, who yet do not adorn the gospel by their lives. These seem to resolve religion into the presence of good feelings, forgetting the exhortation of the Apostle that those who have believed in God should be zealous to maintain good works; nay, they even seem to think that the difference between a believer and a nominal Christian is, not that the life of the one is more virtuous

than that of the other, but merely that he acts from purer motives. With such sentiments, it is not wonderful that they should learn at least to under-estimate holiness, and that while they speak of the influences of the Spirit as enlivening, consoling and delightful, should rarely if ever think of them as sanctifying.

Again they seem to consider sin as rather a misfortune than a fault, for being content to derive it from Adam, they impute the blame to him, being comparatively neglectful of their own actual and deep transgressions. Surely, such persons understand little of the holiness of God and have little acquaintance with the corruption of their own hearts.⁴⁰

It is important to realise here that Newman does not mean to equate holiness with virtue. The holiness of which he speaks is the holiness of God which the Spirit alone can give to man, provided that man recognise the corruption of his own heart—a corruption which renders all but the feeble virtue of the nominal Christian (who is in fact an unbeliever) impossible. The “professed Christian” does indeed believe, but his faith is too self-centred. The religion of the “professed Christian” is essentially for his own comfort, and thus fails to take account of two facts which should produce in him the height of discomfort: the holiness of God and his own corrupt heart. His notion of religion is false because it neglects the two fundamental facts upon which a true notion of religion must be founded: God’s holiness and man’s utter sinfulness.

But are “professed Christians” lost simply because they are acting on the basis of a misconception of the true nature of religion? Are they not sincere and in good faith? Newman views the theory, “salvation by sincerity”,⁴¹ as but another expression of the same fundamental misconception of the nature of religion for which it is meant to supply, and is rather pessimistic as to its efficacy. He seems to doubt that any such sincerity really can exist among “professed Christians”.

There are many in the world who talk loudly of their honest desire to arrive at the truth, men who are offended if anyone expresses a doubt of their sincerity, but who in reality are but whited sepulchres, comely to the eye but unclean within. They take up religious opinions with little pains of investigation—and excuse themselves perhaps for doing so (if they think it worth while to offer an excuse) on the plea of “want of leisure”, “necessary business”, “the occupations of life”—“the care of their families”—as if, besides the possibility of finding time on any day, they had not one day in seven (if they pleased) to devote to the subject.

This is not “waiting on the Lord”—it is not the frame of mind in which, as we observed above, we can hope to succeed in any worldly pursuit; how much less then in an inquiry after heavenly things?

Are truths in the natural world discoverable without time and diligence?

³⁸ SCS 57, 20th Feb. 1825, pp. 20-21.

⁴¹ Newman’s dislike of the appeal to sincerity is wholly typical of Evangelicals.

³⁸ *Ibid.*, pp. 11-13.

³⁹ SCS 4, 25th July 1824, p. 7.

Is then the word of God, are his *spiritual* works easily to be understood and to be treated lightly? Is the Bible to be approached without reverence, and the subject of religion mentioned without godly fear?

But this is not all—supposing we decide rashly on the subject first mentioned [the truths in the natural world], no great harm results from our ignorance. We may be very good Christians and be in the road to heaven, without being philosophers or naturalists. But a mistake in religion may perhaps be fatal to our eternal interests—it may lead us from the narrow way that leadeth unto life—it may ruin us.⁴²

But even were it possible for a "professed Christian" to be truly sincere in his belief that the notion of religion implicit in his way of life was indeed correct, Newman doubts that sincerity can obtain for a man acceptance with God.

many people say that *sincerity* is the test of our being in the favour of God. But this does not disembarass [sic] the question—for, a man may sincerely suppose a thing right which is wrong.—For instance, cases have been known where persons have sincerely thought themselves justified in committing murder—others on the contrary have committed it without being so convinced. If sincerity then be the test of right conduct, the more hardened and insensible villain would be the better man—a conclusion which shocks common sense.⁴³

In these descriptions of the "professed Christian" or the "Christian Pharisee" we can see that Newman rejects the various conceptions of religion which produce or shelter such Christians. Newman rejects in the "professed Christian" the *moral self-sufficiency* which leads him to rely on his own good works as a basis for coming to terms with God. He rejects the *formalism* inherent in the "professed Christian's" confidence in the name he bears and the external observances to which that profession commits him. Finally, he rejects the "professed Christian's" claim that even if he fail in all else, his *sincerity* will find him acceptance with God. No one of these, nor all of them together, can in Newman's eyes found a true concept of the nature of religion. They do but provide the structural elements of a notion of religion tailored to fit the measure of man.

The contrast between Newman's descriptions of the "professed Christian" and what he says of the attitudes and conduct of the true Christian serves to underline Newman's conception of holiness as the object and end of Christianity.

Whereas the "professed Christian" has his eye fixed only upon himself and his own merits, the real Christian looks only to Christ, from Whom he receives that holiness which gradually transforms him and restores to him that God-like nature without which it is impossible to see and enjoy God. Newman describes the state of the real Christian in these terms:

the real Christian is, as it were, in a new world—by the eyes of faith he sees sights a natural man cannot see—his soul is fixed on Christ, whom, as St Peter says (1 Peter i), having not seen he loves, in whom,

⁴² SCS 2, 23rd June 1824, pp. 5-7.

⁴³ SCS 61, 6th March 1825, p. 4. This sermon has for its text Rom. iv, 4-5.

though now he sees Him not, yet believing, he rejoices with joy unspeakable and full of glory.

Nothing is so transporting to the real Christian as to find his views of divine things increasing in extent and exactness. To find that his prayers are heard, that God, according to his promises *doth* answer when he calls upon Him, excites his most fervent thanksgivings to his divine Saviour. The more he asks, the more he receives—the more he receives, the more disposed he feels to ask—he matures in the divine life, and growing in knowledge has a deeper insight into the deceitfulness of his own heart and the riches of his Redeemer's love. . . Nor can any bounds be assigned to this progressive illumination—he is engaged in an infinite, inexhaustible subject—a subject too, which, far different from the subjects of intellectual pursuit, is not merely speculative but practical⁴⁴—it improves his heart and moral feeling—it leads him to do the will of God (John vii)—it renews his nature—we all with open face, says St Paul (II Cor. iii), beholding as in a glass the glory of the Lord, are *changed into the same image*⁴⁵ from glory to glory, even as by the Lord the Spirit.⁴⁶

Clearly, then, it is not the feeble virtue of mankind which is the end and object of religion, but holiness, an internal principle of Godliness, given by the Father, through the Son, and worked in man by the Holy Spirit. And in another place in the same sermon Newman emphasizes the contrast by asking rhetorically of his hearers:

And let me ask you, after thus contemplating the riches of the grace of God, can you, by any stretch of fancy recognise the features of this warm, enlightened, spiritually informed and praying Christian in the meagre morality, cold formality or proud self-righteousness we see on all sides.⁴⁷

And if the "professed Christian" is to be compared to the seed which is sown and grows up amid thorns and brambles, which stunt its growth and render it fruitless, the image of the true and real Christian is to be found in the seed which is sown on fertile ground.

When the heart is influenced by the fear of God, and a desire of His favour—when it is humble and contrite—when forgiveness and grace are valued more than worldly objects—when sin is hated and dreaded and deliverance from it earnestly desired—when a man is thus disposed to buy the truth at any price, and at all events to become Christ's disciple—then the ground is prepared for the good seed and nothing can prevent its growth and increase. Such a one will hear the word of God with earnest prayer to be taught by the Holy Spirit and delivered from prejudice and error—he will be humble and teachable—he will gradually understand more and more of its nature and excellence—he will receive it into a broken heart⁴⁸ by "faith working by love"

⁴⁴ Newman here reflects the Evangelical insistence on the practical character of Christian doctrine.

⁴⁵ Cf. Simeon, *op. cit.*, Vol. IV, p. 435; Vol. V, p. 44. Also *supra*, pp. 87, 180-181.

⁴⁶ SCS 14, 22nd Aug. 1824, pp. 11-13.

⁴⁷ *Ibid.*, pp. 10-11.

⁴⁸ Cf. D. Webster, *op. cit.*, pp. 97-99.

(Gal. v); and will cover it over (as it were) by meditation and prayer—lastly he will abound in *fruit*, in the rich produce of holy graces—in love, in mercy, lowliness, meekness, temperance, usefulness—and persevere unto the end neither burnt up by the scorching sun of persecution nor stunted in his spiritual growth by the thorns of wordly objects and comforts.⁴⁰

Note that here Newman stresses the interior dispositions which should characterise the true Christian. Whereas the "professed Christian" keeps God on the periphery of his life, the whole of the "real Christian's" life is centred upon and revolves around God, Who is desired and sought after above and before all else. And the fruit in which the real Christian abounds is the "rich produce of holy graces" and not "good works done in the sight of men" nor the outward observances meant to quiet a restless conscience, nor even the forms and husks of virtue intended to merit acceptance in God's sight. Holiness characterises both the inner dispositions and the outward works of the "real Christian".

Finally, in his approach to God the "true Christian" is as different from the merely "professed Christian" as the Publican from the Pharisee.

But let us, brethren, come to the throne of grace with the contrite spirit of the publican. "Blessed are the poor in spirit, for theirs is the Kingdom of heaven" (Matt. v). The man who abhors and condemns himself—who approaches God with deep self-abasement and reverence—who looks into his past life, his present conduct, his heart, his duties with humiliation of soul—who is ready to think everyone better than himself; and must despair were it not for the free salvation of the gospel—who seeks for mercy, with a trembling heart and earnest desires, in the way and through the Name which God hath revealed;—this man will sooner be heard and accepted, when he breathes out "God be merciful to me a sinner" than any Pharisee, with his long prayers or boasted services.⁴⁰

It should be clear from these passages from Newman's St Clement's Sermons that he considered the religion of the "professed Christian" to be ultimately centred in the inadequacies of the human spirit corrupted by sin, whereas he believed that the religion of the "real Christian" is founded upon, comes from, has its source in and constantly aims at the infinite holiness and goodness of God. Real Christianity derives its substance not from the ideas and works of man but from the boundless generosity and mercy of God. This means that for Newman the true Christian's religion is essentially an initiative of God which calls forth man's response, whereas the "professed Christian's" religion is ultimately his own action to which he expects God to respond. We conclude, therefore, that Newman believed, as an Evangelical might be expected to believe, that the object and end of religion was holiness, and that as such it presupposed a personal relationship between God and man, wherein the Christian partakes in the holiness of God Himself and is progressively re-formed in the image of God.

⁴⁰ SCS 18, 5th Sept. 1824, pp. 12-13.

⁵⁰ SCS 15, 29th Aug. 1824, pp. 17-18.

TO KNOW GOD, FIRST KNOW THYSELF

by

JEAN HONORE

The advice "Know Thyself" was carved on a plinth in the temple of Delphi, and Juvenal in his "Satires" tells us that "from the gods comes the saying 'Know thyself.'" Since then, it has been echoed down the centuries, by the fathers of the desert, by Augustine and the scholastics: Abelard entitled a work "Scito Teipsum". In the eighteenth century, the poet Pope wrote in his "Essay on Man": "Know then thyself, presume not God to scan, the proper study of mankind is man". In the nineteenth, Thomas Carlyle spoke of "the folly of that impossible precept, 'Know Thyself'; till it be translated into this partially possible one, 'Know what thou canst work at'." In the twentieth, it underlies such books as Dietrich von Hildebrand's "Transformation in Christ" and Rosemary Haughton's "Transformation of Man". It is part of the timeless wisdom of mankind.

We should, then, expect to find it in the writings of Newman, and so we do. The author of this article, a considerable specialist on both Newman and Catechetics, has produced a synthetic study, "Catéchèse chez Newman". He has given us in advance one of his key chapters, entitled "L'Anthropologie des Sermons: La Connaissance de Soi", which he says "touche à l'un des thèmes les plus actuels de la recherche catéchétique". It has here been reduced from 18 pages and 47 footnotes to a simpler article, with the author's permission. The Sermons are of course Newman's eight volumes of "Parochial and Plain Sermons".

Mgr Honoré is Rector of the Catholic University of the West, at Angers. In 1964 he published a biography of Newman, "L'itinéraire spirituel de Newman", and in 1967 he followed this up with an introduction to his theology, "Newman, Théologien de Notre Temps".

If he is ever to know God, a man must first know himself. It is central to Newman's thought that Faith can be neither achieved nor retained by the man who is ignorant of himself. Certainty is possible only for those who are capable of knowing themselves. This theme of self-knowledge recurs throughout the sermons: indeed, Newman's whole aim as a preacher was to force his hearers to face themselves, for in his view before someone can be a Christian he must first discover his identity as a man. From this follows the emphasis on human experience, but this is seen not only as a road to self-knowledge: it has an importance over and above this, for it was central in Newman's preaching that God's Word does not separate what God says of Himself from what He says of Man. On this view the human condition itself is mysterious and shares in the total Mystery which the Word of God has revealed.

Although Newman never explicitly outlined an Anthropology of Man, a theory of self-awareness, one can piece together such a theory from his main works. He was interested in psychology primarily as a moralist. Like Socrates, and indeed, following the whole Judeo-Christian tradition in the West, he saw self-knowledge not so much as a therapy but rather as a moral necessity. To achieve this a man must set aside any kind of

affectation or false front. But this means that every advance in self-knowledge, while it makes a man more truly himself, must at the same time be a traumatic experience.

The Society to which Newman preached at Oxford was already steeped in that conformist outlook which characterised the Victorian era. In "The Idea of a University" he gives a vivid picture of both the strengths and the weaknesses and contradictions implicit in the ideals of the "gentleman"—respect for and fidelity to the established order; a refusal ever to contradict the canons of etiquette and propriety; in particular a spirit of tolerance which was the hallmark of social accomplishment. In condemning this and indeed the whole structure of moral and religious conformity he would even, paradoxically, plead for intolerance and superstition. "Those who were not superstitious before the gospel will not be religious with the gospel. I would wish that even among you who have the gospel there was more superstition than there is."¹ But in spite of this, which can be excused as preacher's licence, at the core of the Sermons is a perceptive understanding of the human heart.

As a moralist Newman was preoccupied by the split between language (the means of communication) and conscience (the centre of individual subjectivity). What should be a means of communication becomes a barrier, for there is no real correspondence between the words and gestures men use and the inner convictions and feelings which these ought to express. This split is the sign of a radical disharmony in human nature. However, it is not enough merely to acknowledge this—the whole of a man's spiritual destiny consists in attempting to narrow the gap between what he is and what he says. To refuse to do so is to risk becoming unreal. Why? Because there is a strange inter-action between the self and its expression. Words and actions are both the mirror and the complement of the self: they are both a reflection of it and the completion of it. As a man acts so does he become. The man whose actions are only sham ends by becoming hollow and false himself. The pharisee is not so much one who deceives others as one who has deceived himself. It is the final penalty for "playing with conscience" that one becomes what one does not even believe in oneself.

Newman saw only one solution to this problem: complete candour. Only thus do we become real and the truth about ourselves, however uncomfortable it may be, is an authentic asceticism which brings about a real purification.

This analysis of a pharisaical conscience shows how important Newman considered self-knowledge to be. His catechesis always aimed at making men aware of themselves, for awareness of God's presence implies awareness of one's own identity. Far from making distinct moments between the internal judgment of conscience and the act of believing the Word of God, he thought there could be no real faith without this candid

¹ Univ. Sermons, p. 118.

self-awareness. This summons to know oneself is contained in the Word of God itself, "The same revelation which gives us a concrete and practical knowledge of our souls, gives us at the same time knowledge of the Mysteries", thus the question of my faith is also the question of myself; my adherence to my faith will be shallow and become unreal unless it is seen as an invitation to face up to and to decide my relationship to the world. Here, of course, is the insight of Bultmann, Tillich, Barth and others that Revelation forces man to question his very existence. Faith depends on that rebirth whereby a man comes to possession of himself and so awareness of the human condition is a *sine qua non* of faith. True, Newman never formulated this so explicitly, but many passages in the Sermons make just this point. For instance, in the Sermon on "Secret Faults", he said:

"Strange as it may seem, multitudes called Christians go through life with no effort to obtain a correct knowledge of themselves. . . . When I say this is *strange*, I do not mean to imply that to know ourselves is *easy*. . . . What is strange is this; that men should profess to receive and act upon the great Christian doctrines, while they are thus ignorant of themselves, considering that self-knowledge is a necessary condition for understanding those doctrines. . . . Self-knowledge is at the root of all real religious knowledge. . . . For it is in proportion as we search our hearts and understand our own nature, that we understand what is meant by an Infinite Governor, and Judge. . . . God speaks to us primarily in our hearts. Self-knowledge is the key to the precepts and doctrines of Scripture. The very utmost any outward notices of religion can do, is to startle us and make us turn inward and search our hearts; and then, when we have experienced what it is to read ourselves, we shall profit by the doctrines of the Church and the Bible."²

Elsewhere he remarked that "Knowing oneself is the first and most important step towards knowing God", and denouncing the "Religion of the Day", he went so far as to say:

"There cannot be a more dangerous device of Satan, than to carry us off from our own secret thoughts, to make us forget our own hearts, which tell us of a God of justice and holiness and to fix our attention merely on the God who made the heavens."³

He was never interested in outlining a theory of catechesis, but simply in determining points of contact with his contemporaries on which to build a Christian Apologetic. Except for a few places in the Grammar of Assent he hardly developed the relationship between conscience and actual human experience. In fact, he did better. Instead of a systematic analysis he gives a practical psychology and this method of preaching determines both style and content of his catechesis. This point is developed elsewhere⁴; here, it is intended simply to outline the main themes which recur in his many references to human experience.

² 1 Parochial and Plain, 4, p. 41-43.

³ 1 Par., 24, p. 318.

⁴ That is, elsewhere in Mgr Honoré's proposed book, "Catéchèse chez Newman".

Many experiences speak to man of his destiny—including the most elementary biological facts of his existence. Thus Newman saw sleep as a symbol of that spiritual unconsciousness, "Which renders us insensitive to things as they appear in God's sight". But it is also an evidence of the Providence of God who, "Breaks off our trial by giving us a period of holiday in an unknown and mysterious country". As for dreams, these are so strange and disconcerting that in a peculiar way they help us to understand ourselves and our difficulty in communicating with others—for are they not a clear indication that we are ourselves our own mystery?

Our knowing faculties are no less mysterious. Memory, for instance, enables us to see the significance of past events. It is this that makes it possible to understand the economy of Revelation. We do not recognise the Presence of God when He is with us—but only afterwards by recalling and reflecting on what has already taken place. This underlines the paradox in the Gospels that the Apostles never fully recognised the signs that the Son of God had given them of His Divine Identity until after his Death and Resurrection.

Fundamental to Newman's idea of Man is the necessity of being alone with oneself. The destiny of man is, in the last analysis, the work and concern of two persons: God and His creature. Of course, there is a sharing of experience—far from denying this he insisted on the moral values of human ties, and above all those of friendship. Nevertheless there is always a hint of disillusion in any friendship because of the fragile and in the end deceptive nature of all communion with another human being. "When he is in solitude, the Christian is in his true condition. When he is left to himself and his God: that is his real situation." This isolation is not of man's nature so much as an effect of sin which has exiled conscience. Every attempt to rebuild the relationship is fraught with difficulty. He made no concession to the reassurance which the sympathy of friends can bring: this was, if anything, a complication often lulling conscience rather than picking it.

Another favourite theme is how a man's sense of his own individuality is born of his encounter with the events of his own life. Certain periods in this life, especially childhood, remind a man of the meaning of his life. It was to their childhood rather than to their recent past that he would refer his audience. These references are full of the gospel theme of the Kingdom. He saw the child as the model of that spiritual attitude which alone is the criterion of faith: a characteristic way of holding religious truths in a heart which is docile and at peace, a spontaneous ability to live in the presence of God and there find security, a freshness of affection in an uncomplicated conscience—not needing to strain in order to appear genuine. The child is, in a way, the type of one who lives utterly by faith: uncomplicated, uncalculating, neither fanatical nor subject to violent changes of mood.

"We know from our own recollection of ourselves, and our experience of children, that there is, in the infant soul, in the first years

of its regenerate state, a discernment of the unseen world in the things that are seen, a realisation of what is Sovereign and Adorable, and an incredulity and ignorance about what is transient and changeable, which mark it as the fit emblem of the matured Christian, when weaned from things temporal, and living in the intimate conviction of the Divine presence. . . But he has this one, great gift, that he seems to have lately come from God's Presence, and not to understand the language of this visible scene, or how it is a veil interposing itself between the soul and God."⁸

Newman thought that insight into the things of the spirit was never again as clear as it was in childhood. Every action of the child was a sign of its harmony with itself and with the world of the spirit—all this being possible precisely because it was unreflective and lacking in experience.

"The simplicity of a child's ways and notions, his ready belief of everything he is told, his artless love, his frank confidence, his confession of helplessness, his ignorance of evil, his inability to conceal his thoughts, his contentment, his prompt forgetfulness of trouble, his admiring without coveting, and, above all, his reverential spirit, looking at all things about him as wonderful, as tokens and types of the One Invisible, are all evidence of his being lately (as it were) a visitant in a higher state of things."⁹

Let it not be thought from these quotations that Newman was idealistic in his view of childhood. He was well aware that, "Despite his rebirth, evil is still in the child even if only in germ". He develops this in considering the far-reaching effects of early experiences of sin. Here he was simply concerned with considering the other side because of its value as a promise and a memory.

For the adult is haunted by a hazy memory of peace, joy and vitality once possessed and now lost. The grown-up goes back to his childhood as though to the very source of his life.

"Such are the feelings with which men often look back on their childhood when any accident brings it vividly before them. Some rely on token of that early time, some spot or some book, or a word, or a scent, or a sound, brings them back in memory to the first years of their discipleship, and they then see, what they could not know at the time, that God's Presence went up with them and gave them rest. Nay, even now, perhaps they are unable to discern fully what it was which made that time so bright and glorious. They are full of tender, affectionate thoughts towards those first years, but they do not know why. They think it is those very years which they yearn after, whereas it is the Presence of God which, as they now see, was then over them, which attracts them. They think that they regret the past, when they are but longing after the future."⁷

⁸ 2 Par., 6, p. 64.

⁹ 2 Par., 6, p. 65.

⁷ 4 Par., 17, p. 262.

Convinced of the influence of childhood on the adult's moral judgment, Newman would refer his audience back to the picture of what they had had in childhood and might since have lost. Everyone recognises himself in a picture of his past and cannot ignore the implicit contrast drawn by the preacher between what he now is and what he once was.

"There is very great danger of our becoming cold-hearted, as life goes on: afflictions which happen to us, cares, disappointments, all tend to blunt our affections and make our feelings callous. . . Now, after all, there is in most men's minds a secret instinct of reverence and affection towards the days of their childhood. They cannot help sighing with regret and tenderness when they think of it. . ."⁸

So one always needs to return to the spirit of childhood, "when our heart was more tender, when we had no religious doubts nor problems as to our duty", and again, "children don't turn in on themselves. This would seem to be the state of those hierarchies of angels of whom it is said that their whole life is contemplation. For what does contemplation consist in if not in peace in the thought of God and forgetfulness of self?" The behaviour of the child shows forth what God will achieve in a docile soul: "His spirit is a striking type of what one may call the Christian character".

However, this is far from child worship: Newman knew well that moral perfection is only achieved in the maturity of a conscious and adult Faith. This is well brought out, among other places, in his sermon on Christian Virility, where he condemns the survival of religious childishness in the adult.

For all their vividness, though, childhood memories only give a silhouette of the soul—they do not contain the full depth of its being. Childhood is a time when life seems most mysterious and the key to this mystery is never fully given—not even to the child who remains unaware of his own existence—still less, to the adult. Newman paralleled the original grace of Adam at his creation with baptismal grace today, in a sermon on "The State of Innocence", dwelling on the mysteriousness of childhood:

"Infancy is a season when the soul is left to itself, withdrawn from its fellows, as effectually as if it were the only human being on earth, like Adam in his enclosed garden, fenced off from the world, and visited by angels. Fenced off from the world, nay, fenced off even from himself; for so it is, and most strange too, that our infant and childish state is hidden from ourselves. We cannot recollect it. We know not what it was, what our thoughts in it were, and what our probation, more than we know Adam's. . . The history of our mysterious infancy, if it could be put into words, and set before us, would be as strange and foreign to us, would be as little recognised by us as our own, as the second and third chapters of Genesis."⁹

⁸ 2 Par., 6, p. 63.

⁹ 5 Par., 5, p. 106.

This passage brings out another central idea—that man's existence is itself a mystery and everything experienced by man shares in this mystery. The Word of God, which reveals both God and Man himself to mankind, will no more allow man to exhaust his knowledge of himself than to exhaust his knowledge of God. Here is a fundamental paradox: we must seek candour, for it is the *sine qua non* of all moral and religious life; and yet, part of ourselves will always remain impenetrable. By questioning ourselves we discover that our knowledge of ourselves is limited and the limit is none other than the essential limitation of our existence itself. So, a man returns by reflection to a feeling of dependence—precisely that dependence which the child possesses spontaneously, but which the adult can only recover by self-knowledge, the fruit of reflection.

Adolescence is a time of testing and of disgrace. When speaking of the adolescent conscience, the psychologist in Newman gives way to the moralist who almost always speaks harshly of it, judging it pitilessly and without indulgence. Just at the time when new passions are growing up anyway, they are exacerbated by premature experience of freedom and by the need to conform with the world. Newman always portrayed adolescence as the time of hubris which threw away all the certainties inherited from the previous generation. It is true, adolescence begins full of promise: ideals of purity and dreams of heroism are there—but these yield to the pressure of the world and at the end of it the moral balance sheet shows only bankruptcy.

"Youth, especially, has a natural love of what is noble and heroic. We like to hear marvellous tales, which throw us out of things as they are, and introduce us to things that are not. We so love the idea of the invisible, that we even build fabrics in the air for ourselves, if heavenly truth be not vouchsafed us. We love to fancy ourselves involved in circumstances of danger or trial, and acquitting ourselves well under them. Or we imagine some perfection, such as earth has not, which we follow, and render it our homage and our heart. Such is the state, more or less, of young persons before the world alters them, before the world comes upon them as it often does very soon, with its polluting, withering, debasing, deadening influence, before it breathes on them, and blights and parches, and strips off their green foliage, and leaves them, as dry and wintry trees without sap or sweetness."¹⁰

Newman's message demanded that men utterly reject any dependence on what the world might think, a dependence acquired in adolescence; and that they return through self-knowledge to the simplicity and self-abandon of childhood. He aimed to catch men in the complicated net of their experience of affection, failure, commitment and suffering and so lead them to recognise that central core of their being which constituted their own individuality. One can go so far as to say that Newman considered that the degree to which men were aware of this individuality was the measure of their spiritual progress. For the man who has really seen him-

¹⁰ 6 Par., 2, p. 317.

self must recognise that his present existence is an exile and so must seek a security that the world cannot promise. Here one recognises Kierkegaard's idea of the subjectivity of conscience. But while Kierkegaard expounded this as a philosopher, Newman, as a moralist, dwelt upon its consequences for actual human experience. Moreover he was too aware of the historical character of human existence to pass over the actual conditions in which this quest for oneself is worked out. The author of the "Essay on Development" comes into his own when it is a question of retracing the stages in the evolution of conscience. His whole study of Man is marked by a strong sense of the significance of single events and also their influence on the subsequent course of life. He reckoned that attention to the meaning of events was not only a sure sign of a religious spirit, but was a basic human need, for a man cannot become himself except through a historical development. To do this, he must accept change: "In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often". The opportunity for change is the occasion of free choice:

"At particular seasons, when the mind is excited, thrown out of its ordinary state, thrown for a while out of its subjection to habit, as if into that original, unformed state, when it was more free to choose good and evil, then in like manner it takes impressions, and those indelible ones, and withal, almost unconsciously, after the manner of childhood. This is one reason why a time of trial is often such a crisis in a man's spiritual history. It is a season when the iron is heated and malleable; one or two strokes serve to fashion it as a weapon for God or for Satan."¹¹

But when events happen, they rarely reveal their meaning. At the time we are immersed in a reality, aware only that it draws us on from in by this neither preoccupation with one's rights and privileges nor in the meaning of the event only becomes apparent in the context of the whole of one's life. This awareness of one's own unique individuality, Newman called egotism later on in "The Grammar of Assent", meaning by this neither preoccupation with one's right and privileges nor indifference to others, but rather that possession of oneself which comes from a candid self-awareness and which is the condition for any real communication with another.

At the opposite pole from some current kinds of personalism, Newman's personalism is founded on possession of oneself through reflection on the events of one's life, rather than on a relationship based on dialogue between individuals. He saw wholeness and depth as the fruit not of exchange, but of solitude. Ever faithful to a biblical spirituality, Newman saw the Christian as one who would recall past events in his life; and in their remembrance, he would recognise what God had wanted to say to him at the decisive points of his life. The following passage perfectly sums up his understanding of personalism:

¹¹ 4 Par., 3, p. 41-42.

"The years that are passed bear in retrospect so much of fragrance with them, though at the time perhaps we saw little in them to take pleasure in; or rather, we did not, could not realise that we were receiving pleasure, though we received it. We received pleasure, because we were in the Presence of God, but we knew it not; we knew not what we received; we did not bring home to ourselves or reflect upon the pleasure we were receiving; but afterwards, when enjoyment is passed, reflection comes in. We feel at the time; we recognise and reason afterwards. Such, I say, is the sweetness and the softness with which days long passed away fall upon the memory, and strike us. The most ordinary years, when we seemed to be living for nothing, these shine forth to us in their very regularity and orderly course. What was sameness at the time, is now stability; what was dullness is now a soothing calm; what seemed unprofitable, has now its treasure in itself; what was monotony, is now harmony; all is pleasing and comfortable and we regard it all with affection. Nay, even sorrowful times (which at first sight is wonderful) are thus softened and illuminated afterwards: yet why should they not be so, since then, more than at other times, Our Lord is present, when He seems to be leaving His own to desolateness and orphanhood. . ."¹²

¹² 4 Par., 17, p. 261-262.

*Translated and considerably condensed, with the author's permission, by
Jeremy Nixey, O.S.B.*

Whoever does not want to fear, let him probe his innermost self. Do not just touch the surface; go down into yourself; reach into the farthest corner of your heart. Examine it then with care: see there, whether a poisonous vein of the wasting love of the world still does not pulse, whether you are not moved by some physical desires, and whether you are not caught in some law of the senses; whether you are never elated with empty boasting, never depressed by some vain anxiety; then only can you dare to announce that you are pure and crystal clear, when you have sifted everything in the deepest recesses of your inner being.

St AUGUSTINE, *Sermon* 348.2.

"THE DREAM OF GERONTIUS"

by

GEOFFREY ROWELL

"Death and the Future Life in the Religious Thought of Nineteenth Century England" has been the title of the doctoral dissertation recently submitted by the author to the examiners at Cambridge; and he intends next year, while he is assistant chaplain at New College, Oxford, to turn this into a book. Naturally Newman's thought on the Four Last Things (a lugubrious Victorian way of describing eschatology) plays a prominent part in Mr Rowell's work; it is from the fat of his former studies that he produces this vignette on the one considerable poem that Newman wrote—considerable, that is, in length and sustained intensity.

The author took a First in Theology from Corpus Christi College, Cambridge. He is now at Cuddesdon College, outside Oxford, before going on to New College. At Cambridge he worked under David Newsome, author of "The Parting of Friends: a Study of the Wilberforces and Henry Manning".

THANKS to Edward Elgar "The Dream of Gerontius" has become the most widely known of Newman's works. The poem was written in January 1865, six months or so after the publication of the "Apologia". Wilfrid Ward tells us that, during his controversy with Kingsley, Newman had been seized by an apprehension of impending death, and had gone so far as to write a commendation of himself to God under the heading "written in prospect of death" on Passion Sunday, 1864.¹ But, although he had been reflecting in this way, the inspiration of "Gerontius" came to him suddenly, as he wrote to T. W. Allies:

"On the 17th January last it came into my head to write it, I really cannot tell how, and I wrote on till it was finished on small bits of paper. And I could no more write anything else by willing it than I could fly."² The poem was published in *The Month* in two parts, in May and June 1865, and was later included in the collection of "Verses on Various Occasions" (1868), though, according to a tradition recorded by R. H. Hutton, Newman at first thought very little of it and almost consigned it to the waste-paper basket.³

Newman dedicated "The Dream of Gerontius" to Father Joseph Gordon, whose death in 1853 had come as an added blow to him after the wearing strain and publicity of the Achilli trial. At the time Newman had written to Henry Wilberforce that Gordon's death was the greatest blow he had had for a long time, "it comes in *cumulum* upon so many other trials", and Ward comments that "all that remained to the elasticity of youth seemed now to have left him".⁴ There is a possibility that Gordon's last words, in which he refers to God's mercy supporting man "under the awfulness of His justice", may have imprinted themselves on Newman's mind and influenced Newman's thought in the composition of

¹ W. Ward: "The Life of John Henry, Cardinal Newman", 1912, p. 76.

² Ibid., p. 78.

³ R. H. Hutton: "Cardinal Newman", 1905 ed., p. 244.

⁴ Ward, l. p. 302; cf. M. Trevor: "Newman: The Pillar of the Cloud", 1962, p. 631.

"Gerontius", but we have no evidence that this was the case.⁵ The connection with Gordon points rather to Newman's deep feeling for his friends, a feeling which co-existed with his profound awareness from his earliest days "of two and two only absolute and luminously self-evident beings, myself and my Creator".⁶ Gerontius dies, as Newman himself wished to, surrounded by his friends, but goes alone before his Judge. J. M. Capes, sometime editor of *The Rambler*, reviewed "Verses on Various Occasions" in *The Fortnightly Review*, and, commenting on "Gerontius", spoke of the duality in Newman's character. Newman saw the review and wrote approvingly to Capes:

"Some parts of it struck me as very just. I have often been puzzled at myself, that I should be both particularly fond of being alone, and yet also was particularly fond of being with friends—yet I know both one and the other are true, and though I can no more reconcile them than you can, you are the first, as far as I know, who has noticed an apparent inconsistency to which I can but plead guilty."

Capes replied that he saw the two elements in Newman as indicative of a completeness of character. "That strong desire for human sympathy has always appeared to me to be the key to your chief processes of thought", he wrote, and went on to link this with Newman's concern for the "absolute organic unity of the Church" as a prerequisite for a man's "personal existence as a Xtn".⁸

If, however, "The Dream of Gerontius" reveals something of Newman's character, it also crystallises his understanding of eschatology. There is no need to suppose, as some have done, that Newman based "Gerontius" on the *De die mortis rhythmus* of St Peter Damian, which J. M. Neale had translated in his "Medieval hymns and sequences" (1852-4).⁹ Long poems on eschatological themes were characteristic of the nineteenth century: Robert Pollok's "Course of Time" is a good early example, and E. H. Bickersteth's massive "Yesterday, Today and Forever" appeared two years after "Gerontius" and enjoyed very great popularity.¹⁰ Moreover,

⁵ Cf. Memoir of Fr Gordon appended to the 1909 facsimile edition of "Gerontius", p. 14.

⁶ J. H. Newman: "Apologia pro vita sua" (World's Classics ed., 1964), p. 4.

⁷ Newman Mss. (Birmingham Oratory) 75, Verses, 1868, f.24, [16.iii.1868].

⁸ Ibid., f.25 [19.iii.1868].

⁹ e.g. Esther Pease: "Newman's Dream of Gerontius", *Modern Philology*, XLVII, 1949, pp. 108-116.

¹⁰ H. N. Fairchild comments that, although there is no example after "Yesterday, Today and Forever" of a pure, Evangelical, didactic poem of such size, it would seem that such expressions remained popular amongst "serious" readers for some time, as the poem had gone through seventeen editions by 1885. ("Religious Trends in English Poetry", IV, 1830-1880. New York: Morningside Heights, 1957, p. 22n.) Newman commented on Bickersteth's poem: "I will not say even now that I have read it through, for you may easily conceive that there are portions of it which are too distressing to me, and too sadly recall to my mind my own thoughts when I stood where you stand, to allow me calmly to dwell upon them; but I gladly bear witness to the imagination, the powers of language and easy eloquence, and the beautiful spirit which are characteristics of your poem as a whole; and I can but bow before the great mystery, that those are divided here and look for the means of grace and glory in such different directions, who have so much in common in faith and hope." (Letter of 11.vii.1874, q. F. K. Aglionby: "Memoirs of E. H. Bickersteth", 1907, pp. 112-113.)

"Gerontius" is only a poetical expression of the views which Newman had demonstrated much earlier in his sermons.

Newman's eschatology bears the hallmark of the two phrases summarising the teaching of Thomas Scott, which, he tells us, he used for years "almost as proverbs"—"holiness rather than peace", and "growth the only evidence of life".¹¹ Firmly convinced of what the Evangelicals liked to call "the sinfulness of sin", Newman was never tempted to espouse an easy universalism, even though he showed himself sensitive to the difficulties created for many by the doctrine of eternal punishment, and indeed suggested ways in which the doctrine might be made less of a stumbling block.¹² Sin might indeed show itself in small shortcomings rather than in great acts of rebellion, yet to argue from this that there was a *via media* between good and evil was a delusion.

"There are two and but two classes of men, and they have characters and destinies as far apart in their tendencies as light and darkness: this is the case even of those who are in the body, and it is much more true of those who have passed into the unseen state."¹³

Just as men show themselves unaware of the issues of good and evil, so they only too often remain blind to their true nature. As children, Newman says, men find themselves part of and dependent on the world into which they are born, yet the realisation men have to come to is that this sense of dependence is a sense that the world cannot fully satisfy. For Newman, "to understand that we have souls, is to feel our separation from things visible, our independence of them, our distinct existence in ourselves, our individuality, our power of acting for ourselves this way or that way, our accountableness for what we do."¹⁴ Few live in the light of this realisation, yet this is the light of eternity; it is the consciousness of the relationship between man and God, in terms of which all human life ought to be lived. If that relationship is to come to fruition, sanctification is necessary. It was not that holiness was a kind of arbitrary qualification laid down by God for those who wished to enjoy His blessing, the sober truth was that an unholy man could not bear to see the face of God. "Heaven is *not* heaven, is not a place of happiness except to the holy", and, consequently, for an irreligious man, "heaven would be hell".¹⁵

It is after death that these realities will become unambiguously clear to a man. In the eternal world the necessity for a practised detachment from this world will have vanished and man will have nothing before him "but the throne of God and the slow but continual movements about it in preparation of the judgment".

¹¹ "Apologia", pp. 5-6.

¹² Cf. Newman's letter to Capes, Ward, I, p. 246.

¹³ "Parochial and Plain Sermons, 1875 ed., IV, p. 87.

¹⁴ Ibid., I, p. 19.

¹⁵ Ibid., p. 7. Newman's stress on sanctification was closely connected with his doctrine of the Indwelling Spirit, cf. "Lectures on Justification", 2nd ed., 1840, pp. 68-70, and C. S. Dessain in John Coulson and A. M. Allchin (eds.): "The Rediscovery of Newman", 1967, pp. 100-122.

"In that interval, when you are in that vast receptacle of disembodied souls, what will be your thoughts about the world which you have left! How poor will seem its aims, how faint its keenest pleasures, compared with the eternal aims, the infinite pleasures. . ."¹⁶

In making these contrasts Newman is all the time striving to avoid the depersonalising of the relations of God and man, which was so often the result of the mechanistic theology of debased Calvinism. In considering the fate of Judas, Newman is at pains to point out that this was not the result of "some unfeeling fate, which sentences the wicked to hell—but [of] a Judge who surveys from head to foot, who searches him through and through, to see if there is any ray of hope, any latent spark of faith".¹⁷

If the issues of heaven and hell were seen by Newman primarily in terms of man's relationship with a holy God, so too was purgatory. In a sermon which he preached on Septuagesima Sunday, 1848, this is worked out in a way that is closely parallel to that of "Gerontius". The judgment of the individual will, Newman suggests, be most terrible. We shall find ourselves "by ourselves, one by one, in His presence, and . . . have brought before us most vividly all the thoughts, words, and deeds of this past life", which for holy souls will be an intolerable torment.

"And hence some writers have said that their horror will be such that of their own will and from a holy indignation against themselves, they will be ready to plunge into Purgatory in order to satisfy divine justice, and to be clear of what is to their own clear sense and spiritual judgment so abominable."¹⁸

An even clearer anticipation is to be found in two sermons in "Discourses to Mixed Congregations". In "The Neglect of Divine calls and warnings" Newman portrays the fate of the sinner, who has despised the grace of God, at the moment of judgment:

"Oh, what a moment for the poor soul, when it comes to itself, and finds itself suddenly before the judgment-seat of Christ! Oh, what a moment when breathless with the journey and dizzy with the brightness, and overwhelmed with the strangeness of what is happening to him, and unable to realise where he is, the sinner hears the voice of the accusing spirit, bringing up all the sins of his past life, which he has forgotten or which he has explained away, which he would not allow to be sins, though he suspected they were. . ."¹⁹

By contrast, in the sermon "Purity and Love", Newman considers the judgment of the loving soul:

"How different is the feeling with which the loving soul, on its separation from the body, approaches the judgment of its Redeemer!

¹⁶ Ibid., IV, p. 92.

¹⁷ Ibid., III, p. 121.

¹⁸ (Birmingham Oratory ed.): "Faith and Prejudice and other unpublished sermons of Cardinal Newman", New York, 1956, pp. 34-36.

¹⁹ "Discourses addressed to Mixed Congregations", 1881 ed., p. 38. Both Faber and Dalgairns were disturbed by the sermon on "Neglect of Divine calls and warnings". Cf. C. S. Dessain: "Letters and Diaries of John Henry Newman", XIII, 1963, p. 340.

It knows how great a debt of punishment remains upon it, though it has for many years been reconciled to Him; it knows that purgatory lies before it, and that the best it can reasonably hope for is to be sent there. But to see His face, though for a moment! To hear His voice, to hear Him speak, though it be to punish! . . . I have seen Thee this day face to face and it sufficeth; I have seen Thee, and that glance of Thine is sufficient for a century of sorrow in the nether prison. I will live on that look of Thine, though I see Thee not, till I see Thee again, never to part from Thee."²⁰

In "Gerontius" we see a poetical presentation of this whole eschatology. Newman is not concerned to give detailed answers concerning the mode of the future life, and there is no mention of that popular Victorian theme, the recognition of friends in heaven. The soul of Gerontius, perplexed by the nature of its relation to the material universe and by the continuing experience of time, is answered only by a translation of these problems into terms of the relationship between the soul and God. For, though in heaven time is subjective, "measured by the living thought alone", so that "every-one is standard of his own chronology", it is God, the eternal, Who is the Focus of the heavenly life, and it is only the "very energy" of Gerontius' thought that keeps him from God.²¹ Although Gerontius is represented as being puzzled by his separation from the material world, it is the way in which this separation takes place and not the separation itself which causes him anxiety.²² It is that "separation from things visible", which is the understanding that we have souls, of which Newman had spoken in the "Parochial and Plain Sermons",²³ an understanding which Newman tries to bring home through an imaginative interpretation of the Aristotelian doctrine of the soul as the "form" of the body, when he writes of Gerontius' consciousness of his bodily completeness and of his inability to verify it.

"I possess
A sort of confidence, which clings to me,
That each particular organ holds its place
As heretofore, combining with the rest
Into one symmetry, that wraps me round,
And makes me man; and surely I could move,
Did I but will it, every part of me.
And yet I cannot to my sense bring home,
By very trial, that I have the power."²⁴

After his encounter with the demons Gerontius questions his guardian angel about whether he will be admitted to the Vision of God, and enquires how it is that he still experiences the senses of hearing, taste and touch, and yet has "not a glimmer of that princely sense which binds ideas in one, and makes them live". The angel replies that Gerontius does

²⁰ *Ibid.*, pp. 81-82.

²¹ "Verses on various occasions", 1868, p. 311.

²² *Ibid.*, pp. 303-304.

²³ *Cf.* I, p. 19.

²⁴ "Verses", p. 303.

not in reality possess the senses which he experiences, but is living "in a world of signs and types".

"For thou art wrapp'd and swath'd around in dreams,
Dreams that are true, yet enigmatical;
For the belongings of thy present state,
Save through such symbols, come not home to thee."²⁵

There is an echo here of the strong sacramentalism of the Tractarians, with its emphasis on man existing in a world of images and symbols,²⁶ but it also shows that Newman was well aware of the mythological nature of eschatological language.

The quality of Gerontius' experience of God which Newman most stresses is its bitter-sweet character, the combination of the relationship between the loving soul and its Redeemer, and the sinful soul finding itself in the presence of the All-holy God. Thus the angel warns Gerontius that "the flame of Everlasting Love doth burn ere it transform",²⁷ and tells him of the tensions which he will experience on being confronted with the Vision of God.

"... thou wilt hate and loathe thyself, for, though
Now sinless, thou wilt feel that thou hast sinned,
As never thou didst feel; and wilt desire
To slink away, and hide thee from His sight
And yet will have a longing eye to dwell
Within the beauty of His countenance.
And these two pains, so counter and so keen—
The longing for Him, when thou seest Him not;
The shame of self at thought of seeing Him—
Will be thy veriest, sharpest purgatory."²⁸

The last two couplets of this extract contain the essence of Newman's teaching on purgatory. In place of the legal and judicial categories, in which purgatory was so frequently discussed, are set those of the holiness of God and the unworthiness of man. Speculation concerning the amount of satisfaction God requires finds no place in this understanding, which has close affinities with Patristic ideas of the purifying fire of judgment at the end of the world. Newman's unfolding of the necessary judgment and purgation of the soul, as dependent on the sanctity of God, which wills to communicate itself to man and which therefore requires a like sanctity if communion with God is to have any meaning, is some way from the post-Tridentine developments of Catholic theology. For Newman purgatory is without question the ante-chamber of heaven, and he is careful to emphasise that the souls there are saved. There is no question of its being hell at one remove, or of demons being permitted to torture the souls there. There is also an absence of literalism in his dealing with

²⁵ *Ibid.*, pp. 319-320.

²⁶ *Cf.* "Apologia", pp. 19, 23, and Pusey's lectures on types (Coulson and Allchin: op. cit., pp. 35-75).

²⁷ "Verses", p. 322.

²⁸ *Ibid.*, pp. 329-330.

the images of purgatory. In fact, Newman talks of the "penal waters", not of the fire, of purgatory, perhaps remembering Dante's reference to the *miglior acqua*—a restraint which is in contrast both with the cruder, popular notions of the future life, and with the imaginative pictures of devotional literature, such as those of F. W. Faber.

"Make a composition of place—flames sobbing on the shore of purgatory, like the chafing of the tide upon the rocks—awful, dreary light of the far-stretching land of fire—angels, white as falling snow when the sun is on it, winging their way about—in all that land no sin, nothing but heroic virtues and beautiful tranquillity."²⁹

Those who, like Newman, wished to emphasise a purificatory rather than a penal understanding of purgatory, frequently referred to St Catherine of Genoa's "Treatise on Purgatory". Although Manning had translated it in 1858, Newman told Pusey in 1867 that he had never read it, though he knew the drift of its teaching.³⁰ Manning, in his Tractarian days, had emphasised the holiness of God and the need for sanctification,³¹ so it is not surprising that he should have translated a work which stresses that purgatory is primarily a place of sanctification. Catherine, whilst acknowledging that the pains of purgatory are undoubtedly severe, insists above all on the joy which accompanies the suffering, a joy next to the beatitude of heaven itself, and holds firmly to the soul's willing acceptance of purgatory. Manning notes with approval the idea of an intrinsic improvement taking place in purgatory, insofar as this refers to "passive bad habits and earthly tastes", but it is clear that such a morally dynamic understanding could easily be expanded into a second probation by those who were not so careful to keep within the bounds of Catholic doctrine.³²

In 1867 Pusey was occupied in helping Bishop Forbes of Brechin to compile his book on the XXXIX Articles, and had himself undertaken to write the section on Article XXII, which dealt, *inter alia*, with purgatory. He found that the lines in "Gerontius"—"The longing for Him, when thou seest Him not; The shame of self at thought of seeing Him—will be thy veriest, sharpest purgatory!"—exactly expressed his understanding of the doctrine, and wrote to Newman to ask if they were an adequate interpretation of it.³³ Newman sent him a copy of "Gerontius"—dating it on Trinity Sunday, the anniversary of Pusey's wife's death—and told Pusey that the purgatorial pains consisted, as did those of hell, of the *poena sensus* and the *poena damni*, of which the latter was the most intense, and referred him to the teaching of St Francis de Sales for support for mitigatory

²⁹ F. W. Faber: "Notes on Doctrinal and Spiritual Subjects", 1866, II, p. 391. For cruder understandings of eschatology, cf. F. Pinamonti: "Hell Open'd to Christians", and J. Furniss: "Sight of Hell".

³⁰ Pusey Mss. (Pusey House, Oxford). Newman-Pusey 1853-1881, f.47 [19.vi.1867].

³¹ Cf. H. E. Manning: "Sermons", I, 1842, p. 79; III, 1847, pp. 83, 302-303.

³² H. E. Manning (ed.): "Saint Catherine of Genoa's Treatise on Purgatory", 1858, p. 28.

³³ Pusey Mss. Pusey-Newman, V, 13.vi.1867.

interpretations.³⁴ Pusey later told Newman that he had been much impressed by the teaching of Catherine of Genoa, and was glad to find that he had arrived at the same position in his "Eirenicon", "inexpressible suffering and inconceivable joy after this life";³⁵ and in 1869 he commented that "It seems we have been looking at the two sides of the shield, we the joy, your people, almost exclusively, on the suffering".³⁶

Pusey might have been expected to welcome the teaching of "Gerontius", but the poem also made a strong appeal to men with far less sympathy for Catholic doctrine. In his review, J. M. Capes went so far as to say:

"I suspect that in substance this 'Dream' only puts into shape the conviction of innumerable men and women, who are as fervently Protestant as can be conceived, but who find in some such relief as is here embodied, the only possible solution of life and death."³⁷

Capes was right in seeing that "Gerontius" spoke to a need. The breakdown of a rigorous Calvinist theology, a growing humanitarian objection to the doctrine of eternal punishment, the increasing awareness of the vast numbers of men who had never had an opportunity of hearing the Christian gospel, and the realisation of the complexity of men's motives and of the influences that bore on them—all these factors meant that some broader scheme was needed than the stark contrast of heaven and hell. It is, of course, perfectly true that Newman had no desire to blur the issues of life—the "Parochial and Plain Sermons" make that quite clear—but his interpretation of purgatory removed the doctrine from its association with indulgences and satisfaction to the realm of sanctification and thus gave it a note of progress. E. H. Plumptre, for instance, who stood basically in the Maurician tradition, urged the doctrine of "an intermediate state of progressive purification and growth in holiness", which "would not be confined to the baptised or to those who have known historically and through human teachers the revelation of God in Christ, but will include all who have lived according to the light they had".³⁸ Plumptre acknowledged a debt to "Gerontius" in the development of his doctrine and carried on a considerable correspondence with Newman on the question of a "post mortem probation" for some men, a possibility which Newman firmly rejected.³⁹

One of the most typical of later Victorians to whom "Gerontius" made a strong appeal was General Gordon—a man whom few could accuse of "Romanising". The day before Gordon left England for the Sudan he talked with a friend, E. A. Maund, about the change which had come over

³⁴ *Ibid.*, Newman-Pusey 1853-1881, f.47 [19.vi.1867].

³⁵ *Ibid.*, Pusey-Newman, V, 24.vii.1867. Cf. E. B. Pusey: "Eirenicon", 1865, pp. 190-193.

³⁶ *Ibid.*, Pusey-Newman, VI, 13.iii.1869. (Copy.)

³⁷ *Fortnightly Review*, NS, III, 1868, p. 345.

³⁸ E. H. Plumptre: "The Spirits in Prison and other studies on the Life after Death", 1893 ed., pp. 308-309.

³⁹ *Ibid.*, p. 24. This sermon was originally delivered in 1871. Plumptre published his correspondence with Newman at the time of the controversy over F. W. Farrar's "Eternal Hope". Cf. *Contemporary Review*, XXXII, 1878.

him through witnessing the death of his father. Maund told Gordon that his ideas resembled those of "Gerontius" and posted a copy to Gordon in Egypt, which Gordon read with deep interest, underlining many passages. He later gave the book to Frank Power, a *Times* correspondent, and the copy eventually found its way into the hands of Elgar as a wedding gift in 1889. Newman saw the copy in 1885 and was deeply moved to know that Gordon had been so impressed by his poem. "What struck me so much in his use of the 'Dream'," he wrote, "was that in St Paul's words he 'died daily'; he was always on his deathbed, fulfilling the common advice that we should ever pass the day as if it were our last."⁴⁰

The eschatology of "The Dream of Gerontius" is, as we have seen, of a piece with Newman's earlier teaching. Insofar as it removed eschatology from mechanical interpretations into the realm of the personal relationship between man and God it spoke powerfully to the needs of the nineteenth century, and enabled many Protestants troubled about eschatology to consider the possibility of purgatory.⁴¹ It is weak in that it continues the traditional split in Western theology between individual and cosmic eschatology, and is thus intensely individualist, following the pattern which had telescoped the "Day of Judgment" into the "day of death". But at its best the eschatology of "Gerontius" is identical with that expressed recently by Hans Urs von Balthasar, that God "is the 'last thing' of the creature. Gained, he is heaven; lost, he is hell; examining, he is judgment; purifying, he is purgatory".⁴² Newman, with his belief in "two and two only absolute and luminously self-evident beings, myself and my Creator", would have said no less.

⁴⁰ Ward, II, pp. 514-515. Cf. an article by Axon on "General Gordon's copy of 'The Dream of Gerontius'", *Manchester Quarterly*, January, 1889. Newman had been deeply interested in the expedition to relieve Gordon at Khartoum.

⁴¹ Cf. Axon (op. cit.): "... the most pronounced Protestant would find it hard to take offence at its treatment or to quarrel with its lofty idealism".

⁴² H. U. von Balthasar: "Word and Redemption", New York, 1963, p. 154.

The poet's habits of mind lead to contemplation rather than to communication with others; the power of clear and eloquent expression is a talent distinct from poetry, though often mistaken for it... with Christians, a poetical view of things is a duty—we are bid to colour all things with hues of faith, to see a divine meaning in every event, and a super-human tendency. Even our friends around are invested with unearthly brightness—no longer imperfect men, but being taken into divine favour, stamped with His seal, and in training for future happiness.

J. H. NEWMAN, *On Poetry*.

NEWMAN AND THE ROAD TO ROME

A STUDY IN CONVERSION

by

A. R. K. WATKINSON, M.A.

A particular value of this article lies in the way it shows enduring problems such as Apostolicity, Development and papal supremacy being tackled by men of considerable religious spirit according to categories of thought to which we today are no longer entirely sympathetic. The modes of thought of the great Anglican converts of the nineteenth century, Newman, Allies, Henry Manning, Robert Wilberforce, Ward, Oakeley, Faber and the rest, are not always those of the modern ecumenist; and it is instructive to see how much of their thought was vitally contributive to our present theological understanding and how much has become archaic. It is also impressive to see their willingness to return to patristic sources and to stand by what they found there, whatever the cost to their own unfolding lives.

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CONVERSION is a loaded word, and was more so in the nineteenth century. Those who had need of a neutral term adopted the unattractive abridgement 'vert', but this fortunately has not come down to us. To use the word convert necessarily implied that the person referred to had turned to the belief of the user. Those, on the other hand, who had rejected the light were described as perverts, derogatory indeed, but not then used in the narrower modern sense. Anglicans who were self-consciously Churchmen favoured a different complex of ideas in speaking of the erring one as "seceding", a usage which depended on the acceptance of an unblushingly institutional form of the branch theory. These subtleties are not with us today, but to avoid ambiguity it is perhaps worth making clear at the outset that converts are here converts to Roman Catholicism, and by this usage no statement is intended about the operation of divine grace.

The Victorians loved facts, and the hardest sort of fact is a statistic. Both those who saw the hand of God at work, and those who spoke of the Number of the Name of the Beast, watched the progress of conversions and counted the converts. Not all, of course. The most comprehensive compiler claims for his list of names that it is the "record of a spiritual change among the intellectual classes of these Islands".¹ These conversions represent one of the two factors which dramatically transformed the fortunes of Roman Catholicism in England in the nineteenth

¹ W. Gordon Gorman—"Converts to Rome" (1910). The statistics are from the 1899 edition. Another useful list of converts (again a Catholic source) is a quaint work, E. G. Kirwan Browne—"History of the Tractarian Movement" (1856).

century: the other was the influx of Irish poor to whom many of these converts ministered, and for whom others built churches and schools. Yet our knowledge of what brought these men and women to the Church is, and must be, limited. We know only of the educated few by name, and a very small minority of that small minority have recorded their reasons for the step they took. That means those accustomed to expressing themselves on religious matters, and that means almost exclusively clergy. So, we must be content to deal with the tip of the iceberg, and, in spite of the metaphor, we cannot know whether it is the same substance all the way down. During the century there were over 400 converts from the ranks of the clergy. The greatest of these was John Henry Newman. He was one of the first, and he pioneered the trail which others were to follow: with a tiny number of exceptions they passed through the Anglo-Catholicism which he had helped to form. No other convert has told us so much.

Newman, as will be shown, was not a representative figure, but he was (and here the word can surely be used worthily) a charismatic leader. "We are sometimes told that enough has been written about the Oxford Movement." 1968? No—Dean Church in the preface of his own definitive study published in 1891! Another few lines are necessary, but our concern is not only with the years classically defined by the Dean, but with what might be termed the second phase of the movement, the decade of conversions beginning with Newman's and ending with the submission at last of William Palmer of Magdalen. In those years over one hundred clergy left the Church of England, and many prominent laymen. What happened in Oxford was a religious revival. Newman was at the centre, the great preacher, the constructive theologian, the compelling pamphleteer, the defender of a threatened Church. Others contributed much: Oakeley considered that Pusey had more influence in the country rectories, but the *Guardian* obituary, the measured words of the organ of conservative High Churchmen, witnessed that "of the Tractarian Movement, Newman was the living soul and inspiring genius". T. W. Allies, a disciple but by no means easily led, wrote of "The Master, who . . . by his writings drew me out of wild radicalism": William Scott, a London clergyman who remained an Anglican, in a letter to a friend soon after the conversion, spoke for many in his grief—"It is just the same as attempting to realise losing wife and child. I for one have always in my measure leant upon Newman—though I am scarcely acquainted with him—lived upon him, made him my other and better nature. . . ." Cases can be produced of men up at Oxford in those years who were entirely untouched by the revival spirit, but two who were conscious of it yet not won over, the future Archbishops Tait and Temple, in later life both testified that a whole generation of the most earnest and the most intelligent were caught up.

The affect of Newman's influence on those who did not in the end follow his example has been partially noted by Protestant polemicists. Mark Pattison lapsed into infidelity; Tom Mozley, Newman's brother-in-law, retired to his country parish to shock Dr Pusey, on his deathbed, by

the "tone" of his two volumes of *Reminiscences*. Not so often referred to is a feature of the future careers of those of Newman's close disciples who remained Anglican High Churchmen: none of them is to be found in the ranks which formed around Pusey and Keble with the single exception of Charles Marriott who exchanged absolute dependence on Newman for absolute dependence on Pusey. R. W. Church retired to Whadley, a small Somerset village only three miles away from the vicarage of the militant Ritualist W. J. E. Bennett at Frome, who is not mentioned in Church's biography, nor Church in his: there he remained until Gladstone summoned him to the Deanery of St Paul's, and to the fray, but as an ally to be hoped for rather than as a follower to be counted on. His friend, Frederic Rogers, later Lord Blachford, moved into opposition; he found later developments of the movement distasteful and denied continuity of principle.

In what follows we will try to give the converts' own reasons for becoming Roman Catholics. These are often the last to be accepted. Newman himself, in that glorious last paragraph of the "Essay on Development", anticipated the way in which the imputation of wrong motives would enable readers to evade the challenge of his preceding argument. Converts are always suspect, not least by their own brethren. Today many of the accusations levelled by Victorians are seen to fall to the ground. Few Anglicans would now deny that the Church has Christ-given powers to strengthen frail human nature. The rediscovery of the role of conscience in matters of faith has undermined the Catholic accusations of private judgment. Sir Geoffrey Faber, when he applied what he called "psychological analysis" to the characters of the great Tractarians, was no innovator: his nineteenth century predecessors merely had lighter artillery, and felt no need to justify the act of war. We all want to get behind the straightforward "why": this natural and fruitful desire becomes dangerous only when the unstated reasons are assumed to be in some exclusive sense the *real* ones. Newman, with that subtlety of self-examination which marked his mind, constantly searched his motives, constantly reflected on his past, and annotated his letters with his later thoughts. This is a help, but obviously the outsider, with care and sensitivity, can detect certain tendencies, certain presuppositions in the thought of another which are not apparent to the subject.

A contemporary admirer of Newman, John Moore Capes, an early convert and not from Tractarian ranks, went some way, aided by the troubled circumstances of his own life, to categorise without undue crudity the reasons why men turned to Rome. He obviously had Newman in mind when he wrote of "that mode of arguing the controversy between Rome and England . . . which tells powerfully with a few accomplished minds, sometimes of the highest order, and which rests entirely upon some previous hypothesis as to the essential attributes of a Church possessing divine authority. This may loosely be called the argument of historical continuity, and appeals vividly to the imagination". Manning perhaps, certainly Allies and Robert Wilberforce, could be considered under this head, and were

slower arrivals at essentially the same answers to the same questions. Newman got to the core of the argument quicker. At the top of the list of questions which mysteriously appeared in the room of Charles Reding, his hero of "Loss and Gain", was the vital one, "What is meant by the One Church of which the Creed speaks?"—a question of life or death because there is no salvation outside the Church. In a letter to Allies, still an Anglican, four years after his conversion, Newman starkly outlined the nature of the decision: "The reason why I left the Anglican Church," he wrote, "was that I thought salvation was not to be found in it. . . . To leave it merely as one branch of the Catholic Church for another which I liked better would have been to desert without reason the post where Providence placed me." The question had its negative and positive sides: the Church of England had not only to be discovered to be not part of the Church, but the Church of Rome had to be found to be the Church. Two factors enabled Newman to achieve the answers earlier than the others. First, the Cambridge theologian, observed a tendency of Newman's mind which must have predisposed his rejection and later loathing of—he writes of it to Henry Wilberforce in 1846 as a monstrous conception, a sort of "Siamese twins"—that branch theory of the Church which the Tractarians had received from the Caroline divines through the Nonjurors, depending on the belief that the Catholicity of the Church had somehow been broken.² Hort found in the *Apologia* "the unquestioning assumption that there is one absolutely and exclusively divine system in all things, especially one Church which is so entirely right that other bodies must be entirely wrong". Newman had virtually decided against the Catholicity of the Anglican Church by 1841, but his deathbed was a long one. The Anglican formularies had sent him to the Fathers: with their aid he had constructed a new *via media*, and by their witness they had destroyed the argument from Apostolicity. The Jerusalem Bishopric was the final blow that convinced him that the Church of England was at the best in an abnormal state. Two years later he resigned St Mary's "because I think the Church of Rome (is) the Catholic Church". Two main reasons prevented his reception for two more years. He sought grounds for remaining "where Providence has placed me", and was "forced back upon the internal or personal Notes of the Church". The Church of England had saints: grace was still in her. But, as he wrote to Oakeley in a different connection, he realised that this was not a note which could be objectively tested. But also, and more important, three centuries of Anglican polemic, so well analysed by himself later in those lectures published as "The Present Position of Catholics",³ and his own past views, still stood between him and the acceptance of the Roman Catholic Church as a faithful preserver and teacher of the Apostolic deposit of faith. He warned his

² See in particular George H. Tavaré—"The Quest for Catholicity: A Study in Anglicanism" (1963).

³ Newman, as usual, went to the heart of the matter in the Lectures. Not many writers since have followed up his suggestions, but an article by Geoffrey Best ("Popular Protestantism in Victorian Britain") in R. Robson (ed.)—"Ideas and geographical footnotes" (1967) partly fills the gap, and has long bibliographical footnotes.

younger followers in the pages of *The British Critic*—"If the Note of Schism, on the one hand, lies against England, an antagonist disgrace lies against Rome, the Note of Idolatry". Here the second factor came into play. Late in 1842 he turned to the principle of the development of doctrine, the stumbling-block of "Faith versus Church" was gradually removed, and, the call having come to him, he was received before his investigation was completed. "When the difficulty about Apostolicity was thus provided for," wrote Dean Church, "then the force of the great vision of the Catholic Church came upon him, unchecked and irresistible."

With Newman went the little circle of disciples who had waited with him at Littlemore or depended upon him for guidance. Ward, Oakeley and Faber, too, followed their own different courses to a consistent conclusion. The leaders of the movement remained, Pusey, Keble and Henry Manning.⁴ They fell back on four main arguments. They assured penitents and enquirers that the papal claims were unsubstantiated in Antiquity, that the formularies of the Church of England teach Catholic doctrine alone and in its fulness, that "having been placed by God in this Church, we have no right to choose ourselves", and that the transformation which the movement had accomplished and was accomplishing was clear indication of the presence of Christ. The last two arguments were outside the realm of evidence. The note of progress placed on the level of a proof what Newman had seen as a duty, to put the "paper system" into practice. To the reliance on Providence Newman had replied within a few days after his conversion with two telling points—"If we cannot judge the Church of our birth, why not remain a Jew?"; "An Anglican has no excuse for pursuing his doubt. His Church bids him enquire". In 1845, at the suggestion of Gladstone, Manning began a reply to the "Essay on Development". The "Essay" did not change the terms of the debate. Newman's route for the last stage of his journey was individual, as indeed it had been in the earlier ones. Manning did not finish his reply. He was shaken not so much by the "Essay", but by the reopening in his mind of closed questions which his search among the Fathers had occasioned. He placed a question-mark against the first two points in the Tractarian argument. Must not the episcopate be "united under a visible head?" Must not there be "a living voice witnessing for truth and against error under the guidance of the Spirit of Christ?" From May 1846 the Church of Rome seemed to Manning nearer the truth, and "the Church of England in greater peril". T. W. Allies had reached much the same position earlier. This in substance remained their state, and that of others like them. As parish priests they worked their parishes, preaching dogmatic sermons for the salvation of their flocks, in spite of the doubts that assailed them (the answer, the necessity indeed, as David Newsome shows, of that "double voice" which Purcell, Manning's first biographer, castigated); they studied theology, ancient and modern, and the doctrines of Transubstantiation and the

⁴ Our understanding of Manning's Anglican Life has recently been transformed by David Newsome—"The Parting of Friends" (1966), but there is also some useful material in Gertrude Donald—"Men Who Left the Movement" (1932), an almost forgotten polemical work, but written with considerable sensitivity.

Supremacy particularly (Allies under the guidance of Newman!); and they waited for a sign. The Gorham case was that sign, and provided the straightforward issue that circumvented the little lists of *notae ecclesiae*. The decision of the judicial committee of the privy council declared that the teaching of Mr Gorham, who denied necessary regeneration in infant baptism, to be not repugnant to Anglican formularies. If the Church of England acquiesced in the judgment she committed herself to error, and (as Manning saw the crux) "its voice contradicts its formularies". If the Church of England acquiesced in the court, she declared that the Royal Supremacy extended to spiritual matters, or, as Wiseman insisted, the Queen became revealed as a sort of female Pope. This was, for Allies, the crux, "The Royal Supremacy annihilates us as a Church". Neither he nor Manning had any more sympathy than Newman on the side-lines, with his plans—considered even by such as Keble or J. M. Neale—for an orthodox church of secession. Allies began to write a book on his particular stumbling-block, the papal supremacy, and, like Newman, was received in the course of writing it. Manning followed in 1851; driven from his post by his refusal to have anything to do with the protest against the "papal aggression", he had in the end been convinced, with his friend Hope-Scott, that the Church of England had been shown never to have been a Church.

A long, hard struggle had brought to them, too, and to others, conviction and the grace of conversion. But what of those who remained, what in particular of Keble and Pusey? In 1845, reiterated in the face of conservative attacks in 1850, they had determined that Anglo-Catholicism was to become fully open to Rome in practice and (almost entirely) in doctrine, with the ever-present aim of reunion.⁶ Was it a deliberate sin against the light which kept both men Anglicans?—Newman found it difficult to convince his new brethren that his old colleagues were not wantonly deceitful. One approach which may throw light is that suggested by Mr Gladstone's much debated thesis. Of the leading converts he observed: "As they proceeded from Oxford (so to speak) to Rome, so they had already marched from Clapham to Oxford". We have seen the important role played by arguments of a necessarily subjective nature in the ecclesiological debate, and, on this basis, one consequence of Mr Gladstone's demonstration might be drawn out. High Churchmen, as Keble was by birth, and Pusey imagined himself to be, knew that they were in the Church—whatever might happen to cast doubts upon this. This is the significance of Keble's much quoted words, "If the Church of England were to fail altogether yet it would be found in my parish". It was a commonplace that there were Catholic feelings observable in the age which produced the revival. Newman early stressed that they must be satisfied. He and Keble and Pusey sought to realise the Catholicity of the Church, but he had become a High Churchman in his search for the Catholic Church. Some converts, like Frederick Oakeley and Faber, moved straight

⁶ On changing Tractarian attitudes to Rome, there is an excellent unpublished thesis in the Bodleian Library, Oxford, by R. H. Greenfield, which covers the ground up to 1850, and is much better than F. L. Cross—"Tractarians and Roman Catholicism" (1933).

from Evangelicalism to the advanced wing; the former indeed tells us he always found the *via media* unattractive.⁷

What such men were looking for is described by Capes in the work quoted earlier. His view was that "the general run of converts" submitted to the Church of Rome because in its system they found, what others demanded of the Bible, "a perfect adaptation to all the wants of the soul in its necessities". In such a way the Ideal of W. G. Ward was constructed; so, in their different ways, Faber, Oakeley, Henry Wilberforce and a host of others found their answer. Newman and Manning frequently reveal that they understood the pull of the heart. How could they fail to appreciate the craving to be holy, the craving for full means to win souls to God, the craving even for "vestments, and other decorations" (a letter from Newman to Manning in 1839), that is a suitable worship of God. Archbishop Brilioth has pointed to the way in which for Ward "Ecclesiastical form becomes a matter of secondary importance, and the choice of such a form is conditioned (mainly) . . . by an exclusively and intensely religious claim". Is this answer the one for us, as Dr Brilioth seems by his mode of expression to think it is? Newman's and Manning's road to Rome suggests otherwise. Was Newman's mental struggle which left him an old man an irrelevant worry over what a reviewer in one of the quality Sundays recently described as a "nonsense-question"—"Is the Anglican Church in schism?" Profound changes are coming over our understanding of the meaning of Catholicity; the heart may prompt a reassessment but surely should not decide the answer given.

⁷ The importance of the revival situation in affecting the progression of Evangelicals to Rome is considerable. On the same day in 1846 Henry Parry Liddon and Richard Meux Benson were admitted Students of Christ Church. Both had been brought up Evangelicals, both came under the influence of Dr Pusey, and were to play major roles in Anglo-Catholicism; neither seems to have had the slightest doubt about his position in the Church of England.

Where there is no choice, there is no anxiety; and a happy release from responsibility. Some human beings have always preferred the peace of imprisonment, a contented sense of security, a sense of having at last found one's proper place in the cosmos, to the painful conflicts and perplexities of the disordered freedom of the world beyond the walls . . . it springs from a desire to resign our responsibility, to cease from judging provided we be not judged ourselves and, above all, are not compelled to judge ourselves.

SIR ISAIAH BERLIN, "Historical Inevitability".

NEWMAN'S THEORY OF THE DEVELOPMENT OF DOCTRINE UNDER FIRE

A SUMMARY AND A REPLY

In the autumn of 1966, when he was still a Jesuit before he was received into the Anglican Church in Toronto, Fr Anthony Stephenson (an ecumenical theologian of long and considerable standing) published an article in the *Journal of Ecumenical Studies* III, 3, 463-85, entitled "Cardinal Newman and the Development of Doctrine". This is an interpretation of Newman's understanding of Development, followed by an attack on that understanding as substantially inadequate.

In a nutshell, the Stephenson case is that "the Development of Christian Doctrine" is a disastrous title, where "the Development of Christian Understanding of Doctrine" would have been felicitous. It seems that Newman, while granting that Scripture is necessarily "the medium in which the mind of the Church has emerged and developed", has nevertheless tended to use Scripture as proof-texts and to down-grade it as a doctrinal norm, putting undue weight upon the authority of the contemporary Church. He is inclined, so Fr Stephenson claims, to use subsequent creeds and dogmas, epistles and definitions, which are never more than amplifying interpretations of the Kerygma (the pristine reaction to the experience of the Word of God, the *Logos*, the Christ), as though they carried a value on a par with Scripture in that they were the embodiment of unfolding Tradition. The Kerygma comes to us, as to the Ante-Nicene Fathers, by way of Scripture as the norm of doctrine. Theological reflection has no access to the experience of Christ, except as mediated through the witnessing function of the Apostolic Church, which cannot be by-passed nor replaced by anything subsequent. Here is the final datum of all developing Tradition, the interpretative witness of the Christ-event handed down in Sacred Scripture. Newman's datum, insofar as it sometimes blurs that fact, is wrong: for he is forgetting the scholastic maxim that an effect (in this case, his datum) does not exhaust the power of its cause (the prior scriptural datum)—and indeed his partially invalid biological image of Development lets him forget what the more proper logical and ontological concept of Development ensures, that the cause remains fecund as a cause for every subsequent generation and act of reflection. Indeed the development occurs not in the revelation, which is complete at the death of the last witness to Christ-the-Revelation (i.e. at the death of the last Apostle, John), but it lies in the doctrinal reflection. Reflection immensely increases understanding in the mind and soul of the beholder, but it no whit improves upon the original doctrinal norm, which is the measure of reflection.

Newman was right in saying that "the essence of all religion is authority and obedience" (*Essay on Devel.* New Ark ed. 63-4); and he was right in going on to expect a development in the exercise of interpretative authority: but that nowise affects the *depositum fidei* which must remain necessarily a constant. What has developed is not the fundamental revelation itself, but our doctrinal reflection upon it. Furthermore, all such reflection returns, not as with a stream or a plant (Newman's analogies) up the stem from end to source, but in each generation directly back to the source, which is the living font of revelation, the Christ-event, ever able to effect as an eternally fecund cause. This is the burden of Fr Stephenson's case against Newman, though it is set out at some length (in twenty-two pages) and with commendable scholarship. It is a charge not lightly made, and not lightly to be refuted.

While accepting a moderate programme of demythologising, designed only to recover the real meaning of Scripture, Fr Stephenson properly presupposes a special revelation to which Scripture is the inspired witness. Based on this, he rests his theory of development, which is *subjective* in that the growth involved is the growth of understanding in individual Christians; which is *weak* in that later doctrine can never surpass or perfect the apostolic depositum (which remains ever a norm); which is *dependent* in that it totally hinges upon an objective and definite event, i.e. Scripture as understood and rounded out by Apostolic tradition. His theory of development must be *apophatic* in that it stresses the mysterious and transcendent character of divine revelation, which cannot be contained by formulae or definitions, i.e. abstract conceptual transmutations of the pristine witness into other thought-forms, using other terminology which shares none of the graces of being uttered by an inspired writer. These formulae may elucidate, either for one generation or even for all generations, but they do not add: it is the difference between implication and inference. St Thomas supports this view, insisting that "concerning God, we must say nothing except what is found either expressly or equivalently stated in Scripture".

Fr Stephenson claims that Newman violates all of these canons in his *Essay on Development*, which he describes as "one of the most triumphalist documents of post-Tridentine Counter-Reformation theology"! Most flagrant of Newman's violations is his fourth note, i.e. "logical sequence", which is such a loose label as to include analogy, antecedent probability, congruity and expediency, and means scarcely more than "an orderly march and natural succession of views"—views which may interact between the logical, the psychological, the ethical or the biological categories. For Newman, developed doctrine bears the same relation to the New Testament as that bears to the Old, and Revelation as a whole is "a large philosophy; all parts of which are connected together . . . so that he who really knows one part, may be said to know all, as *ex pede Herculem*". For him, when an idea "unfolds" or evolves through historical encounters in which it interacts with other ideas, reacts against them, assimilates or combines with them, then the resultant is still "one and the same" with the original

idea, in its essence: but is this necessarily so? Biological analogies in this matter will not stand for, unlike an idea, a plant is able to undergo great changes without loss of identity: what is implicitly present in the logical order, and what is potentially present in the biological order, are two things. In the logical order, the original text (be it a Gospel or "Paradise Lost") remains the norm and font for all further advance, whatever techniques are perfected in their analysis; whereas in the biological order, the perfection lies in the most advanced state of the species, when it has moved furthest from its potential.

This confusion of the biological with the logical seems to be the Achilles heel of the *Essay on Development*. It allows Newman to find "gaps . . . in the original creed" (which would destroy the power of subsequent "implicit" effect, while leaving the argument from "potential" effect intact): he speaks of "large accretions" to Apostolic doctrine, holding that "Scripture needs completion" because of the "defect or inchoateness in its doctrines"—

Great questions exist in the subject-matter of which Scripture treats, which Scripture does not solve; questions too so real, so practical that they must be answered, and unless we suppose a new revelation, answered by means of the revelation which we have, i.e. by development (*Devl.* II, i, 5).

Here, in his own words, Newman is making development supply what is only otherwise procurable from new revelation—the realm of "potential to act" has been substituted for the realm of "implicit to explicit": in a word, he has gone beyond the death of the last Apostle. Yet in Christ, God has spoken his last word; and later development of doctrinal understanding can never add to the New Testament as the New Testament (the quintessence of Revelation) indisputably added to the Old; for the two relationships there stand in a different order of thought, having no analogical bearing one on the other (or at best a misleading one)—to augment and to amplify are fundamentally different. But for him, it would appear that they are not so: for him, the fulfilling of a prophetic announcement and the drawing to explicitness of that fulfilment are a matter of "the same expansion . . . supposing the order of nature once broken by a revelation, the continuance of that revelation is but a question of degree". Not only does Newman want to argue that amplification is on a par with augmentation, but he even goes so far as to argue that augmentation is but an expression of amplification; and in so doing, he goes so far as to claim that there is nothing in the latest books of the New Testament that was not latent, and discoverable by the perceptive eye, in the earliest books of the Old—so, the relationship between St John's Gospel and Genesis is one of "substantial identity" (*Devel.* V, i, 9).

At one stage Newman invokes St Vincent of Lerins to support his growth thesis. Vincent's fifth century biological understanding allowed him to use his analogy with his eye on intellectual processes, only in that his age believed that the man was the boy writ large, that the man lurked

(*latito*) in the boy and that no substantial change occurred even in the sense that we now recognise, that the move from potency to full realisation involves much more than the "boy writ large" concept. Vincent subscribed to magnification, but with this memorable phrase—*ut cum dicas nove, non dicas nova*: it is an anticipation of Pope John's distinction at the beginning of the Vatican Council between unchanging matter and ever changing manner in the handing down of Revelation. But Newman goes beyond magnification to the "character of addition": for he says, "the bodily structure of a grown man is not merely that of a magnified boy: he differs from what he was in his make and proportions; still manhood is the perfection of the boy, adding something of its own, yet keeping what it finds". Is this true of Revelation?

Newman provides as his first note of genuine development what he calls "preservation of type", and his examples are all of the biological order—"the butterfly is the development, but not in any sense the image, of the grub", and the spirited Maccabean warriors are the development of the Chosen Race from its grovelling and cowardly temper on leaving Egypt. Now is this an analogy with the immutable doctrine of the Church; or is it not more properly an analogy with the persisting identity-through-change of the Church herself, the People of God living a revealed doctrine?

Bit by bit, Fr Stephenson has shown that Newman's seven criteria of "oneness", because they are conceived in terms of historical continuity seen in a biological order of thought, are all of them useless at the theological and logical level. Continuity and persistent identity of doctrine from the primitive to the developed state (e.g. of today) rests not on these laws of "oneness" but on the authority of the Church, with its mission to preserve, adumbrate and transmit—BUT NOT TO AUGMENT. Analytical development merely involves isolation, listing, delineation and recombination of what already contains its predicates—it is what we have called AMPLIFICATION†; whereas poetic development of an inchoate idea to its finished form, or other more tactile developments involve augmentation. Newman confuses the two.

Fr Stephenson drives home his case in his examination of Scripture in the light of Newman's Development theory. He says that "insofar as the *Essay* seeks to break the holy indissoluble bond between Holy Writ and Holy Church and to give the latter an infallibility independent of Apostolic Scripture and tradition, we cannot go with it . . . it is a basic principle of Catholic theology that ecclesiastical authority is only the proximate norm of doctrine, while its ultimate norm and only source is Scripture (perhaps plus Apostolic tradition) . . . theological understanding has no access to the revelation except as it is mediated through the witness of the Apostolic Church, which cannot be by-passed".

† The Teilhardian "Law of Increasing Complexity-Consciousness" (cf. the *Autumn Journal*, p. 347), biological as it is, would stand as a better visual illustration of logical intellectual processes than Newman's supposed biological growth analogies.

One wonders whether Newman himself did not move away from his 1845 *Essay*, written as it was an act of entry to a Church as yet unfamiliar to him, when in 1852 after some years in the Catholic Church, he wrote this—

What is known in Christianity is just that which is revealed, and nothing more; certain truths, communicated directly from above . . . ; but as the conclusion is ever in its premises, such deductions are not strictly speaking an addition. (*Idea of Univ.* 400f.)

As Newman here confesses, strictly speaking, THERE IS NO ADDITION; and if there is no addition, how may there be development in his former sense?

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The *Advocatus Diaboli*, the Editor, has asked Fr Edward Kelly, S.J., to defend Newman's *Essay* against the onslaught of Fr Anthony Stephenson, now in the Department of Theology at Exeter University. Fr Kelly is at present at Fisher House, Cambridge, while he is studying Newman's theology; and he has submitted to the *Journal of Ecumenical Studies* in America a considered and scholarly reply to the Stephenson paper, intending with due weight of apparatus to refute the case that has just been put. The paper published here is a version commissioned for the *JOURNAL* as the marrow of Fr Kelly's longer American paper. Where it may be judged as insubstantial, the persevering reader is directed to the longer version for further substantiation.

It might be worth observing at the outset that Fr Stephenson has gone back to the threshold of Newman's entry into the Church to examine those ideas which most attracted him, or were most his stumbling blocks. He has done this at a time when he himself was faltering before leaving the Society of Jesus to join the Anglican Church at St Thomas', Toronto, near his McMaster University in Hamilton, Ontario. Where Newman gave perhaps more than due stress to the power of Tradition as administered by the Church of Christ, Fr Stephenson has put a heavy stress on the Apostolic Church, from which Anglicanism makes strong claim to have descended. Both in some small way laboured under the shadow of their mental predilection: to each it might be right to say with Benedict XV, *audi alteram partem*.

REPLY BY EDWARD KELLY, S.J.

A work of genius will often be misunderstood even by the educated. This has been the fate of Cardinal Newman's monumental work, *The Development of Christian Doctrine* of 1845. Orestes Brownson, an eminent American philosopher, misconceived Newman's theory in 1846, the Modernists misread it at the turn of the century, and Owen Chadwick, accomplished theologian at Cambridge, has misinterpreted at least one major element of it in 1956. But in 1966 a more basic misrepresentation of Newman's views on development of doctrine appeared in an ecumenical journal by another theologian, Fr Anthony Stephenson.

It would perhaps not be worth responding to this last critical appraisal except that some readers might be deeply puzzled at the incongruity of Stephenson's attack in view of the frequently attested brilliance of Newman's theory of development and generative force in modern theology and at Vatican II. Moreover, Newman's views still have value in themselves and deserve to be brought frequently before the public eye. It can be shown that most of the best developments in recent theological theories of development of doctrine were at least inchoately anticipated by Newman. Various aspects of his wide vision have been recognised and developed by contemporary theologians and yet there is a richness there that still has not been fully appreciated.

Stephenson's attack on Newman is disconcerting initially because it is so unecumenical. This comes as a shock because Newman himself has so often been praised as an archetypal ecumenical figure and his *Development of Doctrine* addresses itself to a basic ecumenical problem. Catholics and Protestants met ecumenically at Oxford in 1966 to read papers on Newman, which have been collected under the significant title, *Newman: the End of Division*.† In his own lifetime Newman's fairness was lauded by men of all beliefs, and it has been remarked that he was able to present a position in opposition to his own with even greater force than it had been given by its own proponents.

Of course, Newman is not infallible, and so one can agree with Fr Stephenson and other critics that there are obscurities and difficulties with his theory of development. The lack of a consistent technical language causes seemingly unnecessary problems: it is the same in his other works, especially *The Grammar of Assent*. When Newman was re-reading his own work in 1875, he wrote on the inside cover: "not only the most incomplete but the most imperfect". Nor must it be pretended that Newman has said the last word on the phenomenon of development or on ecumenism. Nevertheless, surely a theory that has been so influential in generating the progressive spirit of Vatican II deserves a more sympathetic and scholarly treatment than that given by Stephenson. And my aim here is simply to correct the most fundamental inaccuracies of his critical appraisal. Let us see what Newman really wrote.

To begin with, it is necessary to remember that Newman's *Development* has a context, a specific purpose, and a unity with his other works where other aspects of his larger theory of development are treated. Almost all readers of Newman have been struck by the harmonious and integral character of his writings. And so even later writings can reasonably be used as a guide to the meaning of the *Development* of 1845, especially since Newman did not change the content of it in his revision of 1878. For example, the Latin theses which Newman presented to Father Perrone in Rome in 1847 were a summary of his recently published ideas on development.

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It should be recalled that Newman's was the first serious attempt to analyse the phenomenon of doctrinal development and necessarily has some of the roughness of a pioneer work. Still, it will be seen, one can find in such contemporary theologians as Karl Rahner and Edward Schillebeeckx the basic pattern outlined by Newman over one hundred and twenty years ago. And, yet, Newman's *Development* of 1845 had its own context and its own purpose. Newman approached the matter in order to explain an ecclesiastical problem—one which had been an obstacle to his entering the Roman Catholic Church: there seemed to be doctrines in later Roman Catholicism which do not appear in the universal, explicit faith of the early Church. The question of doctrinal development was critical for Newman, then, because its solution was necessary for his deciding to which Church he should belong. And so if the *Development* tends to centre on the importance of ecclesiastical authority, this is because he found that only in it could he locate a certain guarantee of what the Scriptural revelation consists in. There had always been a doctrinal development in the Church and only the Church's infallible authority was able to determine when this development was truly part of revelation.

Newman himself was a great student of Scripture, especially for the nineteenth century, and he always held that all true doctrine springs from the Scriptural revelation and is an understanding of it. But the *Development* of 1845 is not an analysis of the means by which theologians can determine the internal identity between the Scripture text and the developed doctrines. Stephenson unfairly demands that Newman's book should present such an analysis. But has any theory of development of doctrine really done this? Karl Rahner's study of development, to which Stephenson refers with approval, does not. It rather maintains that we cannot find a certain guarantee from Revelation itself that our attempts to understand it are successful. Rahner, like Schillebeeckx and other Catholic theologians, insists that the final guarantee of true developments of doctrine is found only in the authority of the Church. Although the Protestant, Maurice Wiles, would not grant infallibility to the Church's magisterium, he agrees with Newman that the Scripture text alone did not exclusively determine the authoritative statements of the principal Christian doctrines developed in the first four centuries of the Church.†

Although Scripture was essential, then, Newman stressed authority because he wanted to know with certainty which historically developed doctrines were part of God's revelation. Only a Church guided by the Holy Spirit makes the final, certain decision. Stephenson would still complain, however, that even such a Church cannot define what is new revelation, real additions to the deposit of faith. He thinks that Newman has allowed this, owing to his basic misunderstanding of what Newman means by development.

† Cf. Maurice Wiles, "The Making of Christian Doctrine: A Study in the Principles of Early Doctrinal Development," C.U.P., 1967. This is reviewed at length by E. L. Mascall in *The Journal of Theological Studies*, NS XIX, 1, 399-420, April 1968 (Ed.).

What does development mean for Newman? It is simply man's growth in understanding God's revelation. It is what naturally and supernaturally happens in the human mind when it comes into contact with the Christian message. "Christianity, as a doctrine and worship," Newman writes, "will develop in the minds of recipients." The human mind can only gradually come to understand any large idea about reality but all the more so is this true of a divine idea or message. Thus the idea we have of Christianity "will in course of time expand into a multitude of ideas . . . in themselves determinate and immutable, as is the objective fact itself which is thus represented". The Scripture text will instil into men an ever-growing understanding of God's message; it will develop into a large theological system. Newman once wrote to Sir John Acton that by development all that he meant was a "more intimate apprehension, a more lucid enunciation of the original dogma".

Development, then, is something that takes place in man, not in the revelation itself. For Newman, the revealed deposit of faith was in some sense given once and for all; there is not a development or growth in the sense of a new revelation. Several times Newman writes that St John completed the recording of the divine revelation: "no simple new truth has been given to us since St John's death". This is true because all that was revealed through Christ is somehow contained in the canonical Scriptures. In the Latin theses Newman presented to Father Perrone in Rome, he expressed this truth in a similar way: *Verbum Dei revelatum est illud donum veritatis evangelicae, seu depositum fidei quod sincerum et plenum a Christo traditum Apostolis, ab Apostolis Ecclesiae, transmittitur in saecula, totum et integrum, donec consummatio veniat*.

Of course, Newman was aware that developed doctrines clearly have a sense of newness for us, and that we do not find them on the very surface of the Scripture text. Every Church has such doctrines and so every Church must have some basis for determining whether or not its doctrinal developments are truly part of revelation. Newman was thus engaged in a basic ecumenical problem. Because he found the only ultimate solution to it in the infallible authority of the Church, it does not mean that he underestimated the central position of Scripture as the record of revelation and the fount of all doctrines. Scripture has a life in its very language which contains the whole of revelation, though not in the propositional forms in which doctrines are formulated.

Stephenson's claim that Newman regarded the developed doctrines of the Church as more basic and normative than Scripture is unsubstantiated. Scripture alone is inspired for Newman and is the very source of developed doctrines. The latter, especially the Creeds, were surely a test of orthodoxy but this is because they are a more explicit expression of the faith for us than the mere letter of Scripture. Therefore, since developed doctrines are only an expression of the truth contained in the Scriptural revelation, there is no opposition between them. Nor is there any opposition between Scripture and the "idea" or impression existing in the faithful

who conscientiously attend to the gospel of Christ. Newman's concept of the "idea" is in several ways close to the Thomistic concept of the "light of faith" through which Christians stand in direct contact with the reality of Christ and the whole mystery of salvation, and not merely with a biblical account of this reality. God speaks in the Scriptural writer and lives in the hearer.

Although Newman brings focus upon authority as the final guarantee of true developments, he is in no way urging the kind of authoritarianism that Stephenson charges him with. There is simply no evidence whatever that Newman's *Development* "seeks to break the holy indissoluble bond between Holy Writ and Holy Church and to give to the latter an infallibility independent of Apostolic Scripture and Tradition", as Stephenson gratuitously insinuates. Newman's position was rather to circumscribe authority by the boundaries of Scripture and tradition. In works like the *Apologia* and the *Letter to the Duke of Norfolk*, Newman stresses that the primary seat of infallibility is in the Church as a whole, that it is limited to the divine revelation as expressed in Scripture and Tradition, and only proposes what is already the belief of the faithful. Even regarding non-infallible matters Newman often warned against premature decisions by authority and urged that theologians be allowed to develop naturally without fear of censure the contemporary understanding of the faith. He was opposed to the definition of papal infallibility in 1870 because he felt that it had not been sufficiently analysed by theologians and was not clearly enough recognised by the faithful.

Finally, the clearest proof of Stephenson's fundamental misunderstanding of Newman in his assertions that Newman's *Development* is anti-liberal and unprogressive, restricts theology, and absolutises new dogmas. For Newman's central theme is that because the Scriptural revelation is a divine message, there is no end to man's growing in understanding of it. For Newman, "to live is to change, and to be perfect is to have changed often". This is a theme of freedom and progress. The bishops and theologians who were determined on reform and development at Vatican II correctly understood Newman when they referred to his *Development of Christian Doctrine* for theological support.

* * *

May I now go on to make a more radical critique. Earlier in my reply I remarked that Newman had not said the last word on the phenomenon of development or on ecumenism; and I might have further remarked that a number of theologians would find Newman too "safe" and conservative. Now, if I briefly develop this view, it should not be taken as an acceptance of Fr Stephenson's criticism. My difference with him concerns what Newman actually wrote. This critique will point in a different direction.

Granting Newman's position as it really was, some theologians today would not be so interested in stressing that revelation is completed, the deposit of faith all given. They would agree that Jesus Christ was the full revelation of God, but the significant epistemological point for us is how

much of that revelation do we actually know. Some prefer to speak of a continuing revelation, for our newest understanding of Jesus is a new revelation *quoad nos*, from our point of view. Some would not grant even implicit knowledge of all of revelation to the apostles and evangelists as Newman did. What is gained by granting it anyway?

Newman certainly stressed the incompleteness of every linguistic formulation of revelation, both as it appears on the surface of Scripture and in ecclesiastical creeds and dogmas. But it still seems that he exaggerated the immutability of dogma and failed to acknowledge sufficiently the relativity of truth as it actually exists in men's minds of different cultures. There is almost a Platonic ring to some of his remarks about ideas. Basically, he is still seeking for too much intellectual security in truths proposed by an infallible magisterium. As advanced as his own concept of infallibility was, he has not examined it enough to satisfy many today. There is generally in his writings a quiet assumption that Christians know exactly what is infallibly true in the dogmas of the faith.

Finally, others besides Fr Stephenson would see Newman leaning toward a kind of triumphalism, even though he was very ecumenically advanced for his age. He was a forerunner of our contemporary theologians who are stressing the importance of the role of the laity's faith, but then he tended to limit this to Roman Catholic laity. Since many Catholics now consider non-Catholic Christians to be part of the Church, they ask why their faith should not also be a foundation for determining what is included in God's revelation. The implications of this approach for a developed theology of unity, faith, and infallibility extend undoubtedly beyond Newman's most ecumenical thought. (cf. The Vatican decree on Ecumenism, especially, Ch. 1 and Ch. 3).

If Newman is being superseded almost immediately after his great triumph in *absentia* at Vatican II, this is because theology has been moving so incredibly fast since then and new questions are being asked at a dizzying pace. If Newman is superseded, it will only be to join those other superseded giants, Augustine and Thomas Aquinas.

We have heard that Fr Kelly's full article was published in the April 1968 issue of the *Journal of Ecumenical Studies* (Vol. V, No. 2).

Is it not a remarkable thing that you should have first started the idea—and the word—Development, as a key to the history of Church doctrine; and since then it has gradually become the dominant idea of all history, biological, physical and in short has metamorphosed our views of every science, and of all knowledge.

MARK PARTISON, in a letter to Newman dated 5 April 1878.

NEWMAN ON ANGLICAN ORDERS

A CENTENARY ARTICLE

by

REV JOHN JAY HUGHES

In 1868 Newman wrote twice in the Jesuit journal *The Month* on a subject that is now reaching a new crescendo of theological interest a century later, in an ecumenical setting far different from his own. In that time, as the present editor, Fr Peter Hepplethwaite, tells us, *The Month* has had only four editors, "... but history is accelerating!" In that time we have seen the Halifax-Porter attempts at reunion, the Malines Talks, and various important studies (notably by Dom Gregory Dix in 1944, revised 1956, and Francis Clark, S.J., in 1956 and 1962), which have renewed interest in the problem of the validity of Anglican Orders. What was Newman's view of it a hundred years ago? In Rome in January 1847 before his 30th May ordination by Cardinal Franzoni, he wrote home: "the responsibility of Orders grows greater upon me as I approach them—and this without seeing any great ground in reason to think differently of my Anglican Orders than before". But by 1868 he did think very differently.

The Editor's request for an article on John Henry Newman's views on the validity of Anglican Orders affords an opportunity to deal once again with Newman's own ordination to the priesthood in the Roman Catholic Church, a matter on which there has been a good deal of comment in recent months, not all of it accurately informed. As I recalled more than a year ago in an article in the *American Journal of Ecumenical Studies*,¹ the French Oratorian Louis Bouyer, alone amongst Newman's numerous biographers, reports that Newman's ordination to major orders in May 1847 was conditional.² It was further stated in this article (which though widely reported in the American press appears to have enjoyed a very limited circulation in England, despite the fact that interest in the question of Anglican Orders is understandably greater in England than in the United States), that Père Bouyer had been kind enough to supply in private correspondence his authority for claiming that Newman had been ordained *sub conditione*. The story had been given him, he wrote, by a senior member of the Birmingham Oratory, now unhappily dead and unable to enlighten us further, Fr Henry Tristram. His statement that there was a long-standing oral tradition in his community about their founder's conditional ordination had seemed to P. Bouyer the more worthy of credence since he knew Fr Tristram to be very critical with regard to such traditions. Correspondence with the present superior of the Birmingham Oratory, Fr Dessain, elicited the statement, also reported in the American article, that he had never heard of the oral tradition alleged by P. Bouyer on the authority of his friend Fr Tristram.

¹ J. J. Hughes, "Two English Cardinals on Anglican Orders": JES 4 (1967) 1-26.
² Cf. L. Bouyer, "Newman, his Life and Spirituality", London, 1958, 280.

Circumstances made it impossible to follow the trail further.³ It must be obvious, however, that P. Bouyer's claim hangs by a very slender thread. Fr Dessain's conjecture, which was reported in the article in question, seems on balance to have much in its favour: that Newman had been told that his personal belief in the validity of his Anglican ordination created no difficulty, since there was always an implicit condition attached to the conferral of Orders in any case where they had been received previously. That Newman himself did have a scruple on the matter, arising from his belief in the validity of his previous ordination in the Church of England, is documented by references in his letters from this period.⁴ The indisputable evidence afforded by these documents allows us to regain solid ground under our feet. It is equally clear that Newman's opinion on the matter soon changed, however; for within a year of his Roman ordination to major orders we find passages in his letters which make it clear that he no longer believed in the validity of Anglican Orders.⁵ It was not a subject upon which Newman cared to embark, however. There was not only his overriding desire to avoid, when possible, anything that might offend Anglicans; he found the question itself distasteful.

The inquiry into Anglican Orders has ever been to me of the class which I must call dreary; for it is dreary surely to have to grope into the minute intricate passages and obscure corners of past occurrences in order to ascertain whether this man was ever consecrated, or that man used a valid form, or a certain sacramental intention came up to the mark, or the report or register of an ecclesiastical act can be cleared of suspicion. On giving myself to consider the question, I never have been able to arrive at anything higher than a probable conclusion, which is most unsatisfactory except to Antiquarians, who delight in researches into the past for their own sake.⁶

It may readily be seen from this citation alone that Newman's position on the question was unusual. Most of his fellow Catholics were convinced that the evidence permitted not merely a probable but a certain verdict

³ Writing under a misapprehension of the true position, Fr Joseph Crehan, S.J., stated in a letter to the editor of the *Catholic Herald* (published 23rd February 1968): "It is surprising that when Fr Hughes revived this tale in an ecumenical magazine two years ago [a slip: the article referred to appeared in the winter issue 1967], he admitted that he had not taken the trouble to look up the register, in spite of the fact that conditional ordinations, like conditional baptisms, have to be entered as such". It was not a case of "not bothering" with a necessary piece of research. Until my admission into the Church's oldest order (the diocesan clergy) by conditional ordination on the 27th of January this year I was an unsalaried seminarian, and it was physically impossible for me to travel from northern Germany to Rome to investigate this one point. Lacking the resources extended to its scholarly members by Fr Crehan's great order, I had to content myself with appealing in a footnote to a reader in Rome to look up the register of Newman's ordination. To date no one, to my knowledge, has responded to this appeal.

⁴ Cf. C. S. Dessain (ed.), "The Letters and Diaries of John Henry Newman", London, 1961-2, xi, 148 and 151; xii, 15.

⁵ Cf. op. cit. xii, 249 and 293.

⁶ *The Month*, Sept 1868, 269f. The summary of Newman's views which follows is based upon this letter: further page references are dispensed with, as also after notes 11 and 12 below.

against the Orders. Newman supported his "probable conclusion" by an appeal to three "strong presumptions", as he termed them. He claimed first that though the doctrine of apostolic succession was to be found in the Anglican Church "it is not an Anglican tradition" in the sense in which the truth of Christ's divinity was an Anglican tradition, so widely held that the very occasional Anglican who denied it was an obvious anomaly. This alleged lack of a firm belief in apostolic succession amongst most Anglicans justified, Newman asserted, "a strong presumption that the Anglican body has not what it does not profess to have".

Newman's second presumption was based upon Anglican eucharistic practice. If Anglicans possessed valid orders they possessed, too, the true sacramental body and blood of Christ upon their altars. But this must be entrusted to some "custos".

Who is the custos of the Anglican eucharist? The Anglican clergy? Could I, without distressing or offending an Anglican, describe what sort of custodes they have been, and are, to their eucharist? . . . Is it not charitable towards the bulk of the Anglican clergy to hope, to believe, that so great a treasure has not been given to their keeping? And would our Lord leave himself for centuries in such hands? . . . There seems to me a strong presumption that neither the real gift, nor its appointed guardians, are to be found in that communion.

Finally, Newman wrote, the administration of baptism in the Anglican Church was so lax, as he had himself observed in his Anglican days, as to raise a doubt as to whether many Anglican bishops and clergy had ever been validly baptised.

There is . . . much reason to believe that some consecrators were not bishops, for the simple reason that, formally speaking, they were not Christians. But at least there is a great presumption that where evidently our Lord has not left a rigid rule of baptism, he has not left a valid ordination.

Newman's arguments were unusual not only because they led to a merely probable rather than a certain conclusion. They also differed from those commonly brought against Anglican Orders by omitting all reference to the alleged defects of form and intention, as well as to the historical arguments asserting a break in the Anglican succession which were still in vogue when Newman wrote, though they were to be passed over in silence in the *Bull Apostolicae curae* of 1896—in the circumstances a tacit admission that the Anglican claim to uninterrupted historical succession with the pre-Reformation hierarchy was justified by the facts.

Not for the first time, Newman found himself in a no-man's land between two partisan camps. The unusual features of his arguments pointed out immediately above show that he did not go far enough for most of his fellow Catholics in England. For some, however, he had already gone too far. Two fellow converts, both of them formerly priests of the

Church of England, answered Newman publicly. Edmund S. Foulkes, in an open letter to Archbishop Manning, stated his belief:

that having been ordained priest in the Church of England, I am a priest still. . . I desire to state this explicitly because of the disparagement lately cast upon Anglican Orders on general grounds by a great name amongst us. To the historical argument he will have nothing to say: therefore I will only remark on it, that having examined it thoroughly, I am as convinced of its tenableness as of anything of the kind in church history. And as to the form, on which he is equally reserved, I can only say that either the Anglican Ordinals in use now or formerly must be allowed adequate, or else most of the primitive forms—to say nothing of those still used in the East—must be pronounced inadequate.⁷

Foulkes remarked that Manning had himself attributed many of the undoubted graces to be found in the Church of England to the valid baptism of its members.

I feel morally constrained to go further still. If I had to die for it, I could not possibly subscribe to the idea that the sacraments to which I am admitted week after week in the Roman Communion—confection and the holy eucharist, for instance—confer any graces, any privileges, essentially different from what I used to derive from those same sacraments, frequented with the same dispositions in the Church of England.⁸

Indeed, he would go further and state that some of the most edifying communions he could remember in his entire life were made in the Church of England at the hands of clergy who had since submitted to re-ordination in the Church of Rome—a ceremony which Foulkes considered superfluous, save as qualifying them "to take duty" in the church of their new allegiance. Though he had benefited greatly from the sacraments received since becoming a Roman Catholic:

I cannot possibly subscribe to the notion of my having been a stranger to their beneficial effects till I joined the Roman Communion; and I deny that it was my faith alone that made them what they were to me before then, unless it is through my faith alone that they are what they are to me now. Holding myself that there are realities attaching to the sacraments of an objective character, I am persuaded, and have been more and more confirmed in this conviction as I have grown older, that the sacraments administered in the Church of England are realities, objective realities, to the same extent as any that I could now receive at your [i.e. Manning's] hands: so that you yourself, therefore, consecrated the eucharist as truly when you were Vicar of Lavington as you have ever done since. This may or may not be your own belief: but

⁷ Edmund S. Foulkes, "The Church's Creed and the Crown's Creed, a Letter to the Most Rev Archbishop Manning, etc.," London, 1860, 14, 58f. Foulkes was later to return to the Church of England.

⁸ Op. cit. 45.

you shall be one of my foremost witnesses to its credibility, for I am far from basing it on the experiences of my own soul.⁹

Dissent of an even more remarkable nature came from another clerical convert who, as I have argued in the article to which reference has already been made at the outset, may safely be identified as Henry Nutcombe Oxenham.¹⁰ After remarking, as had Floukes, that Newman declined to discuss the historical arguments for or against the orders, Oxenham recorded his conviction that the historical evidence in favour of the validity "amounts to moral certainty, which is the highest kind of certainty attainable in such questions". Newman's refusal to discuss the question from the historical side was very significant. For

the line of a *posteriori* objections, which he has felt compelled exclusively to rely upon, was never broached or thought of till the attempt to discredit the succession on historical grounds, and especially by the famous Nag's Head fable, had become desperate.¹¹

Turning to Newman's "three presumptions", Oxenham denies that apostolic succession was not an Anglican tradition: at least from the time of the seventeenth century Caroline Divines it had been "the dominant tradition of the Anglican Church". But even if belief in the necessity of apostolic succession were not widespread amongst Anglicans it was difficult to see how this could invalidate their orders. Valid sacraments never depended on the orthodox faith of those conferring and receiving them, as might be seen from the fact that Roman Catholics acknowledged the validity of Methodist baptisms, though it was notorious that Methodists repudiated the doctrine of baptismal regeneration.

Newman's argument that the irreverence of Anglican clergy towards the consecrated eucharistic elements created a strong presumption that neither the gift of the eucharistic presence nor a true priesthood were to be found amongst Anglicans was, Oxenham wrote, the kind of argument which appealed strongly to the feelings, but had no logical force. It overlooked the fact that there was a widespread and growing belief in the Real Presence amongst Anglicans which was indistinguishable from Roman Catholic belief on this point. And in any case, the argument proved too much. Were there really no Roman Catholic priests who by their lives

⁹ Op. cit. 45f. Manning's firm conviction in the validity of his Anglican ordination was a serious obstacle to his conversion. Cf. E. S. Porell, "Life of Cardinal Manning" I. London 1895, 619. The official Roman Catholic rejection of Anglican Orders continues today to make it impossible for Anglican clergy at one with Roman Catholics in matters of faith from entering into unity with the Holy See. Cf. the important letter from "Anglican Chaplain" in the *Tablet*, 9th March 1968, 234. In 1855 Mgr H. Barton Brown wrote: "The real difficulty which I have found in belief in the validity of their ordination" (*Tablet* 205 [1855] 482). It is remarkable that proselytisers never seem to consider the possibility that this "tenacious belief" might have its roots not in mere stubbornness or theological obtuseness but in a scruple for truth.

¹⁰ Cf. art. cit. in n. 1 above, 7.

¹¹ *The Union Review* vi (1868) 549-60, printed Oxenham's first and second reply to Newman.

and lack of supernatural faith dishonoured the sacred gift entrusted to their charge?

I am loth to dwell on a painful subject, but as it is certain that our Lord has "left himself for centuries in such hands", it seems to me that the less said about this line of argument against Anglican Orders the better. Those who live in glass houses should not throw stones.

Finally Oxenham asserts that Newman has greatly exaggerated the alleged laxity of baptismal practice in the Anglican Church. The official baptismal standard of that Church was clearly established and quite sufficient for validity. The most that could be claimed was that here and there it was not followed. But the same might be said of Roman Catholic baptismal practice. Strictly speaking there was never mathematical but only moral certainty about the valid baptism of candidates for ordination in any church. In any case the Church of England insisted upon three bishops at an episcopal consecration. The chances of all three not having been validly baptised were remote indeed. And this must have happened not once, but many times over to destroy the Anglican succession; for an occasional break in the chain would soon right itself.

Though Newman's reasons for rejecting Anglican Orders were weak, Oxenham wrote, this was not Newman's fault. It lay rather in the nature of the case and in the fact that Newman's intellectual honesty would not permit him to exceed the legitimate bounds of controversy.

Hitherto the adverse view has been usually maintained by writers too ignorant, or too prejudiced (not to say disingenuous) or both, to have any real weight, and their refutation was too easy to be quite satisfactory. . . [The question] has now at last been taken up by a theologian of consummate ability and of the highest character, who is well acquainted with its true bearings, and feels it his duty to say all that can honestly be said in defence of the current view. We see how very little all that comes to, and we know that there is nothing to be added to it.

This proved in the event to be unduly sanguine. In the *Month* for October 1868 Newman took advantage of a letter he had received from an Anglican correspondent with regard to his expression of views on Anglican Orders to expand the arguments he had already offered.¹² Newman again declined to discuss the theological arguments alleging the defects of form and intention; and he repeated his view that the historical evidence was insufficient to condemn Anglican Orders. One must have recourse therefore to probable or presumptive arguments. He had given but three examples of such arguments, but the list could be lengthened. The fact that elaborate arguments were needed to defend Anglican Orders created a presumption that they were invalid; this presumption was further supported by the fact that no other church had recognised the claims of the Anglican hierarchy; and three centuries of isolation from the rest of Christendom had caused

¹² Cf. the *Month*, October 1868, 417-28.

Anglicans virtually to abandon the idea of visible reunion. This is Newman at his most elusive, for how the alleged ecclesiastical isolation of Anglicans and their supposed lack of interest in the visible union of Christendom creates a presumption that Anglican Orders are invalid it is not easy to see—and Newman does not enlighten us. Although none of these arguments was conclusive in itself, Newman admitted, taken together they led to a very strong presumption against the validity of Anglican Orders. Even if one or the other of these arguments could be weakened or refuted, their cumulative force remained; just as a bundle of sticks remained unbreakable even if one or two of them should be broken. Newman concluded with an oft-quoted challenge to his correspondent to destroy the presumption that Anglican Orders were invalid by pointing to

any religious communion, of present or past time, which has eventually been on all hands acknowledged to be a portion of the Catholic Church on the strength of its Catholic Orders, which, nevertheless, has been for three whole centuries unanimously ignored by all the East and all the West; which for three centuries has employed the pens of its occasional and self-constituted defenders in laboriously clearing away, with but poor success, the aboriginal suspicions which have clung to it on the part of so many of the invalidity of those orders; which, as if unthankful for such defence, has for three centuries persistently suffered the apostolicity of those orders, and the necessity and grace of such apostolicity, to be slighted or denied by its bishops, priests, and people, with utter impunity; which has for three centuries been careless to make sure that its consecrating bishops, and the bishops who ordained the priests who were to be consecrated, and those priests themselves had been validly baptised; which has for three centuries neglected to protect its eucharist from the profanations, not only of ignorance and unbelief, but of open sacrilege;—show me such a case—such a long-sustained anomaly and such ultimate recognition—and then I will allow that the recognition of Anglicanism on the part of the Holy See is not beyond the limits of reasonable expectation.

Oxenham had already demonstrated the worthlessness of Newman's original three "presumptions"; he had little difficulty in dealing with this amplification of Newman's arguments. The necessity of elaborate arguments to defend Anglican Orders proved nothing one way or the other.

The circumstance of a fact being questioned does not *per se* afford the faintest presumption even that it is questionable, unless it can be shown that *nobody* had *any* interest (other than pure love of truth) in questioning it. . . I might quote Dr Newman's own remark in the *Apologia*, that though plenty of mud may be thrown at an innocent person, it will not eventually stain, even if it should stick.

Anglican Orders had been attacked not from pure love of truth, but from interested motives. No one had any interest in attacking Roman Catholic or Orthodox Orders—unless he disbelieved in an hierarchical priesthood, and then it was the thing itself which was rejected, not the possession of it. From the Reformation onwards, however, Roman Catholics in England

had considered it vital to the interests of their Church to maintain that the Church of England was not merely schismatical (which Oxenham held it to be), but that it was no church at all. Oxenham confessed that this policy had been, in his opinion "wholly mistaken . . . , even regarded exclusively from the standpoint of immediate catholic interest"; and he felt that an opposite line would have been "infinitely more prudent as well as more candid and charitable". But the adoption of this policy had made it necessary

to strain every nerve to disprove the Anglican Succession. Hence first the scandalous invention of the Nag's Head fable, which I believe there has been some attempt to revive in our own day. When that was too much blown upon for any respectable writer to be able to use it, the mare's nest about Barlow's consecration was thrust to the front, though even if his consecration could have been disproved it would have had no real bearing on Parker's, for of the Episcopal Orders of his three other consecrators there can be no doubt. When that broke down, the doctrine of intention was attempted to be worked in a way which, if it proved anything, would shake the validity of every sacrament in Christendom. Dr Newman is, of course, too clear-sighted and too honest to rake up these exploded fallacies. But he does not seem to have observed how remarkably the whole history of the controversy about Anglican Orders, so far from tending to shake their validity, very strongly confirms it.

The mere fact that doubts about the validity of the orders had been brought forward proved nothing in itself unless these doubts could be substantiated. Far from this being the case, however, at the end of three centuries of controversy "every count in the indictment which has in turn been chiefly relied upon has broken down", and Newman was obliged to fall back on a *postiori* presumptions which were at best of a purely subjective character. The arguments Newman had urged were far more telling objections against sacramental doctrine altogether than against a particular succession.

That the Greeks had not recognised Anglican Orders was of no significance, Oxenham wrote, for as yet there had been no occasion for such recognition. And in asking for a case parallel to that of the Anglican Church where a communion, whose orders had been ignored by East and West for three hundred years, had had them acknowledged at the end of that time, Newman was demanding the impossible. None of the Reformation churches, apart from the Church of England, had made or could make claim to an intact episcopal succession; so that by universal consent of the parties themselves there was no other church with orders (of the traditional type) to be "ignored". Turning Newman's own line of argumentation against him, Oxenham challenged his fellow convert to point to a church which, though lacking the priesthood for three hundred years, had never lost sight of the doctrines of priestly consecration, the Real Presence and the eucharistic sacrifice; and in which at the end of these three centuries

these doctrines were found more deeply rooted, more clearly apprehended, and more widely spreading than they were at the beginning.

Though allowing Newman's method of presumptive argument, Oxenham pointed out that even one piece of direct evidence on the positive side would outweigh the force of any number of presumptions pointing to the negative view.

Fifty presumptions which are not only *weak* but *worthless* are of no more value than one. . . If *every* stick in the bundle can be "snapped in two"—in other words, if every stick is *rotten*—then the whole bundle is rotten, and it matters nothing how many sticks it contains. Fifty 0's will never make 1.

Oxenham had overstated his case at some points and left himself open to rebuttal. On balance, however, it is clear that it was Newman who came off second best in the exchange. And this is puzzling, for of Newman's vastly superior intellectual and moral stature there can be no question. For a short time after his entry into the Roman Catholic Church he had continued to believe in the validity of Anglican Orders. He soon changed his view. But the reasons he subsequently offered for rejecting Anglican Orders were curiously unsatisfying. Writing at his most polemical, Oxenham maintained that Newman had adopted

the only line of argument that an honest writer acquainted with the facts can use for the purpose. It is weak, because it is honest. The really telling arguments on that side got their apparent force by distorting or suppressing or inventing facts. Of that of course he is as little capable as he would be of speaking in "wantonnness" on such a subject.

That this is a possible explanation of the weakness of Newman's position on Anglican Orders there can be no doubt. If there be a better explanation let us have it, with supporting reasons.

Whether indeed, as time goes on, the Pope in the plenitude of his power could with the aid of his theologians obtain that clear light, which the Church has not at present, on the whole question of . . . the validity of Anglican Orders, is a subject on which I do not enter. As the matter stands, all we see is a hierarchical body, whose opinions through three hundred years compromise their acts, who do not themselves believe that they have the gifts which their zealous adherents ascribe to them, who in their hearts deny those sacramental formulas which their country's law obliges them to use, who conscientiously shudder at assuming real episcopal or sacerdotal power, who resolve "Receive the Holy Ghost" into a prayer, "Whose sins ye remit are remitted" into a licence to preach, and "This is My Body, this is My Blood" into an allegory.

NEWMAN, Note on "The Catholicity of the Anglican Church", 1871.

ON ANGLICAN ORDERS AGAIN

by
THE EDITOR

"THE Validity of Anglican Orders is a dead issue", people were saying a year ago. "It's a vital issue, but everyone's on to the wrong thing", they are now saying, meaning that the argument—or rather, public attention—is being directed into historical channels instead of theological. In May Bishop Willebrands, Secretary of the Secretariat for Christian Unity, was reported as saying: "Instead of returning to the past (i.e. historical investigation), we prefer to concentrate on the present and future". There are some, the *sanior* and *valentior pars*, to whom it would be imprudent of us not to listen at least, who believe that the subject is vital enough but not ripe for further discussion yet. So listen we must.

Fr Gregory Baum, O.S.A., a considerable ecclesiologist, whose article "The Institutional Church" appeared in the JOURNAL just a year ago (p 185-8), is one of those who believes that the time for re-examination has not yet come. He gives four principal reasons: they show the complexity of the subject, and how to touch one aspect of a theological problem is to disturb many others. Orders affects sacramental theology, and that the Eucharist, and that the Mass, and these the nature of the Church of Christ and the ministry, which impinges on both authority (with its element of inerrancy) and tradition (with its element of denial of biblical finality). The present interests in Orders is directly bound up with Hans Küng's pursuit of THE CHURCH (for instance), and a whole host of scholars' pursuit of eucharistic theology—the nature of "substance", of "ontological reality", of inter-personal relations, of presence, and so forth. It is not one thing but many that are on the move and under the probing eye of the theologian, now armed with new disciplines like Form Criticism and Heideggerian philosophy and new standards of exhaustive exactitude. Henry Chadwick, Regius Professor of Divinity at Oxford, bears this out when he writes that "the long-standing controversy concerning English Orders is an epitome of the entire debate about the Anglican understanding of the Church and Sacraments": and again, "both in the Papal Bull and in the 'Answer of the English Archbishops', some of the historical assertions can only be described as rash, misleading, and plainly wrong".

Fr Baum's points are these. Firstly, that traditional sacramental theology, what he calls "the pipeline theology of Orders" resting vitally on the argument from unbroken continuity, still pertains and is inadequate on many counts, though Catholic development is not ready for a better approach yet. Secondly, that the Anglican Church has its own very variable tradition of interpreting the episcopacy, ranging from a direct gift of the living Christ to a venerable institution inherited from the sub-Apostolic Church; and Rome's intrusion of its much more exact formula would be widely resented. Thirdly, that at this stage Anglican-Protestant unification is more important than a drawing together of the Catholic

creeds, which has the danger of dividing Christianity more severely; and that the Anglican tradition is well suited to bringing together Churches of diverse traditions. Fourthly, that since Vatican II has recognised the ecclesial reality of other Churches, we may assume that their ministry is divinely called and is exercising its service in power (even if defectively). So, he concludes, it is ripe for us to study the role and meaning of "ministry" in other Christian Churches; not to pronounce upon the validity of their Orders.¹

These are arguments not without appeal. It is true that the so-called "pipeline theology" of Orders is now being challenged, notably in the work of F. J. van Beeck, Hans King and others who are asking questions which are radical (the vertical dimension) rather than historical/traditional (the lateral dimension), i.e. arguments from the nature of things far more than from the authority for things.² But this is not sufficient reason to ask that development should be consecutive rather than concurrent: it may be tidier to solve one problem before going on to the next, and it may appear that one is so fundamental that until it is solved there is no going on to the next; but in life such processes are never tidy, and they are usually more richly fed if they develop together in an organic fashion, the one cross-feeding the other, and often clearing the impasse of the other, which does the same in its turn. By probing into the specific problem of Anglican Orders, scholars will raise and bring to repose a host of other problems which alone may provide the condition for answering the central problem of the nature of Orders. There is always a time of intellectual tension and uncertainty, when a great deal is half-known and only partially related in synthetic form, and this must be borne with patience and not reduced to logical exercises.

Fr Gregory Baum's third point carries special weight, and more so in the months since he wrote it. But even intellectual movements cannot be controlled as by a tap, and there is no easy stemming of a tide that has started to flow. Since he wrote, a good deal has happened to further the

¹ "Journal of Ecumenical Studies" IV, 4, 716-17, Winter 1967.

² Hans King has made his position clear in his new book, "The Church" (to be reviewed in the next *Journal*, by Rev A. M. Allchin), esp. D.IV.2 and E.II.2. The point is crystallised in his article, "What is the Essence of Apostolic Succession?" in *Concilium* IV, 4, 16-19 (April 1968). There he says that "the whole Church and every individual member share in the apostolic succession; the Church as a whole is committed to obedience to the Apostles as the original witnesses . . . the concept suffers from a clerical narrowing down if this apostolic succession is seen exclusively as a succession of ecclesiastical functions . . . it is the Church as a whole which we believe in. The Church as a whole is successor to the Apostles . . . every individual member stands in this apostolic succession. Every later generation remains bound to the word, the witness and the service of the first apostolic generation. . . . Apostolic succession is therefore primarily a succession in apostolic faith, apostolic service and apostolic life. It is a juridical narrowing of the concept to see apostolic succession primarily in a continuous chain of impositions of hands. As if such a succession lies in the constantly renewed daily loyalty to the Apostles". He shows that the threefold order of functions (bishop, priest and deacon) which St Ignatius of Antioch discusses in the second century, while it is rooted in the customs of the apostolic Church, nevertheless "can simply not be identified as the whole original order and distribution of all the functions. It is the result of a very complex historical development". So even the first link of the pipe is not merely one link.

enquiry into Orders. Fr J. J. Hughes, by the circumstances of his ordination, has triggered off widespread interest and considerable discussion;³ while by his own writings he has made it clear that there are problems and that the old answers to them are becoming increasingly unsatisfactory. His article in the last *Journal* (p. 16-24) was accompanied by another in *Concilium* I.4, January 1968, entitled "Recent Studies of the Validity of Anglican Orders". These follow three earlier ones. A further article appears in this *Journal* (p. 210-218); and in mid-summer he is publishing the first of two books, "Absolutely Null & Utterly Void", the title wording taken from the final pronouncement of the encyclical *Apostolicae Curae* of 1896 upon Anglican Orders. Messrs Sheed & Ward are his publishers and with them he hopes to produce a second lengthier and more complex book in the following spring on the labyrinths of Reformation theology concerning the subject. Nor is this all, for the magisterial study of Fr Francis Clark, S.J., "Eucharistic Sacrifice & the Reformation" has been reissued by Messrs Basil Blackwell only some months ago with an additional introductory chapter and a foreword by Cardinal Heenan. Fr Clark has also published a C.T.S. pamphlet, "A New Theology of the Real Presence?" (Do 396) which is not without bearing on the subject. He has also just completed for C.T.S. (H 311) a new edition of the English translation of *Apostolicae Curae* (Leo XIII's Bull of 1896), revised with new paragraph headings and footnotes. His own sad news of his withdrawal from Jesuit vows and the obligations of the priesthood was disclosed in a letter to *The Tablet* on 4th May, p. 450: he was careful to insist that he remains a loyal son of the Church and witness to its teaching, especially in the area of his special work—the Eucharist and Orders. He is a mutilé de guerre (a mine at Anzio, where he won a Military Cross), who, nervously debilitated as he is, has been deeply troubled by what he himself has described as "the new theology" [see also the letter on p. 450 entitled "A Question of Convergence"]. The April (Ecumenism) number of *Concilium* is entitled "Apostolic Succession outside the Continuity of the Laying-on of Hands?" It includes a report on "The Discussion on Anglican Orders in Modern Anglican Theology", by Henry Chadwick of Oxford, and Dom Hilaire Marot of Chevetogne's report on "The Orthodox Churches and Anglican Orders", where it is shown that the Churches of Constantinople and Jerusalem, following other Orthodox Churches (Alexandria as early as in 1930) have recognised the validity of Anglican Orders. Further, *Herder Correspondence* has given space to the subject in both its March and April issues. Newspapers and periodicals in Britain, America and Germany (to our knowledge) have recently given space to

³ Professor Chadwick remarked of it as a postscript in the April *Concilium*, "the far-reaching importance of this event needs no emphasis, and Anglican theologians have good reason to be grateful. Evidently some problems arise. No theologian, whether Roman Catholic or Anglican, can think it desirable that an ordinand's personal certitude should determine whether his ordination is to be absolute or conditional. The Münster ordination may hasten the reconsideration of the problem, but it would be a pity if it were to force any precipitate action before the wider issues have been investigated more fully". (p. 76.)

the subject—and indeed, merely to illustrate the point, we might remark that letters from Ampleforth have appeared on this subject in *The Times*, *The Tablet* and *The Catholic Herald* in the last months. Since the appearance of T. S. Gregory's article, "The Ordinal Criticised", on 24th February, a steady correspondence under that title has ensued in the pages of *The Tablet*—the other protagonist being Anthony A. Stephenson, now at the Department of Theology, Exeter University. (His earlier work on Newman is discussed elsewhere in this JOURNAL.) The Ordinal is, of course, the Part I proposal of the *Report of the Anglican-Methodist Unity Commission* (S.P.C.K. and Epworth Press, 4/-).

T. S. Gregory argues particularly around the word "presbyter", used deliberately instead of "priest". His argument is of the same order as the criticism of the New English Bible's translation of 2 Timothy 3.16, "All Scripture is inspired by God, and is useful for . . .": being an all Churches (though not Roman) venture, it had many shades of doctrine to satisfy, so it merely rendered the phrase as "All inspired Scripture is useful . . .", which is good politics but bad theology, for "inspire" is an ambiguous word like "mystery". So with "presbyter": Mr Gregory shows that it may include priests, but is never synonymous with "priest"—indeed it means "elder" (as in "elders of the sanhedrin") and is more like St Benedict's *senectas, seniores sapientes fratres* than anything else. To use it, like charity covering a multitude of distinctions, is either mildly dishonest or mildly muddle-headed—for one of the prime tasks of ecumenism is to unearth with lucid clarity all distinctions, in order properly (not sloppily) to bridge them. This has been the particular task of Fr Clark, and Cardinal Heenan acknowledges it in his Foreword to the new edition of "Eucharistic Sacrifice and the Reformation": "the enormous labour which Fr Clark has carried through has the effect of opening up as paths to unity the very pages which led to entanglement and confusion . . . which served so often to perpetuate prejudice and darken counsel, setting men in opposition instead of uniting them in Christ".

Here we might refer to our correspondence pages, to the remark of Fr Boniface, who is drawing careful distinctions in the interest of ecumenism: "The High Anglicans will not unite with the Methodists unless they are sure that valid Orders will be conferred on the Methodist ministers, and they hold the view of many R.C. theologians that Orders are doubtfully valid if conferred with a deliberately ambiguous form of words. Some Methodists, on the other hand, think that their own ordination was perfectly adequate, and object to being subjected to an ordination service which is intended to confer on them a kind of priesthood in which they do not believe. Evangelical Anglicans agree with these Methodists". He is showing how earnestly concerned both ends of the spectrum of belief are to reach an openly understood and agreed rapprochement, and not to be bounced along by disarming glosses on the word "priesthood", which can only be dangerous in the end. Mental reservation and belief that the Church will make up what is allowed to remain defective are ways of sliding round the problem, not of confronting it; and these methods are always ultimately visited by nemesis. T. S. Gregory ends his original article

by saying that Anglicans, Methodists and Romans can be certain that nothing unites Christians but the sacrifice of the Cross, and where there is sacrifice there is Victim and Priest.

Mr Stephenson argues more academically that the Early Church clothed the word *presbyteros* with the entire meaning of our modern word "priest", whatever the colloquial usage of the time; and that our present word "presbyter" has for all intents and purposes (quite apart from its derivation) the meaning of "priest, or minister of the second order". He suggests that Romans are too quick to write off Anglican Eucharistic rite and theology, and recommends as a representative Anglican theologian Dr Alan Richardson (this will be dear to the heart of JOURNAL readers), as in "An Introduction to the Theology of the New Testament". The argument then turns on the most important of all words, as regards the Mass—Sacrifice, a single unrepeatable event but with its constantly available saving power in each Mass.

There are two schools of thought in this question. One side argues that eirenists are merely papering over fissures; while the other argues that doctrinal agreement is now so close as to warrant no further liturgical divisions. The March Herder Correspondence discusses the matter as follows:

The question at issue would seem to boil down to the Eucharistic doctrine of the Reformers, how far they were understandably reacting against medieval distortions of orthodox doctrine and how far they were consciously rejecting orthodox teaching on the Eucharist, and the extent to which this affected the rite and practice of ordination in the Church of England. Here a further complication is the development of Eucharistic theology in both the Roman and the Anglican communions, with over the last thirty years or so the Eucharist acquiring a much more central place in the life and worship of Anglicans of all streams, and with the Roman Catholic insistence on the sacrificial nature of the Eucharist being balanced by a greater recognition of its other aspects. It is in fact becoming increasingly difficult to determine whether any major differences do in fact exist between Anglicans and Roman Catholics over the Eucharist and the role of the ordained priesthood.

Certainly the concept of priest/presbyter is drawing closer in the Anglican and Methodist doctrine to what Roman Catholics have traditionally held. The proposed new Ordinal departs from the tradition of the Edwardine Ordinal of 1549, which has pertained until now, in defining (however loosely to our view) the sacramental function of priest and bishop in celebrating the Eucharist. A passage from the bishop's address during the examination shows the trend:

a presbyter is called to be a fellow-worker with the Bishop, and with his fellow-presbyters, as servant and shepherd in the place to which he shall be sent. It is his work to preach Christ's Gospel to all men; to call sinners to repentance; to assure work to preach Christ's Gospel to all men; to teach, edify and encourage, both by them of God's mercy; and to baptise. He is to lead them in prayer word and example, the people entrusted to his charge. He is to lead them in prayer and worship; to preside in the celebration of the Sacrament of the Body and Blood of Christ and in his name to absolve the penitent. He is to prepare the baptized for Confirmation and to make ready the dying for their death. He must set the Good Shepherd always before himself as the pattern of his calling, so that he care for his people, serving with them in their common witness to the world.

The trend is given further substance by the Preface of the New Ordinal,

which insists on its action as falling into the continuing apostolic ministry of Christ's Church:

The commission given by Christ to the Apostles has been perpetuated in the Church, and it is the desire of the Church of England and the Methodist Church, in following God's call to unity, faithfully to preserve and transmit this commission in their ordinations.

This is much more important than it appears at first sight, for it is contributive to what we have called the radical concept of Orders. If we recognise, as the Vatican fathers have done,⁴ that other Churches of Christ and similar ecclesial communities are in great measure Churches endeavouring, however jejune, defectively or misguidedly, to effect and express the commission of Christ in founding his Church, then we must recognise that in that same measure (no more, no less) are their ministers priests of Christ's Church. And we might draw further encouragement from reminding ourselves both that God is not bound by his sacraments (which circumvents the question) and that the power of Christ makes up any defect in his priest—for it is by this power that the priest is acting instrumentally in the sacraments (which overleaps the argument). Indeed if we look back to St Thomas Aquinas, we find him showing that since the minister of a sacrament acts in the person of the Church, it is by the faith of the Church that any defect in the minister's *faith* is made good.

St Thomas emphasises defect of faith and of intent, and not of form and intention (the hinge of the Anglican Orders problem) only because he was, historically speaking, faced with the former and not with the latter. His day saw the One True Church, the East in schism, some glaring heresies and Islam—but not a doctrinally divided Christianity. The most he perceived in that last regard was the split between the Gregorian purists, some even extremist in their desire for institutional purity; and those who lapsed into what was called the "heresy" of simony and/or nicolaism (clerical concubinage), which was said to render their Orders, or at least their power of exercising them, invalid. The great question had been whether, when a simoniac bishop out of communion with Rome

⁴ See "Unitatis Redintegratio", the Vatican decree on Ecumenism. Ch. I asserts that "all those justified by faith through baptism are incorporated into Christ. They therefore have a right to be honoured by the title of Christian, and are properly regarded as brothers in the Lord by the sons of the Catholic Church. . . brethren divided from us carry out many of the sacred actions of the Christian religion. Undoubtedly in ways that vary according to the condition of each Church or Community, these actions can truly engender a life of grace, and may be rightly described as capable of providing access to the community of salvation . . . the Spirit of Christ has not refrained from using them (the separated Churches and Communities) as a means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church".

Ch. 3, by its title, "Churches and Ecclesial Communities Separated from the Roman Apostolic See", underlines the fact that other Christian communities have the right to share in some measure in the Church of Christ: the more these Churches have of the essential structure of the Catholic Church, the more they approach the ideal of Christ's Church. "Among those Communities separated by the Reformation from the Roman See, those in which some Catholic traditions and institutions continued to exist, the Anglican Communion occupies a special place . . . they are of the long span of earlier centuries when the Christian people lived in ecclesial communion".

(usually a political rather than a religious state of mind) ordained priests, their Orders were valid and whether the sacraments that the priests then ministered were effective. To this, Aquinas answered: "if a minister's faith is defective (either in regard to something else than the reality of the sacrament which he confers, or) in regard to the very sacrament that he confers, although he believe that no inward effect is caused by the thing done outwardly, yet he does know that the Catholic Church intends to confer a sacrament by that which is outwardly done. Wherefore, his unbelief not withstanding, he can intend to do what the Church does, even though he may esteem this to be nothing".⁵ Transpose this principle to the modern position of defect of form and defect of intention, and we may surely presume in all logic and justice that in as much as and to the extent that the Anglican Church belongs to the Church of Christ, and her ministers are intending (for example at the Eucharist⁶) to do what Christ committed to his Church to be done and committed his Church to do, in that much at least *intentio sufficit ad sacramentum*. That is to put it minimally: to put it maximally is to go on to say *minister sacramenti agit in persona totius ecclesiae, ex cuius fide suppletur id quod deest fidei ministri*, that the Church makes up for ministerial defect. This is probably going too far, for the Church itself suffers from defect, and the mutual interplay of defective Church and defective minister overstrains Aquinas' principle. Where there is a doubtfully consecrated bishop ordaining a minister whose intention is only doubtfully that of the Church (especially in the matter of the Sacrifice of the Mass), ordained by an Ordinal of very doubtful form (i.e. insufficient to ordain in the fullest degree), then clearly the principle is under very heavy strain.

II

To say these things is to go far beyond what was said in the last JOURNAL. What was said in the Editorial and Fr John Jay Hughes' article (p. 1-2, 16-17) has been the cause both of misunderstanding and of offence, as the letters printed below testify. After apologising for having given occasion for offence, but before presenting them, it might be well to set out the exact positions of those concerned:

1. Bishop Höfner of Münster ordained *sub conditione* in the belief that Anglican Orders have been so infiltrated by and injected with Old Catholic Orders (which are, certain of them, valid), that the ordinand may have been already validly ordained through Old Catholic succession. Not only the general assumption, but the particular history of the ordinand suggested this: Bishop Washburn, an Old Catholic, had ordained him to the Episcopalian Church in 1954, and this left Bishop Höfner uncertain whether the ordinand had received Orders

⁵ "Summa Theol." III, 64, 9 ad 1, cf. also A.5 and A.8 ad 2.

⁶ It is important not to claim too much for separated Churches. The decree on Ecumenism, Ch. III, 22 states that "because of the lack of sacrament of Orders, they have not preserved the genuine and total reality of the Eucharistic mystery [Pope Paul's own wording]. Nevertheless when they commemorate the Lord's death and resurrection in the Holy Supper, they profess that it signifies life in Christ and they await his coming in glory".

declared invalid by Leo XIII or valid Old Catholic Orders. He was left with no other course of action but the one he took.

2. John Jay Hughes as ordinand (qua priest) has stated his personal and private belief in the validity of Anglican Orders and hence of his own previous ordination. He grounds this belief not upon the technicality about the injection of Old Catholic succession into the Anglican episcopate in recent decades, but upon broad theological reasons which he has promised to give us in his second book on the question, due out in 1969. In stating that the ceremony of conditional ordination had for him the personal and existential significance of a solemn commissioning to exercise in the Roman Catholic Church the Order he had already received at the hand of his Anglican bishop, Fr Hughes was distinguishing between the ecclesiastical commission, which lapsed when he left the Anglican Church in 1960 and which was renewed for the Roman Catholic Church last January; and the sacramental character which is permanent and indelible ("Thou art a priest for ever. . ."), and which he was convinced he had received in 1954.
3. John Jay Hughes as scholar (qua investigator) is uncommitted and dispassionate. He is as able to write against Anglican Orders as in favour, and indeed his article in this issue on Newman's view of Anglican Orders admirably bears this out. As a scholar he must go where his truth-muse leads him, finding and accepting what is there to be found and accepted. Where there is a paradox or the *de fide* teaching of the Church is contradicted, he must listen to the *magisterium ecclesiae* as divinely guided (Ma 28.20): where the Church has nothing mandatory to say, and his mind is clear, there must he seek on, *quaerens intellectum* as St Anselm advised us. For it is the nature of intellect to seek fundamental truths, while it is the nature of politics to seek *ad hominem* arguments to convince men of predetermined mental positions. If the scholar thought to "prove" his cherished opinions, he would be indulging in political action, not scholarly research. Political action is determinative and predetermined: intellectual is chaste of mind, humble before the facts and passive before events, not imposing itself at all.
4. The Editorial position was this. The subject is immensely complex and in need of chaste scholarly investigation. As Professor Chadwick has said, "the question of the validity or invalidity of Anglican Orders is evidently one of truth, to be settled without regard to the consequences". To indulge in any other kind of investigation is to obscure an intractable problem even further—to heap rubble on to a difficult archaeological dig, so to speak. The problem remains neutral until its own internal essence begins to be unfolded, uncoerced from without into any procrustean preconceptions. What happened in 1896 was preconceived, predetermined and prerigged—in short, it was political. The fact that Rome did not fully appreciate this, and that Leo XIII, then an old man of 86, was persuaded to sign the finished form as an encyclical does not diminish its political nature, it only disguises it.

The clearest evidence for this view lies in the contemporary correspondence between Gasquet at Rome and Bishop at Downside, both utterly prejudiced minds on this issue above all (and Bishop's biographer is at fault in failing to bring this out sufficiently).

In any case, an encyclical (or Apostolic Letter) does not carry any of the infallibility of the Church of itself, for that is reserved to *de fide* doctrine, and for the general development of the life of the Church of Christ.⁷ 1896 was a political action, and as such brought the Church further from a proper judgment of Anglican Orders than it was in 1890: only by removing the rubble on the dig can we hope to come to a just judgment. If anyone doubt the political nature of 1896, let him read "Absolutely Null & Utterly Void", which should appear on the same day as this JOURNAL.

It may be that in the end the fathers of the Church, after full reflection, will come to the same deliberation—even in the same words—as the commission of 1896. [Indeed we know that the subject is presently under discussion in Rome, and Pope Paul has taken pains personally to acquaint himself with the facts of the case.] If they do so with chaste minds and after exhaustive study, they have gone a long journey forward, where 1896 was but a tortuous journey down a by-way. The danger lies in trying to reach the end without travelling the course:

The last temptation is the greatest treason.

To do the right deed for the wrong reason.

⁷ It is important to distinguish the degrees of authority emanating from the Pope, for it would be fideist to believe (as ultramontanists seemed to have done) that in every case *Roma locuta est* is tantamount to *causa finita est*, that a single papal verdict was the final word, without regard to circumstances: this would set the Pope up as an intellectual and moral tyrant. It is clear beyond a shadow of doubt that when the Pope, or Pope-in-Council speaks on faith or morals, *causa finita est*, at least in that generation. But an encyclical falls far short of this both in authority and in subject material. It is a small contributive part of the growing life of the Church—and may even, in the design of the Spirit, be playing the part of *advocatus diaboli* to elicit new awareness and new truths by contradiction and controversy.

To take the extreme positions, where an encyclical expresses a profound and far-reaching movement or insight in the Church, where it is worked out with care and widespread consultation over a period, where the Pope is intimately concerned at all stages and even writes the final draft himself—as with *Mystici Corporis*—then there is an encyclical carrying considerable doctrinal weight and expressing the Church's magisterium to a high degree. Where, on the other hand, an encyclical speaks on a matter which is not profoundly or widely felt at the time, where it is engineered by a small and unrepresentative body, where consultation is deliberately exclusive and hedged in, where the Pope must rely almost entirely on his consultors and he signs the final draft as a virtual act of trust in his experts, then who can say *causa finita est*? Indeed, can we ever say that forensic phrase in a dogmatic context? Can we ever say more than that the Holy Spirit will always guard the faith of the Church against any possible betrayal by Pope or Council?

From The Reverend P. Etchells.

SIR,

25th March 1968.

Father Hughes's article suggests to me that in undertaking to correct the Catholic position on the matter of Anglican Orders he has set himself a task perhaps greater than he realises. It will be of very great interest to see how he carries it out. Meanwhile, may an Anglican reader with no special axe to grind offer some considerations?

In the first place, to charge Cardinal Vaughan and others with anti-ecumenical motives, while it may be congenial nowadays, seems anachronistic for the nineties. Denigration of distinguished men is distasteful at any time; it can have but very little relevance to theological issues in themselves.

Secondly, in this whole weary controversy it has never been remarked, so far as I know, that the Papal condemnation did not deny that Anglican Orders might be quite valid for Anglican purposes. It simply asserted that the Anglican ordinal was of no use for Catholic purposes, an assertion that annoyed only those Anglicans more or less tarred with the brush of Anglo-catholicism. Cardinal Vaughan evidently had these persons in mind when he spoke of those Anglicans who were "disowned in their own communion"—it is difficult to believe that the majority of Anglicans at the time would not have agreed with him.

Thirdly, the matter of Anglican Orders cannot ultimately be separated from the question of whether or not two provinces of the Catholic Church have an unqualified right to turn themselves into an autonomous national church empowered to devise liturgical formulae to suit its peculiar theological position. The Responsio of the Anglican Archbishops, like all other official Anglican documents, takes for granted that this is possible and defensible; if, as seems likely from his article, Fr Hughes intends to make this a position in his argument, it seems also likely that he will find himself defending a theory of national churches which is at odds with what the Catholic Church has hitherto held, and by which it has generally acted.

I leave to the last what seems the most extraordinary aspect of Fr Hughes's position. It seems that before anything else he should tell us why he became a Catholic in the first place, since by doing so he might explain the otherwise puzzling anomaly whereby a convert of seven years' standing takes it upon himself to correct the official teaching of an ecclesiastical body which presumably he has already accepted as Divinely authorised to teach him.

I am, Sir, yours faithfully,

Asby Magna Vicarage,
Rugby.

P. ETHELLES.

DEAR SIR,

20th March 1968.

I read with great interest the material published in your last number on Anglican Orders, as for some time I have had doubts about them; I mean that perhaps they may be valid. For this reason I was comforted

by the fact you reported that so great and learned a man as Gasparri voted for their doubtful validity. It may emerge that Leo XIII was misled after all. At the same time it is not true that there has always been on the Catholic side uneasiness, to say the least, about their validity? I wonder whether in the end the verdict fairest to all will not prove to be that, while Anglican Orders *may* be valid, so that none possessing them should be asked to believe himself not to be a priest, yet the evidence for this is such that the decision of authority in the Church cannot pronounce quite firmly in their favour, but would have to require conditional ordination for security, to be able to guarantee the Orders as valid? A matter like this can be finally settled only by authority assessing the evidence and all should recognise this. The new evidence demands that the whole matter be reviewed, and without the questionable attitudes and methods of the past, but who is competent to make the definitive ruling? This is the more fundamental issue underlying the problem. In some sense the Orders question is unimportant, for even if it can be settled, say on some such lines as I have suggested, there still remain radical divergences of belief between Catholics and Anglicans, basically a different conception of the Church, coming out most sharply in the divergence of faith regarding the place of Our Lady. Pius IX and Pius XII stated, infallibly, some of what the Catholic Church believes about Mary. Most Anglicans sincerely deny these doctrines to be part of the Church's faith. Beside such a wholesale divergence the issue of Anglican Orders, irritating and hurtful as it has been, is surely of minor significance? It could be resolved if the evidence were fully and fairly reviewed and the judgment of competent authority duly accepted.

Yours faithfully,

PHILIP HOLDSWORTH, O.S.B.

St Alban's,

Bewsey St., Warrington.

From Canon Alfonzo de Zulueta, M.A.

21st March 1968.

DEAR SIR,

I was surprised to read in so responsible a journal as yours the editorial which speaks of the duty of "the Roman communion publicly to right a grave wrong done to the Anglicans in 1896" by the Bull *Apostolicae Curae*. Surely there is a naive over simplification in this sweeping setting aside of a Bull issued with the full authority of the Pope, and of such a Pope as Leo XIII. This is not to say that one approves the wounding expressions which Fr Hughes attributes to Cardinal Vaughan, and which belong to the old war mentality which BOTH sides indulged in until Vatican II brought us all to a more charitable way of thinking. But it assumes that the Bull was wrong, when scholars like Fr Clarke, S.J., have defended it at great length and so far no fresh historical reasons have been adduced against it. Leo was not a man to be hoodwinked and it is well known that from diplomatic motives he would have preferred to recognise the Orders.

Vatican II in the Decree on Ecumenism makes it clear that she recognises Orthodox and Old Catholic Orders but speaks of "the lack of the sacrament of orders" when referring to the ecclesial communities which issue from the Reformation. It is quite another thing to admit that the infiltration of Old Catholic Orders may gradually change the situation. Even then a man may not wish to admit Orders in our sense, as I was told when I read a paper to a group of evangelical Low Church members of the Church of England. They contended that there was nothing which a priest could do which could not be done by a layman. This, of course, would have been denied by High Anglicans but the divergences in so important a matter are within the same communion.

As one who knew Cardinal Merry del Val very well I must protest against Fr Hughes' statement that he "went to the verge of untruthfulness in private and public statements in order to conceal the result of the investigation". One would like to have chapter and verse for such a statement about one about whose holiness there seems little doubt and whose Cause has been introduced. From my own knowledge I can say that the Cardinal was a man of the greatest integrity. If there was one outstanding natural virtue about him it was sincerity and truthfulness. I feel that it is only right that this should be put on record. It is possible that the prevailing Curial procedure at the time involved secrecy as to the individual votes of those on the Commission, and this might account for any sort of impression being given by any member when questioned.

Yours truly,

A. DE ZULUETA.

Catholic Rectory,
7 Cheyne Row, S.W.3.

From Sir George Rendel, K.C.M.G.

13th May 1968.

DEAR SIR,

I am grateful to you for giving me the opportunity to comment on what is said in the Editorial of your spring issue on the question of Anglican Orders.

My first comment is whether anyone—and particularly anyone owing allegiance to the Holy See—is justified in categorically stigmatising as a "grave wrong" any authoritative Papal pronouncement, at any rate without an overwhelming *prima facie* case for regarding the decision embodied in that pronouncement as false and unjust. When it further appears that the question at issue is likely to be reinvestigated by the competent authorities, whose final decision cannot be anticipated, does not this mean that, whatever the ultimate decision may be, the question is still *sub judice*, so that a published condemnation of Pope Leo XIII's pronouncement of 1896 at this stage is not only out of place but surely equivalent to what in English Law would be regarded as Contempt of Court?

The question itself of the validity or otherwise of Anglican Orders, from the Catholic point of view, involves complicated historical and theological considerations, which can only profitably be discussed by expert

historians and theologians. A very useful summary of some of these considerations, and of the arguments which influenced Pope Leo in reaching his decision, is given in Francis Clark's pamphlet "The Catholic Church and Anglican Orders" published by the Catholic Truth Society in 1962. I am not qualified to analyse those arguments, though they seem to me, as a layman, almost unanswerable. But, however deeply one may sympathise with the attitude and feelings of one's devout and dedicated Anglican friends, and however anxious one may be to meet them half way, or even further, in a truly ecumenical spirit, I feel it would be unjust to the Commission which considered the question under Pope Leo to take into account only the views of the "Anglo-Catholic" wing of the Church of England, and to ignore those held over several centuries by the no less important Protestant wing and embodied in the Thirty-nine Articles of Religion (to which all Church of England clergy used to be obliged to assent on taking up their ministry). These views certainly do not suggest that those who held them had any wish to see Anglican Orders regarded as equivalent to those recognised by Rome for the ordination of Catholic priests.

These more Protestant views were recently expressed in a letter from a Vicar in Leicester, the Rev J. W. Josephs, which appeared in *The Times* on 18th April last, and which contained the following passage: "There is nothing fundamental to the Faith in episcopal ordination; it merely happens to be our practice. Methodist ministers are just as 'properly' ordained; to maintain otherwise is to believe in magic spells and hocus pocus. By now surely we have outgrown such medieval superstitions."

Incidentally, has the question been considered by those who would like to see Pope Leo's ruling reversed, of how far any modification of that ruling would apply to nonconformist, and possibly Lutheran, Presbyterian and Calvinist ministers, and what would be the consequences if it did so apply?

There is one other, possibly minor, point in your Editorial on which I feel bound also to comment. Is it not a little unusual for a Catholic writer to speak of the "Roman Communion" and the "Anglican Communion" as though they could, so to speak, be equated with one another? We know that Anglicans speak in these terms, which is natural enough. But from the Catholic point of view, as pointed out by Bishop Butler in his article in *The Tablet* of 4th May, however much sympathy and good will we may feel towards our Anglican brethren, the Catholic Church is still the True Church, and is thus in a unique position. There would indeed be little point in conversions were this not the case.

Yours faithfully,

GEORGE RENDEL.

48 Lowndes Square,
S.W.1.

SIR,

3rd May 1968.

The last JOURNAL's editorial argues a strong case for the validity of Anglican Orders. If they are valid could not Catholics take Anglican sacraments, under certain circumstances?

In Orthodox countries we are allowed to receive absolution and communion from the local clergy when there is no Catholic priest. Why should not a Catholic in danger of death call upon an Anglican priest if he cannot find one from his own Church, rather than die without the sacraments?

Yours faithfully,

DESMOND SEWARD.

St James' Club,
Piccadilly, W.1.

There is in the West no person who has authority, even in name, over others; there is none who stands in the position of the Eastern bishops, so the Pope, looking over the wild waste of the waters of heresy, saw nobody to whom he could in particular direct his words. He has invited none to Rome, for there is nobody with a pretence to authority among them; but he has most tenderly told them of the perilous course they have taken, and of the certain ruin at the end.

CARDINAL H. VAUGHAN,

"The Year of Preparation for the Vatican Council", 116.

THE MEANING AND THE FUTURE DEVELOPMENT OF THE CANON OF THE MASS

by

AELRED BURROWS, O.S.B.

This is the second of two articles on the Canon, coming at a time when the Liturgy, and notably the Canon at its crown and apex, is being subjected to vernacular experimentation. This is a time, moreover, of more fundamental growth—catalysed by experiments in language, which have caused those who are making them to ask more basic questions. Not only is the Canon to be translated into a kaleidoscope of tongues, but it will probably also be restructured into a kaleidoscope of different forms. However, the *fundamentum in re* will never change.

The following quiet but revolutionary section of the Second Vatican Council's Decree on the Liturgy underlies the current renewal of the Roman Mass, and especially of the Eucharistic Canon—"The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them can be more clearly manifested, and that devout and active participation by the faithful can be more easily accomplished. For this purpose the rites are to be simplified, while due care is taken to preserve their substance. Elements, which with the passage of time came to be duplicated, or were added but with little advantage, are now to be discarded. Where opportunity allows or necessity demands, other elements which have suffered injury through accidents of history are now to be restored to the earlier norm of the holy Fathers".¹ Before blundering into any wild statements about the future of the Canon of the Mass therefore, the wise man will calm himself and ask the sober theological question—What is the intrinsic nature and purpose of the Canon? What are we actually doing between the *Sursum Corda* and the *Per omnia saecula saeculorum*?

It might be ventured in reply: "Oh, the priest consecrates the host, of course, and changes it into Christ's body, and the wine into his blood". Without denying this sort of statement, we may pose a further question: Why, then, isn't it enough for the priest to say the words of institution and then to give out communion?² The answer lies in the simple fact that Christ told us to do otherwise. At the Last Supper when he instituted the Eucharist he did more than this; now that we hear the words of institution in our own tongue more of us are familiar with Our Lord's behaviour at the Supper. He did seven things: 1. He took bread, 2. Gave thanks and

¹ Constitution on the Liturgy, art. 50.

² This, incidentally, is very like what an Anglican priest does when he celebrates the Holy Communion according to the rite of the 1662 Prayer Book. The words of institution move straight into the distribution, but are preceded by the giving of thanks and praise.

praise to God, 3. Broke the bread, 4. Gave it to his disciples saying *This is My Body*, 5. After supper he took a cup of wine, 6. Again he gave thanks and praise, 7. He gave the cup to his disciples saying *This is My Blood*, etc. In our celebrations where we do all these actions "in memory of him" we streamline this sevenfold shape into a fourfold action³: thus we 1. Take bread and wine, 2. Give thanks and praise over the bread and cup of wine, 3. Break the bread, 4. Distribute the bread and cup.

Our "Offertory" corresponds to the "Taking of bread and wine". This part of the Mass is of course inappropriately named, because the primary elementary activity here is that of simply taking bread and wine and bringing up the gifts from which the celebrant takes the required quantity and sets them apart (the *Secreta*). The Canon corresponds to the "giving of thanks and praise to God",⁴ while the Communion reproduces the "giving to the disciples". From looking at the pattern of the Last Supper then, we see that, if we want to be faithful to doing what Christ did, then the primary activity between the "Offertory" and the Communion must be the giving of thanks and praise to God, even if nothing else happens.⁵ The *Eucharistia*, in the words of Professor G. W. H. Lampe, is "the community's corporate act of thanksgiving, and for Christians, who live by faith in the risen Lord, thanksgiving is centred upon commemoration of the saving events of Christ's death and resurrection by which men have been reconciled to God, and God's creation has been rescued from the dominion of evil and assured of the hope of restoration".⁶

In the earliest period of liturgical development, however—probably within the first hundred and fifty years—four new elements were added to the basic Last Supper pattern. Firstly, what must have been a natural tendency for the Church, an account of the institution Supper itself was included amongst the saving works of Christ for which thanks and praise were given. All the extant Eucharistic prayers, even the earliest we have (excepting the rite of *Addai and Mari*) include this institution account.⁷ Another element which early made its way into the Eucharistic prayer was a formal making of *anamnesis*. *Anamnesis* is the Greek word for memorial or remembrance, and it is the explicit reason given by Christ for the per-

³ See Dom Gregory Dix, "The Shape of the Liturgy", pp. 48ff, 78ff, 103-140.

⁴ See St. John Chrysostom: Hom. 25.3 in Mt. "The Eucharistia . . . is a memorial of God's many benefits and shows forth the culmination of his providence towards men."

⁵ It will be noticed, too, that the words which we in the Latin rite regard as consecratory (*This is my body*, etc.) were at the Last Supper, and therefore probably at early apostolic celebrations, used as a distribution formula. The earliest Church, in so far as it thought in terms of "consecration", would have regarded the prayer of praise and thanks over the gifts as that which brought down the Spirit of God upon them.

⁶ The Eucharist in the Thought of the Early Church, in "Eucharistic Theology Then and Now", p. 35, SPCK, 1968.

⁷ Cf. the earliest Roman Canon, that of St. Hippolytus. It was discussed briefly in the last JOURNAL, p. 39-40, where a translation was given. See Dix, op. cit. 221 seq. for an analysis; also his edition of "The Treatise on the Apostolic Tradition" (London, 1937) with English translation. Also B. S. Easton, "The Apostolic Tradition of Hippolytus" (Cambridge, 1934) with English translation.

formance of the Eucharist.⁸ Now Christ meant that the whole Eucharistic rite should be his *anamnesis*, his memorial,⁹ but the custom became common and soon universal of actually explicating the fact that "Now, at this very moment, we are performing the *anamnesis*" and, not unnaturally, the place where this was stated was immediately after the narrative of the Supper, which ends with "As often as you do these things, you will do them as my *anamnesis*".

A third addition to the Last Supper pattern was an invocation to the Holy Spirit, the instrument of God's saving work among men, asking his presence at the Eucharistic situation in order to fill, bless and consecrate the gifts, and to ensure that the Communion might be fruitful and of real spiritual profit. This invocation is known by its Greek name, the *Epiklesis*, and is held to be so important as to be regarded as *ipso facto* consecratory by all Eastern Christians. The sort of sentiments expressed by an *epiklesis* can clearly be seen by glancing at that contained in the Greek Alexandrine *anaphora* (canon) of St. Basil: "We sinners and your unworthy servants adore you, lover of men, the Lord, the God, and we pray and beseech you that in your merciful goodness, your Holy Spirit may come upon us your servants and upon these offered gifts and sanctify them and make them nourishment for your holy people. And may he make this bread become the holy body of our Lord God and Saviour Jesus Christ for the remission of sins and the eternal life of those who partake of it. And this chalice, the precious blood of the New Covenant of our Lord God and Saviour Jesus Christ, for the remission of sins and the eternal life of those who partake of it. And make us worthy, Lord, of participating in your holy mysteries for the sanctification of soul, body and spirit, so that we may be made one body and one spirit, and take our place and succeed to the inheritance with all the saints who have pleased you in ages past."

Fourthly, an explicit formula of "offering" or presenting the gifts before God was added to the Eucharistic prayer. This seems to be an expression of the Church's response, as a community, to the gift of the Eucharistic presence; a response expressed in sacrificial language, as befits a community called to identify itself with a Christ who showed forth the nature of God in a sacrificial death, both as priest and victim. As Dom Vagaggini puts it,¹⁰ "The offering of bread and wine which we make to God in the Mass has, to put it briefly, a meaning that is at the same time cosmic, anthropological and sacramental. Bread and wine are chosen from among the gifts God has given us and are offered to him as a symbol of the offering of ourselves, of what we possess and of the whole of material creation. In this offering we pray God to accept them, to bless them and to transform them through his Spirit into the body and blood of Christ, asking him to give them back to us transformed in such a way that through

⁸ See I Cor. II, 24-25.

⁹ Not, of course, a memorial like the Cenotaph, but a remembrance meal which brings Christ's presence in a very real way among his people.

¹⁰ Dom Cipriano Vagaggini, "The Canon of the Mass and Liturgical Reform", p. 88 (London, 1967, reviewed in the autumn JOURNAL, p. 378-80).

them, we may in the Spirit, be united to Christ and to one another, sharing in fact in the divine nature".¹¹

This first wave of additions to the original Last Supper structure was followed by a second wave which came sometime between the early third and mid-fourth centuries. This was the inclusion of intercession prayers and commemorations of saints, i.e. material not directly concerned with the action of the Last Supper, at least not in the same way that the previous four additions were. The content of these petitions and commemorations differed from region to region, but the petitions were the sort of thing which we now have in our bidding prayers—i.e. intercessions for the Church, the hierarchy, the living and the dead, the State, current problems and situations, etc.

Turning now to our present Canon and seeking to find the primacy of the great theme of thanksgiving and praise, we shall find ourselves looking in vain. The note of thanksgiving is sounded in the preface, but as it is now performed this is separated from the Canon and appears as an isolated introduction to the "real thing" which is thought to begin at the *Te igitur*. In the Canon after that point the only hint of thanks and praise is the reference to "this sacrifice of praise" and the ascription to God of all honour and glory at the end. We find no mention of the great works of God for us his people, his creating us and our world, his joining us to himself as adopted sons through Christ's Incarnation, his redeeming us in Christ's death and resurrection—all themes on which we should be meditating at this point of the Mass, and for which we should be thanking God with joy. To quote Origen—"We give thanks to the creator of the universe, and eat the loaves that are presented with thanksgiving and prayer over the gifts, so that by the prayer they become a certain holy body which sanctifies those who partake of it with a pure intention".¹² Instead of this we find in our Canon an overemphasis upon the offering qua offering, and upon the sacrificial nature of our activity, combined with a jumble of intercessions and commemorations of saints, many of them obscure. Fr Jungmann has commented, "In the 'preface' the prayer of thanksgiving is presented as an isolated unit, a preparatory item to be followed by the Canon. The Canon itself, however, with the exception of the words of consecration appears to be nothing more than a loosely arranged succession of oblations, prayers of intercession and a reverential citation of apostles and martyrs of early Christianity".¹³

¹¹ It was commonly thought by Roman Catholics in the post-Reformation centuries of controversy that this offertory formula must ALWAYS be an explicit one of offering, such as the *offerimus praeclarae maiestati tuae* of the Roman Canon; without this, it was thought, the sacrament was not sacrificial, and therefore not valid. It has, however, been one of the results of modern scientific historical investigation to discover that some of the earliest Canons, undoubtedly authentic and Catholic, lack this explicit sacrificiality. Thus the Egyptian *anaphora* of St Mark has, "We place before you these gifts which come from you", and no word of offering or sacrifices. The recent Anglican controversy in Convocation over the phrase "We offer thee the bread and cup" in their revised liturgy was concerned with this point.

¹² Origen: *Contra Cel.* 8.33.

¹³ See J. A. Jungmann, s.j., "The Mass of the Roman Rite", London, 1961, p. 363.

The four earliest additions, all closely connected with the essential meaning of the Eucharist, are to be found embedded in our present Canon with however varying degrees of visibility. The account of the institution is clearly to be seen; the *Anamnesis* follows straight after this—"So now, Lord, we celebrate the memory of Christ your Son. We . . . recall his passion, his resurrection from the dead, and his ascension into glory"; the oblation, or offering formula, is a straight continuation of the same prayer—"We offer to you, God of glory and majesty, . . . the bread of life and the cup of eternal salvation". The *Epiklesis* is present, though much less obviously so; there is no explicit mention of the Holy Spirit, and certainly nothing so developed as the Greek *epiklesis* quoted above.

The second wave of additions is also to be found in the Roman Canon, but whereas in most other *anaphoras* (canons) they are grouped conveniently together after the *epiklesis*, in our present Canon they are scattered throughout. First, there are prayers for the Church in general and for the hierarchy ("We offer them for your holy Catholic Church . . . for our Pope . . . for our bishop"), then prayers for those present and their dependents (the first memento and a little later in the *Hanc igitur*); after the consecration, and equally interrupting the sense of the Eucharistic action, we come to prayers for the dead (the second memento) and for the ministers (*Nobis Quoque*). Commenting on this very unsatisfactory way in which the intercessions are arranged, Dom Vagaggini says, "It is as though the worst possible solution had been chosen; as if the choice had been made deliberately to split up the connection of ideas and so ruin the unity of this great prayer".¹⁴ It is not suggested, incidentally, that such petitions should have no place at a Eucharistic celebration, but rather that they should not occupy a place in the Canon which is so disruptive of the flow of the essential action.

What then of the future of the Canon of the Mass in the Roman rite?¹⁵ Firstly, because of its considerable literary merits,¹⁶ the Roman Canon should not be abolished, or allowed to fall into complete disuse. Already the unnecessary multiplication of crossings and kissings have been removed; further small improvements will probably be effected, such as the abolition of the four pseudo-conclusions, which at present break up

¹⁴ See Vagaggini: *op. cit.* p. 96.

¹⁵ The other rites of the Catholic Church, mainly of the Eastern half, may need their own reforms, but we are only concerned here with the Western rite.

¹⁶ The chief of these as given by Dom Vagaggini are:

- Its traditional character and antiquity; this he regards as "without doubt the soundest argument for the position enjoyed by the present Roman Canon in the Western Church". Unfortunately just such an uncritical veneration for the traditional as such is—to put it mildly—unappreciated by the present generation, Christian or not.
- The variety of the Roman prefaces, which make the different aspects of Christ's work more easily emphasizable.
- Clear emphasis upon the offering of the gifts—but this is so overstressed as to become a defect.
- Stylistic merits, especially the theological precision, the sobriety of expression, and its comparative brevity.

the Canon making it seem like a series of independent prayers.¹⁷ These will have the effect of simplifying the action and clearing away elements which obscure the grandeur of the single sweep from the beginning to the end of the single Eucharistic prayer. One larger change which may come about is the transfer of the elevation of the sacred species from the words of institution to the end of the Canon, where the Bread and Cup will both be elevated together, upgrading the present "little elevation". The present double elevation was introduced for a reason which seems now quite dated.¹⁸ At the University of Paris in the 13th century the theologians still disputed as to whether the bread was consecrated after the words "This is my body", or whether the two consecratory sentences over bread and wine formed one whole, and the consecration complete only when both had been said. When the first alternative became accepted as correct according to scholastic thinking, the separate elevation of each species prevailed. Thus the present double elevation is the remnant of a long-dead controversy, and its replacement by a single elevation of the elements at the end of the Canon would emphasize the uninterrupted giving of thanks and praise to God, coming to its natural climax with a gesture of offering to the Father during the sung doxology.

It seems clear, however, from our previous outline of its many defects that the present Canon must, and almost certainly will, be supplemented by several alternative Canons. One of the ways in which the present state of affairs seems defective is that the monopoly of the Roman Canon virtually precludes any adaptation to real circumstances; in whatever environment or situation one celebrates, one must use the same Canon, a Canon suitable really only to a highly complex liturgical set-up, presupposing, as it does, the presence of assistant ministers as well as an assembly of faithful. The Western rite is in fact quite unusual in having but a single *anaphora* formula. The Syrians have about seventy, the Armenians have four, the Ethiopians have seventeen, etc. Different Eucharistic situations naturally call for a different kind of Mass. Thus, Mass in a great cathedral with bishop, ministers, trained choir and faithful, should be a different thing from a weekday Mass in a small country chapel with six people, or from a group of three hikers celebrating on a windy mountain top. The different situation should be expressed in the form and ritual used; the hikers should not be forced to put on a skimmed version of the cathedral rite—as by present rules, for instance, the priest would have to carry an altar-stone, Mass vestments, etc., up the mountain with him, and there perform virtually the same rite as he would in a parish church.

To cater for a greater variety of human situations it is highly desirable then that there be more Mass formulas available. It is likely, for example,

¹⁷ Other such modifications suggested are:

(a) The dropping of the words *mysterium fidei*, a phrase in the institution account of uncertain origin and meaning, which breaks up the words of institution.

(b) The shortening of the two lists of saints, most of whom (apart from the apostles) are of seemingly little relevance to the universal Church.

¹⁸ See Archdale A. King, "The Liturgy of the Roman Church", London, 1957, pp. 325-31.

that the Canon of St Hippolytus will be authorised, and used for such occasions as weekday Masses, outdoor Masses, etc. The merits of the Hippolytan Canon are too well known to need more than a general indication here. The first half consists of a lyrical account of the works of God in Christ for which praise and thanks are offered up. This runs without a break into the account of the institution of the Lord's Supper, the *anamnesis*, the oblation, the *epiklesis* of the Holy Spirit upon the gifts and the faithful (since he is the bond which brings the two into fruitful relationship), coming to a triumphant conclusion with the final "praise and glory" of the doxology. At a devotional speed this Canon would take between 3-5 minutes.

The other proposed Canons will be longer—about as long as our present one—and will incorporate the desiderata we have already discussed, namely, less stress upon the offering of the gifts, immense emphasis upon the giving of thanks and praise, and the great works of creation and redemption, a renewed emphasis upon the Holy Spirit's role in the action, and an unbroken sequence from Preface to Amen. A further theme which is completely lacking in the present Canon, but which is very close to the heart of liturgical theology and commonly found in other rites, is that of eschatology. When we celebrate the Eucharist we bring into renewed existence the Kingdom of God on earth, and we foreshadow the banquet of joy which will be ours in the fullness of that kingdom. This eschatological dimension, the realisation here and now of God's promise, through his Word, and the looking-forward in hope towards its fulfilment, is also likely to receive more attention in the new *anaphoras*. One of these *anaphoras*, too, will probably have a fixed preface, which will recount in general the whole story of salvation, while the other will be changeable like our present one, allowing stress upon individual works of salvation consonant with the season.

Perhaps not in the forthcoming stage of Canon reform, but at some later date, we may see the advent of a rite even simpler than that of Hippolytus, one which simply reproduces the actions and rites of the Last Supper itself (i.e. the specifically Eucharistic part). Such a rite would be for use in the most informal surroundings, for Masses in private houses, perhaps as part of an Agape meal, perhaps as the first kind of interdenominational Protestant/Catholic Eucharist, since all Christians must surely unite in recognising the actions of the Last Supper as "valid and efficacious". Perhaps even the form of the thanksgiving prayer itself will be left to the extempore composition of the individual celebrant, recognising that within the framework of a few simple actions there remains an infinite variety of ways in which Christ's command can be obeyed.

Finally it should be remembered that a reform of the Canon will only be effective—which means that it will only nourish the spiritual lives of the faithful—if it is accompanied *pari passu* by instruction in the meaning of the rich themes of this central Christian mystery. Above all, present-day Catholics lack any real sense of the importance of the psychological syndrome of thanks and praise. The biblical sentiment of rejoicing in

God and his works should always be the main theme of the prayer of the people of God,¹⁹ since this cannot but be man's response to God's love coming to us. Catholic piety has of course an immense reserve of love for God and Our Lord, especially the Sacred Heart devotion; but this human response must be centred once again upon the great central themes of our redemption—hence the importance of priests and teachers keeping up with the Scriptural renewal.

The whole spirit of the liturgical renewal, that of fearless adaptation to persons and situations, is well summed up in a couple of sentences from a third-century work, "The Apostolic Tradition" of St Hippolytus: "Let the bishop give thanks, as we said above. It is not at all necessary that he should pronounce the same words as we have given, as if he were making an effort to say them by heart while giving thanks to God; but rather let each one pray according to his ability. If someone is able to pray at solemn length and to say a solemn prayer, it is in order. But if someone when he is praying limits the length of his prayer, he should not be prevented, provided his prayer conforms to the faith".²⁰

¹⁹ See Heb. 13:15; Eph. 5:20; Phil. 4:6; Also 2 Cor. I, II: 8:16; 9:15.

²⁰ Hippolytus: *Apos. Trad.*, chap. 9.

APPENDIX:

THE EUCHARISTIC WITNESS OF ST JUSTIN MARTYR (150 A.D.)

When the prayers (of the assembly) are finished, we give each other the kiss (of peace). Then bread and a cup of wine, to which water has been added, are brought to the one who is presiding over the assembly of the brethren. He takes them, gives praise and glory to the Father of the universe, through the name of the Son and of the Spirit, and then makes a long eucharist (thanksgiving) for having been judged worthy of these good things. When he has finished, all the people present acclaim it, saying AMEN—a Hebrew word which means SO BE IT.

When the president has finished the eucharist and all the people have acclaimed it, those whom we call deacons distribute the consecrated bread, and water and wine, to each of those who are present and take some away to those who are not. We call this food EUCHARIST. No one can have a share in it unless he has undergone the washing which forgives sin and regenerates, and unless he lives according to the teaching of Christ. For we do not take this bread as though it were ordinary bread and wine. But just as through the Word of God Jesus Christ became incarnate, took flesh and blood for our salvation, in the same way this food, which has become Eucharist thanks to the prayer formed out of the words of Christ, and which nourishes and is assimilated into our flesh and blood, is the flesh and blood of incarnate Jesus: this is the doctrine that we have received.

Apology 1.65-66 (PG VI:427-30).

I WAS THERE: THE REASON WHY

by

MARK BURNS

During the Easter Retreat the Committee of Old Amplefordians confronted the Editor, without so much as a warning shot across his bows. "We want less learned reviews," they boomed, "and more Glory from the Old Boys." Taken aback and knowing that he had a bulging file of smartly written reviews by earnest men, the Editor shuddered and thought, "Glory! Where? John Compton (H 61) has written on the ICS in the EHL, but most of the OAs won't know what the ICS is any more, and they certainly won't know what the EHR is. No good." Then Tony Richardson wrote to *The Times*, refusing to show his new film to what he called a group of acidulated, intellectual eunuchs hugging their prejudices like feather boas; and the light dawned. Glory—*The Charge of the Light Brigade*—unimpeachable Glory. Who led the charge, it not an OA? Who led his regiment down the valley of death, while the cameras rolled, for the fifth time (on the fourth occasion, in 1936, it was Errol Flynn, leaving Olivia de Havilland behind him), if not Mark Burns, leaving Vanessa Redgrave behind him. Mark (W 53) was commissioned into 15/19th Hussars in January 1955 and saw two years of National Service in Malaya and Northern Ireland, before becoming an actor. He has appeared in over fifty television productions and fifteen films before this one.

Two photos from the film are reproduced elsewhere in this JOURNAL.

"17TH Lancers, CHARGE!" and with those words, on a hot dusty plain 35 miles outside Ankara, 200 Turkish cavalymen and one rather frightened actor galloped headlong at the Russian guns.

It had all begun half a year earlier when on New Year's Day of 1967 I learned that, after a series of intensive interviews and a screen test, I was to play Captain William Morris, 17th Lancers, in Tony Richardson's film. The script is by Charles Wood, an ex 17/21st Lancer, and in the cast were Trevor Howard as the Earl of Cardigan ("a stern, harsh, suspicious man"), Sir John Gielgud as the aged Lord Raglan, Harry Andrews as the able Lord Lucan, Jill Bennett as the doubtful Mrs Duberly, David Hemmings as Captain Lewis Nolan, and Vanessa Redgrave as Mrs. Morris, the last named being a piece of casting with which, as you will guess, I was more than delighted.

Having allowed my hair to grow long and with some rather scanty side-whiskers and an array of expensive uniforms, I left at the beginning of May 1967, together with 250 members of the cast and crew, for Turkey where the Crimean campaign section of the film was to be shot.

After months of searching in Spain, Portugal and Yugoslavia, the film company, Woodfall Films, had found a location in Turkey which was an almost exact replica of that tragic valley in the Crimea where on 25th October 1854 the British Cavalry heroically, but quite mistakenly, charged the Russian guns.

The Light Brigade consisted of, in the front line, the 13th Light Dragoons commanded by Colonel Doherty and the 17th Lancers commanded by Captain Morris, who at the time of the Charge was the senior surviving officer of that regiment—the others having died of cholera, exposure or had been killed in previous actions. The second line was the 11th Hussars and in the rear line the 4th Light Dragoons and the 8th Hussars, the whole totalling 673 officers and men under the command of Lord Cardigan. The Brigade advanced about a mile and a half towards the Russian guns positioned at the head of the valley flanked on one side by 8 battalions of Russian infantry and 14 guns, and on the other by 11 battalions of infantry and 30 guns producing a murderous crossfire. The rest is history but suffice it to say that of the 673 participants 303 men and 460 horses were killed and of the survivors only 30 odd were left totally unharmed. Lord Cardigan, considering his duty done once he was through the guns and it "being quite impossible for a gentleman to fight among common soldiers", turned his horse round, trotted back down the valley, blindly stumbling over Nolan's body, and returned to his private yacht! An extraordinary man, certainly, but nobody has ever been able to decide whether he was incredibly brave or incredibly stupid.

Turkey not only provided the right location but also the answer to where the famous "six hundred" were to be found, as she is the only country in the world apart from, I believe, Jordan (wrong scenery) and Russia (wrong politics) with regular mounted cavalry in any numbers left—in fact there are 600 horses and men comprising the Presidential Honour Guard. Additionally, some 5,000 soldiers were needed to play English, Scottish and Russian infantry and the problems of negotiating for the use of so large a part of the Army must have been considerable. Some splendid barracks and stables had been built at the location at the cost of £13,000 for the cavalry and as they were to be with us for three months their accommodation was important. For the infantry, who were only required for two to three weeks, a delightful tented camp had been built, but they refused to play unless they had nice huts like the cavalry! So a further £20,000 was lashed out and I've never seen a barracks go up quite so quickly. The British contingent—in case you were worrying!—was very comfortably housed in Ankara in a brand new skyscraper hotel complete with swimming pool.

On arrival, my main concern was that I should have a good horse, since one can look pretty stupid, when acting a dashing cavalry officer, desperately kicking one's horse into motion, I wanted to make sure that I had one with some life in it. I need not have worried as I was provided with a beautiful 16½ hands bay thoroughbred called Pia. Those who know horses will understand when I say that she had a disposition that can only be described as helpful. She was a delightful horse in every way although, at the start of filming, she was nervous and unwilling to stand still for any length of time. However, as she was privately owned and virtually became mine, I was able to spend a good deal of time with her and patient schooling quietened her down so that even the "clapper board" failed to make her jump in the end.

The majority of the Turkish Cavalry horses evidently came from the American Cavalry when that force was disbanded as they had a large "U.S." branded on their hindquarters, but miraculously it doesn't show in the film. They were fairly small, rugged animals who appeared to have two paces—a fast jog-trot and a flat out gallop. The bridles and saddles, or "horse-furniture" as the cavalry called their tack in those days, was ex-British Army but totally uncared for and snapped reins were a daily occurrence. I found that the period manner of riding long or "Western" style was extremely comfortable and not in the least tiring. The troopers were adept at staying on but I fear that their equestrian skills went little further than that. However, the regular Officers and N.C.O.s were excellent horsemen, with a great deal of experience.

A great deal of praise is due to the troopers who worked extremely hard and bravely (as, indeed, did the actors); for no professional stunt men were employed on the film and we all did our own charging, fighting and falling. Inevitably there has been exaggerated talk subsequent to the making of the film about the number of men and horses injured and killed but by great good fortune nobody was seriously hurt and only two horses had to be destroyed. Perhaps the death of those two horses, which happened on our first day, made us aware of the very real dangers involved. This unfortunate incident occurred when David Hemmings and I went to the barracks to meet our horses. The cavalry was doing an exercise which involved two lines of horses, about 100 per line, advancing on each other, passing through, turning and advancing again, first at the walk, then at a trot, canter and eventually a gallop, which looked very impressive. At the gallop, all passed through each other except two who collided head on. Both horses and men flew into the air and the resultant mess was ghastly. In fact your author, after shouting at some Turkish officers to put the two horses out of their misery—for they, poor things, having been rather forgotten in the concern for the two injured riders—crept away and was quietly sick. The two men, though injured, survived but from then on the phrase "Men will die" was in everybody's mind though, thank God, nothing like this ever happened again.

After two months' filming, full of incidents and memories—the Light Brigade Camp with bell tents and costumed soldiers lying about in period attitudes looking for all the world like the Fenton photographs of the time, horses in picket lines, horses breaking loose and galloping about spreading alarm and confusion, great thunderstorms turning the choking dust to a quagmire in a matter of minutes, glorious rides over miles of open country—the time had come to photograph the climax of the film.

Obviously, the Charge itself is the climax. Prior to that the film sets out to be an accurate historical description of the events and conditions of the time. The purchased Commissions, the incompetence of the Generals, the glamour of the cavalry yet the appalling life of the private soldier, continually flogged and underpaid, all have their place in the script and yet somehow out of this ill-equipped and mis-managed Victorian Army

came the incredible heroism of the 25th October 1854 Battle of Balaclava and the consequent foundation of the modern army.

We spent several days filming the different stages of the Charge which meant long hours in the saddle, with the temperature over the 100° mark, wearing thick uniforms. Did you know that those elegant Victorian officers with their puffed out chests and narrow waists were padded and corseted? Luckily, I did not need a corset but the padding remained for the duration, making my jacket similar to a Turkish bath—no pun intended but the only adequate description. By the end of my stay in Turkey, a stone and a half of me had melted away.

Eventually the day arrived when I was to lead the 17th Lancers on the final stage to the guns and into the mass of Russians behind them. As the only British actor playing a 17th Lancer—the others were all playing 11th Hussars and their turn was yet to come—I found myself sitting at the head of 200 Turkish troopers facing a battery of guns loaded with explosives some 200 yards away and behind which, strategically placed, was a Turkish "Cossack" whom I was to run through with my sabre prior to being knocked from my horse by another "Cossack". Before doing this, though, I had to get to the guns and directly in my path were 10 ominous dark patches on the ground which I knew to be explosives. These were to be detonated by a little man sitting on the sidelines at whatever moment he chose and a heartfelt plea to him not to blow Pia and me to Kingdom come only produced a remark about him having his job to do and me having mine. Heartening words!

With 4 cameras trained on me, the echoes of my colleagues' "Good luck, Mark" still in my ears, a large section of Turkish soldiers—who one knew would quite happily ride over any unfortunate British actor unlucky enough to fall off—sitting on extremely restless horses behind me, a Very light exploded in the air, someone yelled "Action", I screamed "17th Lancers, Charge!" and we were off at a gallop. Waving my sword and yelling like a dervish, I had successfully negotiated some 5 explosions which I had vaguely heard going off behind me, when the ground beneath Pia's feet seemed to erupt. She executed an extraordinary sideways jump high into the air (unless she was blown up there) and let out a high-pitched squeal. One by one, the remaining explosions boomed beneath us. We were going so fast that, apart from being showered with falling earth and blinded by billowing smoke, we got to within yards of the guns whereupon a bang, a flash and an enormous cloud of smoke erupted from the mouth of the cannon pointing at us. Pia stood straight up in the air, squealed again and crashed through amid fantastic confusion. The "Cossack" I was to "kill" had gone, either he or his horse having decided that this was not for them; so peering through the smoke and dust with horses thundering past, I caught sight of the second "Cossack". We charged at each other, had our fight, I did my fall from Pia, she went home, and as to what happened to me after that—well, you'll have to go to see *The Charge of the Light Brigade*.

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21st April 1968.

St Anselm, O.S.B.

DEAR EDITOR,

Please forgive yet another letter on Christian Unity: it is primarily an attempt to get at the root of Christian disunity.

There are, in my view, four main groups of people calling themselves Christians in England today—

- (i) *Arians*, who do not believe in the divinity of Christ (to whom a testing question is, "do you believe that the Babe of Bethlehem is your Creator?").
- (ii) *Evangelicals*, who do not believe anything which is not clearly taught by the Bible; they have some difficulty in explaining how they come to possess a Canon of Scripture, since it is not taught by the Bible.
- (iii) *Traditionalists* (as we might call them), who believe that God has taught us not only through Scripture but also through the life of the "Church" (and by "Church" they do not mean exactly what R.C.s mean).
- (iv) R.C.s, who are traditionalists and believe among other things that they have to be in communion with the successor of St Peter, and that they cannot give up, even for the sake of Christian Unity, "defined" (*de fide*) doctrines such as Papal Infallibility.

The differences between the first three groups are more fundamental than merely their denominational differences. For example, the Evangelical (or "Low") Anglican has more in common with Evangelical Nonconformists than with "High" Anglicans, who are traditionalists. Many Anglican traditionalists believe in the Real Presence and in the importance of valid Orders, and do not share the enthusiasm of their fellow Anglicans for the proposals for Anglican-Methodist reunion. These "High" Anglicans will not unite with the Methodists unless they are sure that valid Orders will be conferred on the Methodist ministers, and they hold the view of many R.C. theologians that Orders are doubtfully valid if conferred with a deliberately ambiguous form of words. Some Methodists, on the other hand, think that their own ordination was perfectly adequate, and object to being subjected to an ordination service which is intended to confer on them a kind of priesthood in which they do not believe. Evangelical Anglicans agree with these Methodists.

Reunion among the first three groups above may seem difficult, but to many of their members reunion with the R.C.s appears impossible. The R.C.s are unable to give up certain doctrines which others are unable at the moment to accept. In a sense, reunion with Rome means conversion to Rome. This fact need not deter R.C.s from taking an active part in the Christian Unity movement and stating their beliefs frankly.

The obstacles to reunion are formidable, but reunion is worth working for. I offer a few more observations on the off-chance that they may help.

Traditionalists differ among themselves as to how much "tradition" they can accept. Some only accept the teaching of what they call "the original united Church": others accept the doctrines that were common to the Eastern and Western Churches up to the Reformation—on the principle that God would not allow his people to fall into error over a long period. Many traditionalists have become R.C.s. Yet Charles Davis maintains that he cannot conclusively prove the "credibility" of the R.C. Church from Scripture and history. He may be right in this, but there is another consideration. Christ came to teach simple people as well as historians and scripture scholars, and we all of us need to know what he said and what he meant, and not just some probable human opinions about it. If this is so, then we should expect some infallible authority which is Christ now speaking. He must have given us what we need, and there is only one institution existing today which can be (or even claims to be) that infallible authority.

It would appear to be easy for traditionalists to find reunion with Rome once they could grasp the need for an infallible Church. But there is an obstacle which at first sight appears to R.C.s as only a moral one, the marriage of their clergy. This, in fact, while it may be a moral problem (and no easy one to solve) in many cases, in many other cases is an intellectual one. These last cases are certain in their spirit that they have been called by God to the pastoral life of the Church: so they cannot see how a Church which denies their vocation (married as they are) can then be infallible.† I don't see why in this instance married men should not be ordained—conditionally, if they are converted parsons—to be a sort of "worker-priest", working to support their families during the week and helping in the parish at weekends, i.e. at the time when priests are busiest.

"Arians" may appear to be a long way from "Trinitarians", but their difficulty may simply be, as it was mine at the age of nineteen, to see how three Divine Persons are not three Gods. When I saw that Christ could be God without having to be a second God, it was quite easy to see that he is God, that he is therefore infallible, and that he must therefore have founded an infallible Church. Some "Arians" say that God is too mysterious for us to have any clear-cut teaching about Him, but perhaps it could be explained that the "clear-cut" teaching of the Church is true somewhat in the way that those maps of the London Underground are true.

Evangelicals appear to be in an illogical position, but many of them distrust reasons and are unimpressed by argument, or are simply too humble to trust their own powers of reasoning. They are tremendous Bible readers, and lay great stress on the two Commandments—to love God with your whole heart and your neighbour as yourself. As a former Evangelical, I have the impression that most R.C.s don't know the Bible very well (it is, after all, God's Book written for our instruction), and that they regard the greatest commandments as recommendations ("attempt



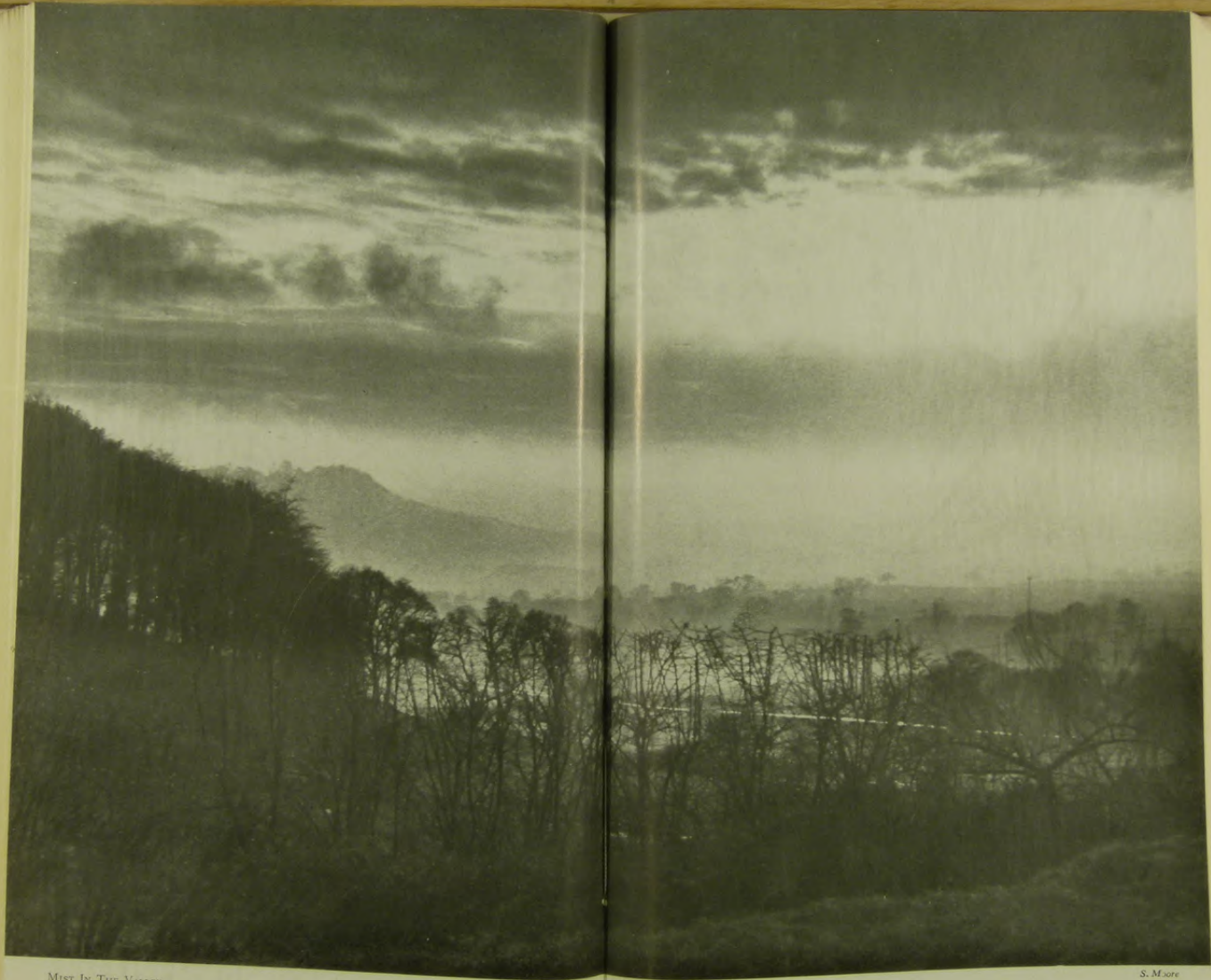
CAPTAIN MORRIS (Mark Burns) and CLARISSA (Vanessa Redgrave) at their wedding reception

United Artists



CAPTAIN MORRIS (Mark Burns) commands the 17th Lancers in the Charge of the Light Brigade.

United Artists



MIST IN THE VALLEY

S. Moore



THE CROSS COUNTRY TEAM
 Left to Right Standing: B. A. L. Reid, M. A. B. Lamb, J. P. McHale, M. H. McCreanor, M. J. Pooch.
 Sitting: S. A. Willbourn, B. N. R. Bartle, F. K. Friel (Capt.), C. B. Madden, P. M. Dawy.



THE BOXING TEAM
 Left to Right Standing: S. L. Cassidy, D. P. McKenna, J. P. Rochford, S. A. P. Maclaren,
 P. D. Hiscocks, C. M. Brodie.
 Sitting: D. G. Marsden, I. D. Bowie, W. R. MacDonald (Capt.), S. E. Fane-Hervey, P. H. Ryan.

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as many questions as possible") rather than as absolutely binding commandments. It is our example rather than our reasoning that is needed to make the Evangelicals interested in joining in with us.

My concern has been to show that though the divisions between Christians seem insuperable, they are not so if we try to understand each other with sympathy, and work persistently to close the gap.

Yours sincerely,

Gilling.

BONIFACE HUNT, O.S.B.

† EDITOR'S NOTE: This intellectual view of Orders is rarely put to R.C.s: where we are familiar with the defensive plea that the situation binds the person to limited action, we are not used to the more positive argument above. It reminds one of Cranmer's reply in 1534 to the Canterbury Dominican, who argued that since the Church which cannot err had upheld papal supremacy, it could not be denied: "in myn opinion, if he had spoken nothing elles, yet whosoever saith that the Church never erred maintaineth the Bishop of Rome's power . . . for he must either deny that the Church ever taught the papal supremacy, which is to deny what all the world knows, or elles he must say that this teaching is not an error but the truth—and that is both treason and heresy".

From The Most Reverend Archbishop Lord Fisher of Lambeth.

3rd May 1968.

Fr Boniface Hunt begins his letter on Christian unity by recognising four main groups of Christians in England.

He calls his first group Arians who do not believe in the divinity of Christ, for whom the test question would be "do you believe that the Babe of Bethlehem is your Creator?". It is not a good question. I would rather ask "Do you believe that God so loved the world that he sent his Son into the world?". I would say that anyone who accepts that belief in some manner is on the way to being a Christian; anyone who does not assent to that belief at all cannot be a Christian. And I should not want to introduce the word *Arian* at all. It is no longer an intelligible term.

He calls his second group Evangelicals and says that they do not believe anything not clearly taught by the Bible. This is surely misleading. Evangelicals base their faith (as we all do) on the Gospel or Good News brought to man by Christ, the Word of salvation as made known to us in the New Testament. The Gospel is news about the Kingdom of God. St Paul, a prisoner in Rome, taught for two years about the Kingdom of God and Jesus Christ. The Church's mission is to proclaim that Kingdom and to teach men how to live here as within the Kingdom as partakers of the Resurrection of Christ.

His third group he calls Traditionalists. Yes; and all Churchmen of every Apostolic Church are traditionalists. And in fact every Apostolic Church accepts that the Church Militant here on earth is a Society entered by persons through the sacrament of Baptism in the name of Christ. All Churches trace their history from the day of Pentecost. Their great problem is (a) how to live as churches according to Our Lord's teaching of what is holiness; and (b) how as churches, each self-governing, to live together in unity and Godly love. This involves some restructuring in the Church Militant after the pattern of the Apostolic Church so as to restore full communion between the Churches.

His fourth group he calls R.C.s, those who consider that they must be in communion with the successor of St Peter and must hold all *de fide* doctrines of the Church of Rome. Of course I recognise the *de facto* existence of this group. If I might dare to say a word, I would advise them to go back to the First Epistle of St Peter and check all their doctrines with what St Peter says there about the life of the Priestly Church and about the ministry.

Trent Rectory,
Sherborne, Dorset.

FISHER OF LAMBETH.

From Dr Frank Himsworth.

DEAR EDITOR,

Easter Day 1968.

So often the roving mind fails to perceive the jewels lying under its very nose. Your own article, "On Englishing the Canon of the Mass", lays some stress on the antiquity of *Dei Genitrix*, and more so the Greek *Theotokos*. When you come to search out an example for the Latin usage you go to the *Liber Pontificalis* at the end of the seventh century. But why did you not turn to an example nearer home, better known to us all, and even more ancient? In 659 one of four brothers, St Cedd (who later, like St Chad, became a bishop) founded the monastery of Lastingham, where he eventually died and was buried. After 664 a stone church was built there dedicated in *honorem beatae Dei genitricis* (Bede, H.E. III, 23). This is by no means the first church in England to be dedicated to the Mother of God, as the pages of Bede (e.g. H.E. II, 6) show us. The tradition of the love of Our Lady as the *Theotokos* is well rooted in England from a very early date.

West View,
Lastingham, York.

FRANK HIMSWORTH.

21st March 1968.

St Benedict.

Sir,

Why must you single out the most reactionary statements of the Pope to print in the JOURNAL? I refer, of course, to his remarks on pacifism, which were tendentious and in poor taste. He provides no justification for equating pacifism with fear of doing one's duty or with a lazy and cowardly attitude to life. At least you might have had the grace to print alongside Our Lord's Beatitude, which, literally translated, reads: "Blessed are the pacifists; for they shall be called the sons of God".

BONAVENTURE KNOLLYS, O.S.B.

Salesianum,
Fribourg, Switzerland.

The Pope, speaking on New Year's Day as "the Day of Peace", was emphasising the necessity of defending peace in the face of dangers which always threaten it. Among these he singled out "a false rhetoric of words which are welcome because they answer to the deep genuine expectation of humanity, but which can also serve to mask sentiments and actions of oppression and party interest". He also singled out "tactical pacifism, intended to drug the enemy one must overcome, to smother in men's minds the meaning of justice, of duty and of sacrifice". [EDITOR.]

10th May 1968.

DEAR EDITOR,

We are grateful to Dr Dominian (last JOURNAL, p. 3-13) for his able exposition of marital problems, and especially of that side of the apparent tension between the psychological and the theological which so seldom gets a proper representation. Only a psychiatrist of Dr Dominian's experience can altogether understand the intensity of such strains in individual cases.

However there is this to be said: all marriages, in the nature of things, come under strains in middle life. There is a temptation to confuse these with psychiatric troubles. A doctor is a judge of sickness and abnormality: he is not necessarily a judge of health. There Christ's teaching remains the norm for marriage; and we must never underrate the power of the grace of the sacrament.

Yours sincerely,

D. J. MACAULEY, O.S.B.

The Priory,
Workington, Cumberland.

For further letters see the end of the article "Anglican Orders Again".

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Spirituality; Scriptural Studies; Monastic and Jesuit History; Three Canterbury Archbishops; the Modern Priesthood; Religious Education; Religion and Economics; War, Above and Below; Books by Amplefordians; General.

I. SPIRITUALITY

Henri de Lubac, S.J. *THE MYSTERY OF THE SUPERNATURAL* Chapman 1967 xiv + 321 p 45/-

Here is a background book for the professionals. Over the past eighty years Catholic Theology has been extricating itself gradually from the dualism which had established itself in the breakup of the great scholastic synthesis of nature and grace. Père de Lubac has established himself as one of the key figures in the rehabilitation and the updating of the more authentic views of the Fathers and St Thomas. The fact that de Lubac and theologians today in general disown the "separatist" notion of grace and nature, with which Cajetan and his followers strove to defend the gratuity of the supernatural, does not mean that a theological task has been achieved and is now less relevant. The arrears to be made up are confronting the Church on all sides. So long as believers could only explain it in a way that did violence to nature the atheist felt justified in rejecting the supernatural. Desacralisation and secularism follow from making too big a gap between heaven and earth. Even admitting the existence of God and hoping in a gratuitous supernatural end, many are persuaded that at the existential level life must go on in the recognition that the religious element is not necessary.

It is a far cry from the storm-tossed area of the secular-Christianity debate to this tranquil and disciplined analysis of what is not a remote question but a very contemporary issue. The profound relevance of this book may be obscured by the traditional theological style and the wealth of detail belonging to a period in the history of theological debate. The relevance of the well worn watchwords, "natural desire for God", "state of pure nature", "the supernatural", will not be evident to the young modern, but what is clear is that the similarly loaded words of the pop-world, "exaltation", "feeling high", "experience of transcendence", point to the same composing knowledge by Revelation, can be more positively specified as the desire for God. Unless it can be shown that this "desire", used in the classical sense to indicate not any psychological or rational desire but the preconceptual openness of the human spirit to God, is part of man's being, it becomes necessary to call upon a complete new order artificially imposed on nature. In order to reject the latter, and therefore natural desire for God has been necessary.

The author touched on the subject in the more historical work, "Le Surnaturel", to which was added a theological sketch which he now regards as having been "written in haste", "too rapid". The present volume cannot be said to be too rapid. For good measure the translation of the supporting volume has already been announced. The peaceful probing that goes on here is a contemplative quest not an arrogant research. In the presence of mystery we grope and we stray, but so long as the "outline of the central truth traced out by St Paul: 'Blessed be the God and Father of our Lord Jesus Christ, who chose us in him. . . He destined us in love to be his sons in Jesus Christ'".

Sancta Maria Abbey,
Nunraw.

DONALD MCGLYNN, O.C.R.

Karl Rahner *EVERYDAY FAITH* Burns & Oates/Herder & Herder 1967 217 p 35/-

How can a man who has a genuine loving and really heartfelt relationship with his fellow men find God and convince others that this reality which we call God exists? This is more than just having good will towards men whom God also loves. Rather, in genuine supernatural love of the neighbour, love of God is accomplished by the power of God himself. If love be the fulfilling of the Law, this is not working out an atheistic ethics of Christianity, because love of the neighbour always approaches the mystery of God even if it does not expressly wish or intend to. This is from one of the meditations by Karl Rahner for various times in the Christian year.

Another striking study is called "Do not evade decisions!" It contains the sentence, "Lay people should be encouraged and educated much more than formerly to discern the will of God even in spheres where the Church cannot tell them what it is in its actual individual detail". We may have to work out a few prescriptions as well as maintain all the correct principles.

C.W.

Hugo and Karl Rahner *PRAYERS FOR MEDITATION* Herder & Herder 1968 71 p \$1.95
Karl Rahner, S.J. *WATCH AND PRAY WITH ME* Burns & Oates 1968 12/6

There are, so to speak, four Rahners. There is Hugo the patristic scholar, who has recently been writing on the spirituality of St Ignatius of Loyola. Then there is Karl, the younger brother, a distinguished dogmatic theologian, whose "Theological Investigations III" has just been published. Then there are these two Jesuit priests, whose writings on prayer, biblical meditations and simple spirituality are much sought after, as coming unaffectedly to the ordinary heart from the depths of priestly knowledge and the breadth of pastoral concern. These books are of that kind. The first deals with sin and conscience, grace, the Spirit, and daily life. The second is in two parts: a holy hour on the presence of Jesus in the agony in the Garden, and of that agony in us; and then a series of meditations on the seven last words from the Cross.

R.E.

II. SCRIPTURAL STUDIES

Kathleen M. Kenyon *JERUSALEM, EXCAVATING 3,000 YEARS OF HISTORY* Thames & Hudson 1967 211 p 84/-

After overthrowing the walls of Jericho previously established by archaeologists, Miss Kenyon has attacked Jerusalem. The difficulties of the task of excavation here were staggering, but now was the last chance, for expansion of the modern city was threatening to make the ground on which the ancient city had stood wholly inaccessible to the spade. Technically it was a daunting task, for successive rebuildings of crucial areas over two millennia had resulted in a network of criss-crossing walls of different epochs, in which the same stones were re-used again and again. The confusion was increased by the often courageous but always insufficiently scientific efforts of archaeologists over the past century before the technique of excavating had achieved the high degree of perfection which it has now reached. Added to this was the difficulty of excavating on a forty-five degree slope, delving often to a depth of thirty feet in stony, made-up ground. Miss Kenyon is generous in her acknowledgment of the help given by those on whose land the excavations took place, but in fact the whole venture was more than once nearly wrecked by their delicate susceptibilities and refusal to co-operate.

In the course of six campaigns (1961-1966) Miss Kenyon has revolutionised the accepted plan of ancient Jerusalem. Walls previously held to be of the era of David were shown to be Maccabean, eight centuries later. The sizeable city claimed to be the Jerusalem of Jesus' day, and shown as such on most plans of the city, was demonstrated to have been built some ten years after the crucifixion. There is perhaps still some room for doubt that Miss Kenyon has proved her point incontrovertibly with regard to the West Wall of the pre-Maccabean city, for the two sites mentioned on pp. 28

and 110 are perhaps not sufficient to show that there was no Bronze Age occupation west of the "City of David", which is Miss Kenyon's revolutionary contention. On pp. 146-147 she seems to accept without question Père Vincent's reconstruction of the Antonia of Pilate's day, and even to believe that it was the place of our Lord's trial. On the latter point the literary evidence presented by Père Benoit to show that Pilate's place of residence at Jerusalem was the Citadel, the old palace of Herod the Great, is extremely strong; from this it would follow that the trial took place at the Citadel and not in the Antonia. On the former point Père Benoit certainly has a strong case to make, claiming that the Antonia did not stretch as far north as the pavement now claimed as the Lithostraton (the convent of the Dames de Sion) since the cistern under the convent was open during the siege in 70 A.D. according to Josephus' description, and the pavement was laid only in Hadrian's time, re-using a first century capital. But perhaps the author has more evidence than she presents. On p. 190 also she states without evidence that the gateway in the Russian Convent near the Holy Sepulchre is part of "a monumental entrance from the columned street (built in 138 A.D.) to a Roman temple reported to have been built on the site of Calvary". This gateway has long been one of the most cherished memorials to Christ's earthly life, since it was regarded as the gateway through which he passed on the way to crucifixion, the only place in Jerusalem still visible where he is known to have walked. Perhaps this is another of the pieces of pious folklore (like the stone pointed out in the Armenian Patriarchate which, according to the Scriptures, "would have cried out" if the children had kept silent) which must go. But one would like to see the evidence.

Apart from the reconstruction of the city itself many valuable hints may be gleaned about the character of the life there at different periods, which admirably supplement the biblical evidence. For instance the contrast in the degree of hellenisation in the second century B.C. between the strongly hellenised city of Samaria and Jerusalem, which for the most part stubbornly resisted all efforts of the Seleucid monarchs to make it a city like the other cities of their empire.

In spite of so much detailed explanation the book makes gripping reading. The clarity of mind which unravelled the tangled evidence of stones and pottery is equal to presenting the solution in a fashion easily understandable to anyone who takes the trouble to consult the plentiful figures and illustrations. In every way the book is a model of presentation, attractively produced, well illustrated in both colour and monochrome, lucid without a trace of journalism, enthralling without a trace of sensationalism. Until now the results of the excavations have been presented only in the form of interim reports in learned journals. It is a worthy first publication in book form of the definitive results which crown a century of archaeology at Jerusalem.

HENRY WANSBROUGH, O.S.B.

Henry Renckens, S.J. *THE RELIGION OF ISRAEL* Sheed & Ward 1967 xii + 370 p 37/6

"How odd of God to choose the Jews" comes to mind at the title of Chapter I, "The Mystery of Israel". Why was the nation of Israel different from its neighbours in the Middle East? Why is the Old Testament more than just another sacred book from the East? Of course, comes the orthodox Christian reply, God chose Israel to prepare a people among whom in due time he became incarnate. What exactly does "prepare a people" involve?

Israel was a nation having much in common with other peoples of its time. Its history participated in the power politics of the land which lay between Egypt, Mesopotamia and Asia Minor. Culturally Israel was a backward lay, and for long had to borrow from its neighbours. It kept its identity, and surpassed others in one respect—Israel spoke from an entirely new experience of God. As a nation, it only came into existence because Yahweh personally concerned himself with it. There was no people of Israel before Moses led the tribes to Sinai. All nations had their gods, and they tolerated those of other nations, but Yahweh was a solitary god, of transcendent holiness. This belief induced among Israelites a practical monotheism, long before any

theology of it was explicit. It made demands on the loyalty of its worshippers. From this faith in Yahweh came a sure hope in salvation. In Israel, as in all human societies, the divine revelation was exposed to the risk of being translated into human terms, and degraded. What was different in Israel was the appearance at certain times of men who asserted Yahweh's uniqueness and demanded that men purify themselves from the pagan influences of the environment.

The subject is developed in the book by chapters on the patriarchs, with particular reference to the New Testament view of them, on the God of Israel, and the significance of his "Name", on worship, the King of Israel, the prophets, and "the remnant". The book concludes with a full and descriptive list of recent books on the Old Testament and kindred subjects.

G.W.

Heinrich Schlier *THE RELEVANCE OF THE NEW TESTAMENT* Burns & Oates/Herder & Herder 1968 258 p 45/-

This is a set of essays by the distinguished Professor of Bonn who has exercised a great influence on German and international biblical studies (especially St Paul) both before and since his conversion from Lutheranism to Catholicism in 1953. The essays are scholarly but untechnical, the product of reflection on themes rather than attempts to put forward startling new ideas. The first three are general essays on biblical interpretation which contain some excellent statements on biblical theology, its openness and provisional character, the diversity of points of view between the different authors of the New Testament books, and yet their fundamental unity of theology. A number of essays deal with the subjects on which Schlier has made such valuable contributions in his studies of Paul's later writings—gnosticism, angels, the subject of the unity of the Church according to the New Testament he is objective and hard-hitting (p. 193-214): the Church cannot be divided, but the New Testament itself is well aware that disunity is an element in the tribulations of the last times which will never be absent from the Church. There are three rich theological meditations (originally sermons?) on hope, showing the grounds for the basic optimism of Christianity, the baptism of Jesus, and the parable of the great supper.

There is much that is valuable in this book. But it may be doubted whether it will have a very large appeal to an English-speaking public. In such a work of reflective writing the point of view, national characteristics and philosophical background current in one national culture often make the way of posing a problem and of answering it foreign to another culture. Consequently the solutions and insights sometimes leave an English reader cold—but by no means always.

J.H.W.

Augustin Cardinal Bea *THE WORD OF GOD AND MANKIND* Chapman 1967 318 p 42/-

Cardinal Bea's aim was to study "more zealously than was possible in a Conciliar document the Scriptural bases for the doctrine" contained in the Decree on Revelation, and to seek "to expound and justify the irreplaceable function of Sacred Tradition", and to address "not solely and specifically to specialists but to all educated people", the emphasis being, as in all Cardinal Bea's work, upon pastoral and ecumenical aspects.

The book is a disappointment: it is a scriptural meditation and not a theological commentary; it is no more than a commentary phrase by phrase of the six chapters of the Decree. In a book of 300 pages this makes for dull reading. It does not read like the work of one man: each paragraph number of the Decree receives an introduction, explanation and conclusion seemingly written by a team of biblical research content provided paragraph by paragraph by what looks like a team of biblical research scholars. Moreover much of the comment is diffuse and repetitive: the "psychological and historical reflection" (p. 124) on the ways open to Christ for "transmitting and

preserving Revelation" results in two pages of barely scholarly comment which makes the claim exaggerated. Much of the writing is banal: p. 194, "Since God is the principal author, we are dealing with a book that has, so to speak, fallen from heaven". Finally, the Cardinal states in his concluding chapter that while he has discussed Revelation from man's point of view, he now intends to consider what the Decree tells man about God himself. The style of this book is revealed by his approach to this subject: "It is fundamentally a question of recollecting ourselves before God, after our long and laborious study, for tranquil meditation and prayer, inspired by profound admiration and humble gratitude".

All this is a pity because Cardinal Bea was in a position to do so much. "We shall make no attempt here to recount the vicissitudes of this Document". What is wanted however is not only commentaries on the Decree, but analyses of the way in which the initial document came to change so radically. What was behind the rejection of the first draft? Who were the men behind the scenes? How did their initially conflicting views come to produce a document which at once prepared the way for, and also sums up, the work of the Council?

Cardinal Bea writes for "All educated people". For meditative reading and for getting a grasp of all the relevant biblical texts, this is a useful book. For any intelligent layman wishing to understand the profound theological change which the Vatican Council brought about, he could do no better than grapple with Gabriel Moran's "Theology of Revelation", half the length and more than twice the value of this present book. (See the Autumn JOURNAL, p. 383.)

J.F.S.

Rudolf Schnackenburg THE TRUTH WILL MAKE YOU FREE Sheed & Ward 1967 126 p 11/6

The title suggests a triumphalist apology for the "True Church", and the photo on the cover is of John XXIII visiting a prison. However, the purpose of the book is to examine what the Bible means by truth, and how the truth makes men free.

When our Lord said "I am the Truth" he did not speak of an intellectual concept but of a moral quality which is close to "faithfulness". He who was full of the same quality of truth and faithfulness. This is what makes a man free—because it promises him life at its very fullest.

But the greatest mystery to us is how the infinite God can so empty himself to fit into man's limited understanding. God has revealed himself to men in such a way that, in the visions granted to men, he demanded from them not a complete understanding but a response, not in words but in faith and obedience. So, Isaiah in the Temple was called and purified for a mission to his people. Similarly, our Lord's parables are designed to provoke a response in action—"Go and do thou likewise". The deeper significance of his words became clearer to men as they lived the Christian life, especially as the Church expanded and the apostles carried out their mission.

When faced with God's revealing—in whatever form it may take—man is placed in judgment, confronted with a challenge, pierced with a two-edged sword. It is in his own life, not just more knowledge, and his reaction decides his own salvation. In this experience, we begin to understand ourselves, as we are, in as leading him from God? No, he must accept it without being conformed to it, so of the age are to be judged in the light of God's revelation as part of the domain in which we live and make our moral decisions.

The revelation of the Son is God's last Word to mankind, for he is "the pioneer of salvation" who will "bring many sons to glory". When a man accepts redemption in Christ through faith, he is freed from enslavement to the powers of sin and death, and brought to a new service in true moral freedom. So the truth which proceeds out of the existence and reality of God makes us free.

GILBERT WHITFIELD, O.S.B.

III. MONASTIC AND JESUIT HISTORY

H. S. Offler DURHAM EPISCOPAL CHARTERS, 1071-1152 Surtees Society, 179 1968 xvi+192 p n.p.

Hugh of Puiset, consecrated in 1153 at the same age that Hugh of Cluny had become Abbot, about 25, and dying over forty years later in 1195, was Durham's great bishop, meriting a full biography from G. V. Scammell in 1956. But the five bishops who preceded him, Walcher, William of St Calais, Rannulf Flambard, Geoffrey Rufus and William of Ste Barbe, were no mean men; nor did they have a mean task, ruling a fortress besieged by the Scots and besieging God. There in the north the light was brightest and life was at its highest, as a benedictine cathedral community prayed and studied.

Of these Norman years, only forty episcopal *acta* survive, and they are here brought together. Some are known to be forgeries: the three "foundation" charters of William of St Calais are, as we should expect. Mr Offler goes further and calls all of the extant charters from this bishop spurious, as also the Flambard grant of Finchdale to the monastery. But much remains intact after his scrutiny. Most interesting perhaps is No. 24/25, dated August 1128, notifying that Bishop Rannulf had restored to St Cuthbert and his monks all that he had taken from them, property and liberties, since his accession . . . he died the next month!

A.J.S.

J. C. Dickinson FURNESS ABBEY, LANCASHIRE H.M.S.O. 1966 19 p, 4 pl, plan 1/9

One sees why St Aelred called Furness an abbey of no account hidden in a corner (*in angulo*). It was built on a peninsula between the waters of Morecambe Bay, the un drained lands of S. Westmorland and the inhospitable hills of Lakeland—so isolated that a clerk wrote of it as "situated on an island" (like a modern Cistercian house, Caldey). Its first daughter house was destroyed by Scottish raiders, and it was its own plight ever to be ravaged by the Scots or to be buying them off, or both together.

It was founded from Savigny, so was the oldest Cistercian house in England, coming across to white monk obedience with the Savigny group in 1147. Its second daughter house was our own Byland, and its third was Hoyland in Lincolnshire, which produced Aelred's eulogist, Gilbert. Furness itself produced Jocelyn, biographer of Aelred's close companion St Waltheof, first prior of Kirkham and later abbot of Rievaulx's daughter house, Melrose.

For all its ravaging and its situation in *angulo*, it was, come the Dissolution, second only to Marmaduke Huby's Fountains in Cistercian prosperity. More- over its monks, rare witnesses to their calling, had the courage to rebel against the suppression of the monasteries in the early stages. The lands ultimately devolved upon Fr Thomas Preston, s.j., who vainly tried to leave them to Stonyhurst; but the ubiquitous Cavendishes got them. Much of the monastic buildings remains to be seen.

A.J.S.

ed. C. H. Talbot LETTERS FROM THE ENGLISH ABBOTS TO THE CHAPTER AT CITEAUX, 1442-1521 Royal Hist. Soc. (Camden 4th ser. IV) 1967 282 p n.p.

This important Dijon Archives manuscript collection has been a long time awaiting print. Dr Talbot had transcribed it in the early 1950s and was able to lend it to Dom David Knowles for each of the last two volumes of "The Religious Orders". By a curious coincidence, which is made plain in the preface to Prof Knowles' last volume, two major sources were put at his service in the 1950s, and both have taken until 1967 to appear before the public: the other was the Letters of Robert Joseph, reviewed in the last JOURNAL.

The importance of this collection of 140 Letters to Cîteaux and other documents is that alone among what must have been a huge dossier of the same kind covering most of Europe, they survive to tell the tale for England and in some small measure for Europe, too. The collection starts with a letter of June 1448 (why does the title suggest 1442, when the only other letter in the 1440s is of 1449?) and ends abruptly thirteen years before the Dissolution began—the rest being lost without trace. The letters are more numerous during the period of Jean de Ciry's abbacy at Cîteaux (1476-1501) and immediately cease for a dozen years after his death, when this great reformer—rather like Aelred at Rievaulx much earlier—seems to have left a vacuum by the loss of his strong directing personality.

Without these letters we should have scarcely any evidence for the state of the white monk houses of fifteenth century England. They give us a strangely mixed picture. England after the Great Schism had reached an arrangement where two representative abbots from the Canterbury and York provinces brought provincial decisions to Cîteaux General Chapter for ratification or modification by the definitors. On the surface it made the English Cistercians more independent and more coordinated among themselves; but, alas, the truth was otherwise. Rivalries sprang up between north and south, between the Cîteaux and Clairvaux filiations, between abbots vying for the favours of Cîteaux, and between abbots and their own burars. Discipline collapsed like a disease spreading from house to house, until we read of *grandes excessus, crimina et enormes casus*, which brought the Abbot of Cîteaux in person to England in 1482 to halt the slide. Letter 128, for instance, deals with John Dalton's election to Furness after deposing Alexander Bank, who subsequently imprisons him in London: it is signed *e carceribus by flet*. With the loss of discipline went the loss of spiritual fervour, then the loss of new vocations, then the loss of revenue, so that abbeys fell into disrepair and neglect, both within and without, and "nothing, accrued to the Order but the scandal of its inmates and the burden of its debts". Even then, these abbeys alone continued in troubled times to pay their dues to Cîteaux, while the rest of Europe declined faster even than England.

The one unquestionably bright star in this dark sky was Fountains, and this, as so often (e.g. early Cluny), was because it was blessed with able abbots long in their office. John Grenfell (1441-76) was followed by John Darnton (1478-94), and he by the remarkable Marmaduke Huby (1495-1526), who deserves a biography. Between them, these men kept the Cistercian light lit in England.

ALBERIC STACPOOLE, O.S.B.

E. K. Milliken *ENGLISH MONASTICISM YESTERDAY AND TODAY* Harrap 1967 120 p 18/-

In another of his school histories, E. K. Milliken surveys the overall developments and achievements of monasticism in Britain from the time of the early Celtic communities to the present. His approach is not merely historical, for his highly informative little book is intended to engender in the youth of an increasingly materialistic society an interest in the tasks and accomplishments of those whose primary purpose has been and is to serve God and mankind unreservedly. The author's presentation despatches much of the dreary, mystical *nebula* with which monks and nuns so often are enshrouded in the popular mind. His accounts are vivid and the book contains a wealth of relevant photographs and illustrations. The weakness of the book lies in his treatment of modern monasticism, which is disappointingly brief. Less than a paragraph is devoted to the unique phenomenon of Anglican monasticism in view of its significant growth in the twentieth century, comprising not only Benedictine, Franciscan and, more recently, even Cistercian traditions, but the more contemporary life of the larger communities of Cowley, Milfield and Kelham, as well.

KENNETH A. K. CRAIG.

Bernard Basset, S.J. *THE ENGLISH JESUITS Burns & Oates* 1967 477 p 63/-

The history of the Society of Jesus will always be controversial because the sources contradict one another. Letters and documents produced by Jesuits suggest nobility of purpose and, usually, integrity in execution. Non-Jesuit sources commonly suggest the opposite. The ideal approach to any controversial subject is through painstaking reproduction of original documents critically collated. Here the result would be several tightly-packed volumes if proper justice were done to the subject. Improper justice would produce something like Eithelred Tuntton's "History of the Jesuits", or even Joseph McCabe's "candid history". Certainly the one-volume treatment of any vast subject needs to be undertaken sooner or later. Father Basset was qualified for his task by earlier studies, considerable industry and a lively pen. As a Jesuit, he is not prejudiced from the outset against the much loved, much hated company he describes.

Father Basset's largely-printed pages are, in the nature of things, a first word rather than a last on the subject, since many of his themes still need to be handled at detailed length before they can be finally summarised. The writer leans heavily on other men's work, Foley in particular, as a writer covering centuries must. His work, therefore, stands or falls to a large extent by the reliability of secondary sources.

The first eight chapters cover more than half the book, and take the story to about 1700, and are the most satisfactory. The author handles without idolatry that most thorny first century, giving us a refreshing appraisal of Robert Persons, great by any standards save those of his bitterest enemies. Chapter nine, more discursive, loses the strict chronological thread, but arrives eventually at the suppression. This is handled with commendable restraint and with a good deal of useful quotation. The last two chapters, as the author himself would admit, become increasingly history for "Margery". The light-hearted writer we know and admire cannot suppress the spontaneous irreverence many a good priest feels for his reverend contemporaries. Cyril Martindale, however, succeeded in winning Father Basset's unstinted praise. "Though Martindale admired both Stonyhurst and Farn Street, he could never limit his vision to so small a world" (p. 452). Indeed, "through a freak of history the English Jesuits had for four centuries been burrowing and building; Martindale was no burrower or builder: he, like Campion, was motivated purely by charity" (p. 453).

Reviewers have not failed to notice that this last section suggests hasty execution; hence inaccuracies. A faulty index (pp. 476-7) makes Jesuits of John of the Cross, Shane Leslie, Lobengula and Florence Nightingale!

Nevertheless, this remains an extremely readable book, and a most useful—indeed the only—handbook on the subject which begins to be reliable. This is not Michelangelo's Sistine Chapel; but the crowded and colourful ceilings of Naples from the hand of Luca Giordano are also to be enjoyed and valued as art.

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† The indices of Burns & Oates are a constant source of delight: never forebear to scrutinise them. One recent index provided a classic example of self-sufficient existence: if you were to look up Dom Cipriano Vagaggini and a host of other sonorous names you would find them indexed as on p. 189. . . you might then lift up your eyes to the page number of the index itself: p. 189! [Ed.]

IV. THREE CANTERBURY ARCHBISHOPS

Richard Winston THOMAS BECKET Constable 1967 422 p 50/-

"Had I but served God," wailed Wolsey at his last hour, "as diligently as I have served the King. . ." Becket did just that, and it cost him his life; for you cannot serve two masters, even successively. If the great intellectual confrontation of the twelfth century was between Bernard and Abelard (monk and scholastic), the great confrontation of personality was undoubtedly between Henry II and Becket (monarch

and prelate). In each case the former was driven to destroy the latter as a conservative act of defence against a new threat: as the great abbey had to yield their intellectual leadership to the flowering universities, so the secular order had to yield the government of Europe to the centralising Church which was about to claim for the papacy the *plenitudo potestatis papae*, and for the person of the pope the office of *iudex ordinarius omnium*, with power to judge between kings. Henry fought off the threat; his son John utterly succumbed, handing over his kingdom in vassalage to Innocent III. This is essentially what the Becket quarrel was about.

It has been told by the poet-dramatists, from Aubrey de Vere and Tennyson to Eliot and Anouilh. It has been related by the clerks and chroniclers of Henry's reign, all carefully edited in the seven volumes of the Rolls Series (with a further two volumes of Scandinavian saga on the subject, taken from a missing Latin Life). The Victorians had a go at characteristic two-volume Lives of Becket, the Jesuit Morris, the Benedictine L'Huilier, the Anglican Abbott. In our own time professional scholars have provided us with professional studies, Prof Knowles' Ford Lectures on the Archbishop's episcopal colleagues, Morey & Brooke on Gilbert Foliot, Richardson & Sayles on Henry's case, and Greenaway with his little Folio Society translation of the key passages from the Lives. But, except for Prof Knowles' "Leaders of Religion" series study of Becket on the reading horizon, we have had no straight Life from the sources for the last forty years—that is, if we discount Robert Speight as too thin for students, Shelley Myddans as too fictional and Nesta Pain as too inexact.

It is a magnificent tale to tell, possibly the most completely documented in medieval history. All the characters have revealed their tortuous motives, from Foliot with his jealous eye upon the primacy; to Roger of Pont l'Évêque immersed in the longstanding jurisdictional quarrel between Canterbury and York; to Henry, hardened by desperation, disillusionment and wounded friendship; to John of Salisbury the man of letters, whose flashing pen strikes Foliot as the leader of the synagogue who raised the clamour for innocent blood, the Archtrophel who gave counsel as if one should consult God against his master, the Judas who made a pact upon the body of Christ, the church of Canterbury. This was the age of letter writing and three volumes of the "Materials . . . Becket" are taken up with letters that flowed between the protagonists: this controversy produced one of the greatest letter-treatises of the time, "Multiplicem" from Foliot of London. It was an age of studied intimacy, of literary nexi, and, underlying it all, it was an age which saw the race to govern—the clerks expanding and infiltrating ruling methods, new challenges, new divisions of authority: there were victims of the struggle, and Becket was the most tragic of them, if only because the most ultimately fruitless. The principle he fought for was denied by the next Archbishop and the next Pope.

The author, with his book on "Charlemagne" behind him, has gone to the primary sources and has done his task well, a straightforward task in a notoriously unstraightforward field. He has told the story boldly, not hesitating to streamline the problems, but without insulting the informed reader. He uses an interesting way of referring to the documents without burdening his text with footnotes. In writing this book he has well served both the general student and the general reader, but he has left the professionals with not one whit the less to do.

ALBERIC STAPCOOLE, O.S.B.

C. R. Cheney HUBERT WALTER Nelson 1967 x + 198 p 42/-

Hubert Walter became Archbishop of Canterbury in 1193, twenty-three years after the murder of Thomas Becket. He crowned two kings of England, Richard I and John, and served them not only as first minister but also, during their wars in France, as regent. Professor Cheney's biography is, surprisingly therefore, the first to be written of this outstanding statesman. But Walter, for all his importance in English history, is a grey and remote figure: little is known of his early career, the evidence yields only a blurred impression of his character, and his work as Archbishop,

Justiciar and Chancellor is so much involved in the public affairs of the period that historians have not hitherto thought it possible or worthwhile to isolate him in a full-scale study. The author has most skilfully exploited his scattered sources—government records, charters, letters, chronicles—but he has avoided the glamorous scene-painting, the "depth" reconstructions and the amateur psychology of less scholarly writers of medieval biography. The violent events in which Walter was involved, either directly or indirectly—the Third Crusade (he negotiated with Saladin), Count John's rebellion against his absent brother, the frenzied search for funds to thwart the aggressions of Philip Augustus—are briefly glimpsed in Cheney's pages, but they are kept firmly, perhaps too firmly at times, in the background.

It seems odd at first that this book should appear in a series called "Leaders of Religion", because Walter's importance lies in the field of secular, not ecclesiastical, government. His work in the spheres of finance, law and administration continued the centralising policy of Henry II and made a considerable contribution to the development of the English constitution. Without Walter there would perhaps have been no Magna Carta, for, though he died in 1205, it was the bureaucratic and impersonal machine perfected by him which the barons of Runnymede sought to contain. However, Cheney considers this aspect of his activities to have been adequately covered by other historians; and, as a distinguished specialist in ecclesiastical history, he naturally concentrates on Walter the churchman rather than the politician. It is here that the value of his book lies.

Walter was no Becket. He was the State's servant first, the Church's second. Even so, he performed conscientiously his duties as Archbishop and papal legate: he visited monasteries, chivied suffragans, enforced reforms; he co-operated discreetly with an active papacy, holding a precarious balance between insular, irreligious kings and centralising, high-minded popes. Though attacked for pomp and riches by the pious intransigents of his day, he did not hesitate to accept the Church's involvement in the feudal world. Unlike Becket, he thought it ultimately for the best, rather than a necessary evil, to work with that feudal world in a spirit of alternating firmness and compromise. Martyrdom and self-righteous exile were, to him, luxuries of doubtful value. Walter admirably handled his royal masters, and the Church was the stronger for it. All this Cheney examines with clarity and detail, drawing upon many unprinted records. One would have liked rather more examples of the day-to-day issues that were involved in the vast expansion of papal jurisdiction in the late twelfth century. But he does give us a full account of the Archbishop's protracted quarrel with the monks of his cathedral chapter at Canterbury. Canon law gave this prestigious community the right of electing a new archbishop, but it was a right indefensible in theory and ignored in practice: the task of choosing the primate of the English Church should clearly not have been left to so fractious, petty and narrow a collection of men; and in any case the King usually imposed his own candidate. Hubert Walter appeared to be threatening the chapter's precious "right", and its privileged position appeared to be threatening the chapter's precious college church of canons at Lambeth, in general, when he published plans to build a collegiate church of canons at Lambeth. The monks, suspecting that they would be overshadowed by a rival body, leaped to the attack as though Christianity itself were about to collapse. Cheney's description of the three-year legal battle that ensued exposes the devious methods both sides employed in order to win their cases in Rome, and the pointlessness of it all as far as the advancement of true religion was concerned.

"Hubert Walter" is an excellent piece of English medieval scholarship. To the general reader, rashly wooed in the blurb, it may suggest the opening of a tomb rather than an encounter with a real person; but to the historian Cheney's detachment and his insight into the mediæval mind is most impressive. He does not regard Walter as a saint to be canonised, or a neglected genius to be rescued, or a time-server to be exposed. And yet his concluding appraisal makes clear that his sympathies lie with a judicious worldly like Walter rather than a passionate idealist like Becket. "Whether the attainment of the 'liberty of the English Church' . . . would have been in the interests of religion remains questionable." It does indeed.

W. A. DAVIDSON.

When we compare his description of the first century household-assembly and the modern parish we can see at once why there is a crisis in the Church. We have lost somewhere the "pastoral welcome" which he describes and the flexibility of the Christian local unit to adapt itself to the needs of the local situation. In the early Church the home was the place where the presbyter received his "assembly". In this secular and welcoming atmosphere the young faith was nursed towards maturity. But as numbers grew, so the house grew in size, and the crisis came when the numbers grew too large. Instead of splitting into new assemblies, larger buildings were sought and so the informality and sense of communal unity were weakened until today all ecclesiastical thought is in terms of a "crowd" not a real community. It is no coincidence that this is also the crisis of urban society as a whole. Could it be that the Church is being called to set an example to the world by a return to a smaller community unit?

Today in many cities, parishes of 3,000 or more are commonplace. In such circumstances it is almost impossible for the priest to know more than a limited proportion of his people, and it is impossible to establish contacts that are more than superficial with any but a few of these. The pastoral welcome in Church is almost non-existent, and the parish social is a very poor and artificial substitute. To meet this situation he suggests a radical change in our approach to the problem. Instead of arguing that, given three priests and a parish of 4,000, the solution is to divide it on such and such a basis, he takes a different starting point. He suggests we ask how many people it is possible to include within a community before the important element of personal contact and friendship is lost in the crowd or size of building. He argues for a figure of 50. (Even three times that number would not materially alter his deductions.) Now, if we need one priest per 50 people for effective pastoral work, and we have 4,000 in the parish, then we need 80 priests! Now even by reducing that figure to 30 we are ludicrously out of touch with the actual supply of priests. His reply is simple. In the first century they would adapt to meet the needs of the situation. The base community of 50 people must be preserved, so the ratio of priests must be changed. Here, wisely, he stops: he leaves us to draw the conclusions which, presumably, he feels are obvious.

It may seem presumptuous to supply what he thought fit to leave unsaid. But recently a Melchite Uniate Priest in *Herder Correspondence* urged the rest of Roman Christendom to consider the continuing practice in his corner of the Church, where a celibate and a married clergy exist alongside each other. The celibate clergy form a professional élite—a sort of spiritual "flying-squad"—while the married clergy are part of the local community because they are local people elevated to the priesthood, and who, presumably, could lead a normal working life in addition to their priestly services to the community.

If Karl Rahner's predictions of the future of the Church should prove correct, the need for a small "base unit" in the Church is overwhelming. As the parish was formed through the need to subdivide the diocese, so the parish in its turn may need to be subdivided into small effective social cells. The rest follows.

GRAHAM SASSE.

Sister Vincent Emmanuel Hannon, S.U.C. THE QUESTION OF WOMEN AND THE PRIESTHOOD Chapman 1967 141 p 21/-

In the general renewal of the Church that has followed Vatican II the position of women, too, has acquired a new look. The present book deals with the question of women's ordination to the diaconate as well as to the priesthood. The diaconate seems by far the easier problem to solve, not only from the historical but also from the psychological point of view. Sister Hannon has a very informative chapter on "The Order of Deaconesses in the Early Church" which proves—to my mind without any doubt—that in the Early Church an order of deaconesses ordained by the laying on of hands was definitely in existence.

In Chapter 2 the author gives a comprehensive survey of the position of women in ancient civilisation such as Babylon and Greece as well as in the Old Testament.

In all these cultures the position of women was definitely inferior, and differences in this inferiority were only comparatively slight. The chapter dealing with the traditional Christian arguments for this inferiority is particularly illuminating. The Genesis passages as well as the Pauline ones are discussed at length, and the conclusion drawn is that they reflect the position of women in these particular ages, but do not necessarily apply to other periods of history.

The author takes St Thomas to task because it seems never to have occurred to him "what inestimable weakness it was for the first man with his supposedly superior intelligence to have succumbed to the words of a mere human being, a temptation less disguised than the diabolic cunning employed against his consort!" This, of course, is quite true and had occurred already to Irenaeus! In fact, women have had a very bad press in the Church from St Paul onwards, which was however, as Sister Hannon rightly points out, due to their inferior status in society in general. Their exclusion from the priesthood, too, is due to this view of their inferiority, not to the fact that Christ ordained only men as his priests. For, as the author argues quite logically, if this were a valid reason women would have to be excluded also from the eucharist, since only the apostles were present at its institution. The fact that the Church has not so far ordained women is no reason why this should never be done in the future; for there is no theological reason for this exclusion.

After discussing all the invalid reasons adduced for the exclusion of women from the priesthood Sister Hannon has a brief chapter entitled "Tackling the Problem". Here she stresses the fact that, contrary to popular imagery, God is not exclusively masculine but, being spirit, contains both masculinity and femininity within himself, and she quotes Isaiah 49:15 and Matthew 23:37 in support of this, as also the well-known passage from Mother Julian: "As truly as God is our Father, so truly is God our Mother". But if there is a feminine element in the Godhead, then, she argues, "if the femininity of God is to be presented to our senses, then it should be symbolised visibly", and as the masculinity of God is symbolised in the male priest, so his femininity should be represented in the female priest. She further supports this thesis by suggesting that the priestly office of mediation is particularly suited to women, and though it is certainly fulfilled by Mary in heaven, it has no female representative on earth—hence the need for a feminine priesthood.

Sister Hannon thinks that for many reasons, not least the shortage of priests, a female priesthood would be acceptable in our time, though she realises that "many social factors would have to change" before this could happen. It is certainly difficult to produce *a priori* reasons for the rejection of women priests, and it seems to me that the author has convincingly shown that none of the reasons generally adduced against women priests holds water. But men and women being what they are, rational argumentation is a far less potent influence in such matters than emotions and prejudices, and so it looks as if we should have to wait a very long time for the feminine priesthood, while the ordination of deaconesses seems to me much more generally acceptable, and it is really hard to see why the Church still holds out against ordaining them.

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VI. RELIGIOUS EDUCATION

ed. Dom Philip Jebb RELIGIOUS EDUCATION: DRIFT OR DECISION? D.L.T. 1967 275 p 30/-

A theme which recurs as an inevitable refrain in the Eighth Downside Symposium, pitched admittedly in several keys, is *Community*. Problems of method and content pale before this; and it is the inter-relationship of school-home-Christian community which dominates in both local and widespread spheres. Fr Hamish Swanson remarks that the Christian tradition "must be given from person to person" and normally within a community structure. From the data of Anthony Spencer, drawn from

thirteen parish census statistics, emerges that familiar picture of the value of home influences about school, which can only partially offset the deficiencies of a bad home. This is illustrated by Mary Bray, the head of a secondary modern school in a difficult area: she describes how her school provides a substitute community to compensate for the instabilities of home life. Where homes are stable, as in Fr Swanson's case, school does not provide (nor does it need to) that binding force of community life, and his boys are liable to see life at school as artificial—and consequently to see functions like the school Mass as artificial also.

An interesting contrast is drawn between a monastic boarding school and an open religious school. Fr Aelred Watkin, Headmaster of Downside, shows how the first develops its own internal life so as to provide "a nursery of apostles and a spearhead of God's kingdom"; while Sister Appleby sees her kind of school as catering for all Christians of any denomination in the area. Perhaps the future suggests two kinds of Catholic schools, exclusive "closed" boarding or day schools and common "open" Christian schools—each complementing the other. Each in its way would be missionary; both, being denominational, would be independent or at most state aided (i.e. not county schools). This second kind of school, interdenominational, has only recently returned to favour among Catholics. Fr Gaine shows us that they are "within our educational tradition", although they have been through a period of "unrespectability"; and this tradition is likely to receive some impetus from the need of larger schools and the advent of comprehensive education.

Usually the home is presumed inadequate and the school compensatory; but Rosemary Haughton looks at the opposite possibility, and particularly at the gulf that may exist between the home ethic and the school philosophy. While few will agree with her particular opinions on the home, many will want to probe further into her suggestions about associations of parents and teacher and their use in transmitting the Faith to a generation growing up in a sceptical age. This may in fact be an aspect of "community-transformation", as Dom Sebastian calls it. And this, if it teaches the Gospel, is the task of the whole Church, the whole community. *Vox vocis sonat, Vox exemplis tonat.*

JULIAN ROCHFORD, O.S.B.

The reviewer attended the symposium at Downside, by invitation.

HANS URS VON BALTHASAR WHO IS A CHRISTIAN? BURNS & Oates (Compass Bk. 19) 1967 126 p 12/6

The author, noted for his learning especially in Christian Eschatology, gives us an appraisal of contemporary Christianity, here translated from the German edition. When I began to read his "preliminary skirmish", I was under the impression that the author was about to perform a job of aesthetic surgery on the very meaning of Christian existence, giving it meaning enough to merit the attention of ordinary seeking Christians; but soon the book seemed to fade into a string of Pauline citations. The author's interest is indeed in the New Church. He reminds us that Christian hope is eschatological and communitarian. No doubt St Paul was equally scandalous to Christians of his own day. Balthasar's criticisms are good but it seems to me that some of them are too absolute. For example, his treatment of Teilhard seems to me who was a professional scientist, was not as great a fool in philosophy or in theology as the author suggests him to be. It seems to me, therefore, that the author fails to give a wholly satisfactory reinterpretation of Paul for our times.

T. SHAW.

F. J. SHEED IS IT THE SAME CHURCH? Sheed & Ward 236 p 32/6

F. J. SHEED FAITH COMES BY HEARING Sheed & Ward 192 p 12/6

When the master comes to consider the developments after Vatican II, one is eager to hear what he thinks about it all. "Is it the Same Church?" is perhaps a disappointment, it is not a synthesis, it is an explanation. But explanations in today's

atmosphere must be for the comparatively few reading Catholics who are still waverers; the new movers will find this book unenlightening and even irritating; the back-stoppers are not likely to receive much impetus to go forward; but for the waverers there is much which is new, mixed with the leaven of a previous age.

The book "Faith comes by Hearing" is a series of study outlines on Speaking the Faith, and is the successor to "Catholic Evidence Training Outlines" published forty years ago. It deals comprehensively with all the traditional departments of the Faith introduced in each case with a section on the mind of the crowd with regard to the topic under discussion. Only one with experience of mid-sixties crowds can judge whether its mixture of old and new gains contact with those at Hyde Park. Your reviewer can only admit that he did not find it helpful and would not recommend it to anyone beginning the exciting challenge of reading about the faith today.

ed. Peter de Rosa INTRODUCTION TO CATECHETICS Chapman (Deacon Books) 1968 12/6

This is important, despite its modest title. At a time when there is much ill-informed debate about Religious Education and Catechetics, this book, written by a team of the best Religious Educators in the country, explains straightforwardly what the modern system is about.

It is useful to the "professional", whether priest, teacher, or catechist, as a direct summary of the true purpose and effective methods of the new catechetical system. Yet it is sufficiently simple and free from jargon for any "layman" seeking to learn about these developments.

Every chapter is important, each being written by an expert in the particular field. Parents can find out about the whole field of religious education and so exercise their responsibility for their child's development. Parents, teachers and priests can learn much on the psychology of religious formation, particularly as it relates to the sacraments.

The bibliography provided makes it a valuable reference work.

G.J.S.

CINETTE FERRIERE BIBLICAL THEMES AND CLASSROOM CELEBRATIONS Chapman 1968 35/-

This is a one-year course for children of 9-12 years. It employs all the modern techniques of the Catechetical movement, and is attractively presented and readable.

It can be used in two ways. First as a source for ideas to enrich an already existing course. This seems the way any teacher would have to begin to use it. Later, as confidence develops, the full course could be adopted by degrees until the new system would have been absorbed. This two-stage progression seems to be the only way to acquire confidence in the new Catechetical methods, and a book like this is a helpful introduction.

A busy teacher might find it annoying to be referred to other sources for some of the material needed for the course, and one has a right to expect so expensive a book to be complete.

G.J.S.

MOTHER M. K. RICHARDSON SIX BRAVE MEN Chapman 1967 175 p 16/-

This book tells the stories of six great saints of the early Church, and is intended as an introduction to the history of the Church for "young readers". Mother Richardson has done her work admirably, and Chapman have been able to provide a fair number of illustrations. This book is not meant for anyone who already knows the writings of the early Church, and it would be unfair to find how much has been handed down to us. Perhaps some of those parents who read this to their children at bed-time will themselves be drawn to seek out the letters of St Ignatius of Antioch, or St Clement, or St Cyprian; and if that is so, Mother Richardson may rest content with her book. For this reason it is a pity that there is no formal list of English editions of the writings used in this book.

G.L.F.C.

Hubert Richards A B C OF THE BIBLE Chapman 1967 216 p 21/-

Yet another biblical dictionary, this volume stands to McKenzie's Dictionary of the Bible as a ready-reckoner does to a slide-rule; it gives painlessly a minimum of information. The project of a popular dictionary of this kind is not in itself reprehensible, but this particular example seems to have been hastily written. One gets the impression that the author often merely sat down to his typewriter and chatted to it. There are some hilarious touches, for example the entry "Death, see Resurrection", and some felicitous judgments: the exile in Babylon was "like a divinely sent retreat".

J.H.W.

Hamish Swanson, Cong. Oyat. THE BIBLE FOR CHILDREN: Vol. 4 David and his Son; Vol. 7 The Good News is given to us Burns & Oates 1967 24 p 3/6 each

These two volumes bring the number now available in this 10 volume series to six. As with the previous volumes they give a very simplified version of the Bible stories profusely and colourfully illustrated. If the illustrations were omitted there would be only about six pages of text, so the stories have to be told very shortly and the adult is conscious of how much has been left out. For a young child, however, meeting the story of David and Solomon or Our Lord's parables and teaching for the first time the selection is probably ideal.

S.P.T.

K. F. Krümer GOD WHO SAVES US: A BIBLE FOR SECONDARY SCHOOLS Burns & Oates 1968 496 p 12/6

In the foreword, Cardinal Heenan writes: "this is a book for boys and girls in secondary schools but . . . all adult Catholics who glance through this book will want to have a copy of their own . . . this English edition might well have been called *the Bible without boredom*". The text consists of careful selections with headings and short introductory notes. At the price, it is very well printed on good thin paper: it must have been subsidised.

R.E.

VII. RELIGION AND ECONOMICS

H. R. Trevor-Roper RELIGION, REFORMATION AND SOCIAL CHANGE Macmillan 1967 xiv + 486 p 63/-

It is difficult briefly to do justice to the scholarship and learning so urbanely presented in these nine essays by Oxford's Regius Professor. The link which gives them coherence is "the crisis in government, society and ideas, which occurred both in Europe and in England between the Reformation and the middle of the seventeenth century". A good deal of historical revision and the abandonment of some cherished generalisations becomes necessary, and the extraction of these essays from comparatively inaccessible proceedings into one book removes any excuse.

The established views of Tawney and Weber that Calvinism created and inspired the moral and intellectual force of the new capitalism, and that English Protestantism was a capitalist ideology is shown to be far too simplified and not entirely verified by the facts. Similarly writing on "the general crisis of the seventeenth century", it becomes necessary to emphasise the intellectual pressures caused by the decline of Aristotelianism and the use of witch-craft, as well as the more obvious ones.

One essay on witch-craft, "a perplexing phenomenon, a standing warning to those who would simplify the stages of progress" is a brilliant penetration of contemporary thought and practice, and was written specially for this collection of essays.

In dealing with "The Religious Origins of Enlightenment", the author emphasises the feeling of the English puritans "who felt and behaved as part of an ideological

internationale and members of the cosmopolitan fraternity of persecuted Protestant Europe".

The ephemeral influence of John Dury, Samuel Martlib, and Ian Amos Comenius, better known as Comenius, is emphasised in a discussion on "Three foreigners: the philosophy of the Puritan Revolution". A later generation was not attracted by the Millenium, the Messiah or the number of the Beast.

"The Fast sermons of the Long Parliament", a neglected by-way of the period shows the profitable managerial technique of handling Parliament by "the priming of the pulpits", and has shown that Cromwell "fundamentally and instinctively conservative" failed with his parliaments because unlike Elizabeth I "he had not studied the necessary rules of the game and failed either to pack, control, or understand".

The last two essays deal with Scotland, the essential fact that without Scotland the Puritan Revolution could not have begun to be sustained and yet from Scotland came the vital step for the Restoration. The Union of 1707 was not nearly as close as that short-lived embrace of 1652, the consequences of which influence contemporary Scottish attitudes.

WILFRID PASSMORE, O.B.E.

Downside Abbey,
Bath.

Christopher Hill REFORMATION TO INDUSTRIAL REVOLUTION Weidenfeld & Nicolson 1967 42/-

The majority of those who study history among the vastly increased number of university students concentrate on the last two hundred years. For nearly half a century Oxford has had by the side of the History School one that starts history with the Industrial Revolution: Both Mr Wilson and Mr Heath took it. To help correct the very foreshortened perspective that results, the Master of Balliol, Mr Christopher Hill, has written a valuable background volume. It is sub-titled "British Economy in Society 1530-1780", but it might equally well have been called, *The Road to Adam Smith, 1530-1780*, but it might equally well have been called, *The Road to Adam Smith*, who wrote, at the end of the period surveyed, "That security which the laws of Great Britain give to every man, that he shall enjoy the fruits of his own labour, is alone sufficient to make any country flourish; . . . and this security was perfected by the Revolution (of 1688), much about the same time that the bounty on corn was established". Adam Smith, one of the seminal figures of the modern world, was asserting a truth of immense importance, the main secret of the enormous wealth of the most advanced societies of North America, Britain and the White Dominions, Western Europe. It was a truth which had to make its way against the immense obstacle that it is unnatural for rulers to refrain from taking their subjects' possessions away from them, and equally unnatural for them to learn to refrain from ordering in detail the economic, as the other, activities of their subjects. These characteristics of governments, which go so far to explain the poverty of Asia and Africa, were natural to the Renaissance rulers, to whom the English Tudors belonged.

The key date in Mr. Hill's book is 1641, which marked the end of the strong monarchy the Tudors had built. Charles I's decade of personal rule ended in insolvency, and the calling of the Long Parliament was as fateful for England as the calling of the States General in 1789 was for France. The French monarchy had lasted longer and a vast more impressive record was a stronger institution, so that since the French Revolution the French nation has continually returned in one guise or another to monarchy, twice to the House of Capet and four times to soldiers, the two Bonapartes, Petain and De Gaulle, whereas the English, after 1641, never really returned to monarchy.

The Restoration of 1660 was so hedged round by conditions and by the changes in the previous twenty years that Charles II was fighting a rear-guard action from the first, and under each of his successors the Crown counted for less. The peripatetic Cardinal Mazarin had recognised with alarm at the time that if England became a republic, the French would find they had a much more formidable neighbour and rival. Political power was seized and retained by the rich, the landed and City interests, who

stood to flourish if trade and agriculture flourished, and who steadily sacrificed other considerations to the economic ones that were so much to their interest.

Mr Hill is particularly good at tracing the larger consequences of legislation. Much in his survey bears out the thesis familiar to those who know Belloc and G. K. Chesterton. As late as the reigns of James I and Charles I Church courts were prosecuting people for doing servile work on saints' days, and the fanatics of the Commonwealth period, like the Levellers, who thought that those who worked for wages as day labourers had sold their birthright and should not have votes, can be called in evidence that, amid all the poverty of the previous centuries and the static conception of society, there had been a broader and richer idea of essential human dignity than was to prevail as economic considerations were allowed an ever greater preponderance in public policy.

The steady diminution and almost total disappearance of the very numerous holy days or holidays of Catholic England was part of a general tendency to force the mass of the people to work harder, and the extensive enclosures of common lands were defended as leading not only to a more efficient agriculture but as forcing more men to depend on the wages they could earn.

That security of property referred to by Adam Smith became more absolute than it had ever been in the Middle Ages, when the King regranted lands to successive heirs (not always as a matter of course, or without terms, and entails) came in during the seventeenth century to mark a new and more emphatic conception of personal ownership. As is happening today, legal and social change almost invariably help the richer against the poorer, the larger economic unit against the smaller one, though it may be held that Mr Hill puts too much weight on the Long Parliament's Land Tax as handicapping the smaller landowners by preventing them from accumulating the capital to take advantage of the expanding agricultural opportunities. In the early eighteenth century the increase in land values was so great that many small men were able to swell into riches from small foundations.

It is only occasionally that Mr Hill gives rein to his feelings against those contemporary economic historians who have led a reaction against the social histories of the Hammonds, a reaction less against the Hammonds themselves than against the crude propagandist uses to which their work has been put. Economics was earning its name of the Dismal Science in the period just after this survey ends, with labour regarded simply as "hands", one factor in production costs, which needed, like all the other factors, to be kept as low as possible for the competitive export trade, of which the Corn Export Bounty was the symbol.

When the Home Office first began to produce statistics of executions in 1811 the annual number was around a hundred, a mercifully much smaller figure than is currently imagined, by those who know only what a vast number of offences might legally attract the death penalty. There are many other matters where the practices of our ancestors was better than their theory or their law. All the same, the reign of George III remains in many ways the low water mark in our social history, the time when the freest rein was given both to self-interest and to the domination of a singularly harsh economic and materialist philosophy. This makes it a very bad starting-point for the young students of History who will not understand how the national character was formed, unless they acquire an equally clear idea of what English society was like in an earlier time; and Mr Hill's book can be warmly commended as one that will help them to do this.

Marcham Priory,
Abingdon.

DOUGLAS WOODRUFF.

VIII. WAR, ABOVE AND BELOW

Anthony Verrier *THE BOMBER OFFENSIVE* Batsford 1968 35 photos 63/-

An impressive amount of research has gone into the making of this book, which contains many facts and a number of opinions and comments, some more well-founded than others, and all of them carefully referenced. It is therefore a pity that the result is so unsatisfactory.

The reason for this is quite clear. The author, though a very competent writer, is unable to interpret this mass of material because he has a very imperfect knowledge of the business of war, and apparently no conception of modern strategy.

His summing-up reveals this all too clearly when he says that "the laws of war applied as much to the strategic air offensive . . . as they did to the sailors and soldiers on distant seas or in the mud and sand below. Occasionally the airman may have felt himself living and fighting in a new dimension, just as the air force commander may have sometimes felt that he enjoyed a freedom denied to admirals and generals. But the airman died and the air force commander was defeated and stalemated unless the laws were kept."

This is, of course, nonsense, as there are no such things as the "laws of war". There are the basic principles of war, which are relatively immutable, and there are the doctrines derived from those principles, which can and must change with the development of weapons, transport, and communications.

It is plain from the context that Mr Verrier confuses the "laws of war" with the "classical doctrine", which laid down that the primary object in war must always be the destruction of the armed forces of the enemy. The coming of the third dimension into war has made this doctrine obsolete, as a simple illustration will show. According to the doctrine, the Germans should have defeated our Navy and our maritime air forces before attacking our merchant shipping. Instead, they adopted a modern and highly effective strategy, and directly attacked our sea communications, sinking a vast tonnage of ships and gravely imperilling our war effort.

It is fortunate for this country that the War Cabinet and the Air Staff understood modern warfare, and did not fall into the error of trying to destroy the German Air Force as a pre-requisite to the attack on the main sources of German military and industrial strength. Had they attempted to do so they would undoubtedly have failed, as the operations of the United States Air Force proved, and the consequences might well have been disastrous.

The author harps perpetually on the crippling losses suffered by the Allied bombers. No one can deny that Bomber Command's losses were grievous, but they were no more than an average of 10,000 a year, and were certainly not out of proportion to the very important results achieved. But immense damage to German industrial areas and communications appear to leave him quite unimpressed.

Throughout the whole book the author shows a lack of realism. He appears to think that Bomber Command was guilty of tactical inflexibility and a lack of imagination. Nothing could be more untrue, and it is safe to say that no other formation, in any of the three services, introduced so many successful tactical innovations, or adapted itself more rapidly and effectively to changing circumstances.

This book contains nothing new, and cannot be recommended. For the serious student of air warfare it has no value, and for the general public it could be misleading.

ROBERT SAUNDY,
Air Marshal.

Oxles, Burghclere,
Newbury.

The reviewer was Deputy A.O.C. in-C., Bomber Command, R.A.F., during 1943-45.

Luis Taruc HE WHO RIDES THE TIGER Chapman 1967 xxiii + 188 p 25/-

On 17th May, 1954, a spokesman for the Philippine Government announced in Manila that 41 year old Colonel Luis Taruc, the leader of the Communist inspired Hukbalahap rebels—on whose head the Government had put a price of \$50,000—had surrendered. Three months later Taruc was brought to trial on an indictment which covered 23 charges of murder, kidnapping, robberies and arson as well as rebellion. To all these charges Taruc pleaded "guilty", but as the court held that, under the Philippine penal code, he could only be punished for rebellion, he was given a sentence of 12 years imprisonment and a fine of £3,500—the maximum penalty for rebellion. During his trial Taruc declared that he had surrendered primarily because he was no longer in agreement with the Philippine Communist High Council to which he had once

belonged. But he also hinted that he had been led to believe that his surrender would be followed by a Presidential announcement of a general amnesty for the rebel *Huks*. President Magasayay denied that there had been any 'deal', expressed his indignation at the lightness of the sentence and ordered the judicial authorities to initiate new proceedings against Taruc on a separate charge of murder. Some months later Taruc was again brought to trial, and after two years of proceedings sentenced to life imprisonment on four counts. As a maximum security prisoner he is now serving this sentence.

Although "He Who Rides the Tiger" was written in the late fifties, the Philippine authorities would not release it for publication until about two years ago. Consequently many of the lessons which it might have pointed up have lost a good deal of their impact. Subversive wars have been fought out in a number of other countries besides the Philippines and the sacred blue-print for Communist domination is fairly well established. Thus what Taruc has to say about the development and working of a national liberation movement may be regarded merely as corroborative evidence. Invariably the pattern is the same. First the underground, political phase—when the Communists infiltrate the moderate and left-wing political parties and organisations, to secure executive positions by stealth and cunning. Then a period of sabotage and terrorism, which develops into guerrilla warfare. This is the critical phase. In the early days, away from their city haunts, with no open allies, few arms and little to eat, the insurgents are most vulnerable, and more often than not there are bitter recriminations amongst them as the leaders blame each other for their predicament. Factions form, and new personalities often emerge as leaders. Meanwhile the political agents are concentrating on the minds and hearts of the populace without whose help the guerrillas are impotent. The Communist creed and cause is pushed with all the fervour of a crusade, and those who cannot be persuaded often become the victims of terrorist acts *pour encourager les autres*. Progress beyond this stage means that the rebels have survived, organised themselves, established sources of supply, recovered their self-confidence and renewed their determination to overthrow the existing social order. And if they are not smashed at this stage, their activities will inevitably escalate into a full scale civil war.

Not that the pattern of the blue-print is infallible. Sometimes the Communists win, as they did in China and Indo-China; at others they lose, as in Greece, Malaya and the Philippines. As is evident from Taruc's story, once a guerrilla movement gets under way it is extremely difficult to suppress. The reason is obvious. "Guerrilla fighters swim", according to Chairman Mao, "in the sea of the population", and few modern states have the resources and the military manpower to separate them from this sea. For political and economic reasons it is not feasible to wage indiscriminate war against an entire civilian population, and the guerrilla enjoys certain purely military advantages over his opponents. His identification with the people makes him invisible; a battlefield in which there is no front. As he has no supply lines, no forts, no fixed camps, he cannot be easily attacked or even located. He owns nothing, obtains his weapons from the enemy and lives off the land, so the war costs him nothing. The longer it continues the greater the disruption of the country's economy, the higher the costs, the more severe the political disaffection of the harassed and suffering population, and the more political advantage gained by the guerrillas. Usually it is only if economic and military assistance is pumped in from outside that the established regime is able to survive. No doubt if President Magasayay had had to rely entirely on his own country's resources the *Huks* would have gone from strength to strength. As it was, the combination of an enlightened Government with a realistic programme of land reform, and United States aid made "further rebellion futile" (Taruc's words). Whether Taruc would have lived to see the fall of Magasayay's regime is doubtful; the Communist Council had decided that he had outlived his usefulness as a field commander and Taruc himself knew that he was in danger of being liquidated when he decided to give himself up.

Since the story has been told better elsewhere, this book would make dull reading as a chronicle of subversive warfare tactics. As always the real interest stems from the human angle and the fascinating glimpses it affords of the lives, ambitions, emotions and

failings of guerrillas. Communists may claim that their creed can make a better world but it certainly does not make better men. Peasant-born, eager to better his social standing, but frustrated in his ambition to become a doctor, Taruc himself turned to Socialism in 1935—when he was 22. Three years later the Philippine Socialist Party merged with the Philippine Communist Party, and although Taruc claims that he was never a conventional Marxist, the doctrinal differences do not seem to have worried him very much until after the war. As a resistance leader his reputation was established during the Japanese occupation of the Philippines and when the country gained its independence, he was elected to Congress. Unsented because his party was accused of using terrorist methods during the election, he took to the hills and reformed the *Huks* (whose origin—like the MPAJ in Malaya—was as a "People's Army to Fight the Japanese").

Liza, his *Huk* consort, appears to have influenced Taruc more than anyone else in his life. An educated girl, and a devout Catholic, she was killed when the Philippine security forces attacked the guerrilla keep soon after Taruc had left on an operation. By this time, although he was still nominally the commander-in-chief, Taruc had been shorn of his political influence and a good deal of his military power. Having come to rely on Liza as his sole confidant, the news of her death came as a tremendous shock. When it was announced over the radio, Taruc made up his mind to surrender and "resolved to lead a life dedicated to the service of my country, my people and mankind—as Christ had commanded". When he gave himself up, he had not returned to the faith of his youth, and so from this point his story may be considered to be the account of a spiritual pilgrimage—of Taruc's conversion from Communism to Christianity and democracy.

One is left with the impression that the book was written as an atonement and that Douglas Hyde, who encouraged Taruc to do so, sensed a disillusionment with Communism akin to his own. If Taruc had surrendered at the height of his power, and written it then, his words might have carried more conviction. Some may consider that he is more than a little too glib for sincerity. But all of us should heed the warning conveyed in the title: Any nationalist who makes an ally of the Communists is going for a ride on a tiger!

A. J. BARBER.

United Services Club,
Pall Mall, S.W.1.

IX. BOOKS BY AMPLEFORDIANS

Harman Grisewood ONE THING AT A TIME: AN AUTOBIOGRAPHY Hutchinson 1968
212 p 35/-

I hope that the political innocence of the English will not thwart a proper appreciation of Mr Grisewood's tolerant and many-sided autobiography. On the eve of publication some pages of it, concerning Eden and Suez, were isolated, seized on and chattered about as being what is provincially called a "political revelation". I don't chattered about as being what is provincially called a "political revelation". I don't know how honest our journalists are in protesting surprise about such things. It is understandable that politicians of Left and Right should be much liked or much disliked for their fits and starts of ingenuousness or disingenuousness; it is odd that these customary alternations should be found remarkable—but then I dare say our meteorologicalists are still honestly taken aback by the merest commonplaces of English weather.

Well, for those who take politics in all seriousness there is no doubt a great deal of interest here—apart from the Suez affair, there is food for thought in the discussion of the Abdication and in Churchill's final pronouncement on Stalin. But I would suggest that the most valuable part of the book—which is modestly short and very unlike the three-volume autobiographies that now seem to be gaining ground—does not concern the author's relations with the Government and his intellectual development. history of himself and his friendships and how appears vastly

Early childhood in Thame, schooldays at an Ampleforth that now appears vastly remote, three years at Oxford, where he distinguished himself chiefly in the O.U.D.S.—

the successive epochs are vividly recorded but pass too quickly. There is a particularly good portrait of C. H. Wilkinson of Worcester, who in the status of Dean was once heard to rebuke certain tall flowers on the college wall in the belief that they were belated revellers.

An unusual sequel to academically idle days at Oxford was a period of study in the British Museum, where Mr Grisewood tried to equip himself better for discussion with Catholic intellectuals of the *Order* group. His experience of self-education, as he himself calls it, is interesting to compare with the recorded struggles of men of another background, a Cobbett or a Jude the Obscure.

But in the interval between Oxford and London, Mr Grisewood had had many adventures elsewhere—in Cyprus, in Malta, in Sicily, where one evening he woke in a railway carriage to find himself face to face with Etna in eruption. And wherever he went he seems to have encountered new relatives of inexhaustible picturesqueness and eccentricity.

A civilized and unusual book.

W. H. SHEWBING.

Christopher Tugendhat *OIL THE BIGGEST BUSINESS* Eyre & Spottiswoode 1968 318 p 45/-

An inherent difficulty with a book of this scope, on a subject of this scale, can be the deadening effect of too much factual outline. There must be a temptation to rush the fences—in order to get over them all in time.

Mr Tugendhat has brilliantly avoided the difficulty and has presented an astonishingly readable and comprehensive work. It includes all the important elements. There is the romance and the drama of the early years, the intrigue and manoeuvring of the middle period, and finally the complexity and fluidity of the current phase. His clear illumination of the industry's evolution and, in particular, his commentary on the changing relationship between companies and governments is perhaps his most notable success in a very good book.

The first half, on how the industry grew up, is a masterpiece of distillation and includes enough colourful ingredients to provide the right flavour—Drakes folly, Rockefeller's 39 drops and, on a more serious but no less romantic plane the Deterding/Samuel dialogue in the early years of this century. This background is the very stuff of which the oil industry was made, and is where its roots still live.

What are the changes? It is clear that oil and politics are not just inevitable and inflammatory mixers—but fundamentally conjoined at all stages of the industry production, refining, distribution and selling. At present the pressure is everywhere—producer governments want control, as much as cash, ownership rather than partnership or concession. Consumer governments dictate where refineries must go, the capacity to be retained, and affect marketing—either directly by protecting indigenous fuel or setting up state-owned concerns, or indirectly by domestic policies. Governments are another element like the weather, the jungles and the deserts that have to be worked on.

The chapter on how oil companies get their profit should clarify the layman's confusion about integrated oil companies' profits—posted prices, upstream profits, downstream losses and inter-affiliate prices.

One of Mr Tugendhat's best chapters is on "Cartel or Competition". His carefully presented case shows that any suggestion of a real cartel is nonsense—for the same coherent up to a point, as for that matter will the United Nations Organisation—sovereign oil companies and countries want power in their own hands.

There is a well-thought out—even vivid—description of sales competition. His judgment is as bland and as worldly as any oil man's. Certainly there is cut-throat competition, but equally there is co-operation, both live together side by side in a way the oil industry uniquely arranges such things.

The book is, in my experience, the only perspective of the oil industry available in one small volume. It will be of value to those of us in the industry who wish to see

outside our own segment of this epic undertaking, and will educate and fascinate the lay reader. Mr Tugendhat ends his book with the reminder of the part oil plays in all our activities. Man will not only move by it, build with it, and wear it, he will even eat it.

Shell-Mex House,
Strand, W.C.2

J. C. BURCK-GAFFNEY.

The author (E55) is a brother of M. G. Tugendhat (W62).

X. GENERAL

Anthony Levi, S.J. *RELIGION IN PRACTICE* OUP 1966 ix + 208 p 30/-

The reasoning behind this book, which determines its content and approach, could be summarised in this way. It is men's common experience that they desire the fulfilment of their nature. Christians know that such fulfilment or perfection can be sought and achieved only within the supernatural order. Therefore the moral decision in any man to strive for human perfection is a rudimentary but true act of faith in God's purpose for men. Christian teaching gives the explanation of what this supernatural perfection is, why it is offered to men, and how it can be realised. Finally, it necessarily follows that it cannot be an arbitrary perfection, extrinsically designed, but must correspond to the "intrinsic perfectibility" of man's nature. In view of this approach, Fr Levi subtitled his book, an outline of Christian teaching in the light of the religious relevance of humane standards of conduct. It is in the line of many books designed to show the reasonableness of Christianity.

Two introductory chapters consider natural aspirations and their relation to supernatural perfection. Religion is shown to be essentially an ethic whose virtues are intelligence and sincerity, rather than an arbitrary ritual whose virtue is scrupulosity. But the bulk of the book is an examination of the major points of Christian teaching "in order to show how traditional Christian theology, in its traditional terminology, confirms the basic moral truths" (p. 41). It is a sensible and open-minded survey of a traditional but enlightened theology. In the limited space available for such an extensive aim, it is inevitably a densely written book. The author's rather ponderous style, allied with the occasional latinisms of "traditional terminology", does not help to make it any easier reading. As the blurb says, "it demands, and rewards, close attention."

FRANCIS DAVIDSON, O.S.B.

Fort Augustus,
Inverness.

S. Clements & M. Lawlor *THE MCCABE AFFAIR* Sheed & Ward 1967 xv + 190 p 15/-

Though there were several disagreeable features in the situation in which Father McCabe got himself involved, writing it up in this slapdash fashion does nobody any good. This is a piece of journalism, badly put together, often lacking in taste and fair play.

The ponderous solemnity of it is sometimes plainly ridiculous. Thus we read on page one "... a series of events took place which constitute a unique episode in the history of the Roman Catholic Church in England" "... nothing will ever be quite the same again." This is on a par with putting a passport photo in a massive frame and hanging it up over the mantelpiece.

There is a very curious bit about the supposed visit of the Apostolic Delegate to Rome. On two occasions his secretary wrote to the newspapers—quite obviously in the Archbishop's name—denying that he had been out of the country during the period. The author's comment is: "It is just possible that the Apostolic Delegate could have gone to Rome without his secretary's knowledge, it can easily be done in a day."

As readers of *Punch* will know, this remark and others like it belong to the middle of A. J. Wentworth, B.A. After all the unseemly hullabaloo the man in the middle must surely feel that he is entitled to be left alone.

KENNETH BRENNAN, O.S.B.

COMMUNITY NOTES

CHANGES IN THE OFFICE AT THE ABBEY

UNDER the guidance of the Abbot, and a small liturgical committee he has appointed to advise him, the Abbey has experimentally changed the structure of the Divine Office, the better to conform to modern needs and the present cycle of life now lived in the twentieth century. The resultant is most interesting, for more or less unconsciously we have moved away from St Benedict's tradition to a much older tradition rooted in the Old Testament and the Early Church. Where St Benedict invoked the psalm line at *midnight I rose to give praise to thee* as his reason for the Night Office (what we now call Matins), that still stands, and we say it at an early hour before dawn. But where he invoked the psalm line *seven times a day have I given praise to thee* as his reason for Lauds, Prime, Terce, Sext, None, Vespers and Compline (what he called the Day Hours), we have now departed from him to a tradition of three long day Offices, Lauds, Midday, Vespers; with Compline as our community night prayers, so to speak. This is a return to the biblical rhythm.

Let us look at this shortly. The three hours of prayer are first attested in Daniel 6.11 (i.e. in the year 164 B.C.), where we are told that Daniel had windows in his upper room opening in the direction of Jerusalem, and that he used to kneel three times daily to pray and to praise God, in the morning, afternoon and evening. As to the Morning Prayer, Mark 1.35 tells us that Christ rose in the morning "a great while before day, and departed into a solitary place". He kept the three hours of the day, "as was his custom" Luke tells us; and his exhortation to pray not as the hypocrites in public places, together with his parable of the proud and the humble men in the Temple, both assume the Afternoon Prayer, so the exegetes tell us. This time is best attested in Acts 3.1 where we are shown the crowds of Jerusalem gathered in the Temple to be present at the offering of the afternoon sacrifice "at the ninth hour, which is the hour of prayer" (the Benedictine None). Acts 10.3 remarks of Cornelius that it was at the None hour, when the people were at prayer, that he had his vision of the angel of God (a mystical vision emanating from prayer): in Acts 10.30 he positively refers to "making my afternoon prayer". The Evening Prayer appears in late Old Testament books (Ezra 9.5, Daniel 9.21, Judith 9.1), all of which talk of "making the penitential prayer at the time of the Evening sacrifice"; and we are told of Christ in Mark 6.46 that "twilight had already come when he took his leave of them and went to pray". There are many examples, Gethsemane being the most outstanding: there Christ went to make his final Evening sacrificial offering. As if to underline this custom of the thrice daily prayer, the *Didache* 8.3 (the great instruction of the Primitive Church), speaking of the Lord's Prayer, ordained that "three times a day you shall pray thus, . . ." So, while we are deserting a Benedictine custom revered since the sixth century, we are in fact not forsaking custom altogether, but returning to a more venerable

and a much more widespread custom of the Early Church. In reverting from Latin to our mother tongue in parts of the Office, we are again doing the same: these changes are in a sense reversionary.

ST BENET'S HALL: 1897 — 1918 — 1968

AFTER the death of Cardinal Manning in 1892 Catholics were given permission to attend English universities, and in 1896 the English Province of the Society of Jesus founded a House of Studies at Oxford for their scholastics, with Father Richard Clarke (formerly a Fellow of St John's and a rowing Blue) as its Master. In the following year, 1897, Ampleforth, with this help and encouragement, determined to do the same. A house (103 Woodstock Road) was rented, and on 7th October Dom Edmund Matthews (afterwards second Abbot of Ampleforth) arrived, to be followed by Dom Elphege Hind, and two postulants, W. A. Byrne (afterwards Dom Ambrose) and S. A. Parker (afterwards Dom Anselm, and second Master of the Hall, from 1908 to 1920). St Benet's Hall may be said to have been founded from this date. At first Ampleforth had no Oxford graduate in the Community, and Dom Oswald Hunter Blair of Fort Augustus served the new foundation as its first Master from 1899 until 1908.

The history of the foundation and early years of St Benet's Hall is set out in detail in the *AMPLEFORTH JOURNAL* for 1925 (Vol. XXXI, p. 89-105) by Dom Justin McCann (the third Master of St Benet's, from 1920 until 1947). In their early years both the Jesuit and Benedictine foundations were Private Halls, taking their name from their Masters who received their licence from the University on a temporary basis. In 1918, however, as a result of the efforts of Dom Anselm Parker, the second Master, and Father Plater, the Master of Campion, the University agreed to recognise both Halls as permanent institutions with permanent names, and a new statute was drafted to put this into effect. On 14th May 1918 Convocation passed decrees accepting this statute, and Campion and St Benet's were established in the University under these new names and as Permanent Private Halls. This, therefore, is the jubilee anniversary of our establishment in the University in our present and permanent form.

The anniversary was celebrated by Campion Hall and St Benet's Hall on 14th May. A Mass of Thanksgiving was concelebrated by the Archbishop of Birmingham at the Church of St Aloysius. The present Masters of Campion and St Benet's, Father Edward Yarnold and Father James Forbes, acted as Chaplains to the Archbishop. Among the other concelebrants were Archbishop Roberts, Bishop Gordon Wheeler, the Abbots of Downside, Ampleforth, Douai and Ealing, past Masters of Campion Hall, and Dom Gerard Sitwell, Master of St Benet's Hall from 1947 to 1964. The University was represented by the Vice-Chancellor and the Proctors, and there was a large congregation of the friends of both Halls. Luncheon at St Benet's followed the Mass.

At the present moment St Benet's Hall has 25 resident undergraduate and graduate members in the University. Since 1897 the Hall has

matriculated 266 men. Though Ampleforth is the founding House, and its Abbot and his Council form its Governing Body, the Hall has always been a community into which Benedictines from other Houses have always been gladly welcomed. And not only Benedictines, but others both Secular and Regular have been matriculated. Father Bede Jarrett, for example, the founder of Blackfriars at Oxford, was among the earliest undergraduates—the 13th. Since 1897 Ampleforth has sent 134 of her monks to Oxford, Douai 27, and all other English Benedictine Houses have been represented (save only Downside who has her own house at Cambridge) and many Houses in other countries. At present the community of St Benet's has monks from Ampleforth, Douai, Ealing, Portsmouth, St Martin's Olympia, and Trier.

An anniversary is an occasion not only for rejoicing but also for thanksgiving. We remember our Founder, Dom Anselm Burge, then Prior of Ampleforth and afterwards Abbot of Westminster, and his four successors who, as Abbots of Ampleforth, have cared for the Hall and given it their support and encouragement. Among them, as second Abbot, was Dom Edmund Matthews who was not only our first undergraduate but also the first since the Reformation to take his degree at Oxford as a Benedictine. We salute Dom Herbert Byrne, Abbot of Westminster, and Dom Silvester Mooney, Abbot of Douai, who were matriculated 17th and 24th in our list of undergraduates. *Ad multos annos!* We remember, too, the first four Masters of St Benet's; and the unfailing help and example of the Masters of Campion Hall, especially of Father Richard Clarke, the first Master, who gave us such cordial encouragement and wise counsel at our beginnings. Above all we pay our debt of piety and gratitude to the University for such generous welcome and encouragement never withheld over the years, and to the many Oxford men who have given their time and interest to teach our undergraduates. *Deus retribuat.*

THE PARISHES

It may be well to give an abstract from the *Statistics of the Parishes under Ampleforth Abbey, 1967* to show something of the working of our parishes. We have, as at the end of last year, 22 parishes, most of them west of the Pennines, from Warwick Bridge near the Scottish border to Abergavenny in Wales. The largest are Leyland (with four priests) and Cardiff (with six priests); of the remainder, Bamber Bridge, Lostock Hall and Brindle are closely grouped together in the Leyland area; three parishes are in and around Warrington; and Workington (with five priests), Maryport and Harrington are grouped close together. The resident community of the Abbey serve Ampleforth, Oswaldkirk, Gilling and the staff at the College, and so their figures are not fully available. Of our 22 parishes, all save the last group (listed as one parish under "Ampleforth") are served by 50 monk-priests, ranging between 6-1 priest(s) per parish (eight parishes being served by a single priest): the average is 2.3 priests per parish. They serve 38,000 parishioners (or "souls", as they are called) ranging

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COMMUNITY NOTES

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between 4,772-220 per parish: the average is 1,725 per parish. The Sunday Mass attendance figures show an attendance of 48.3%, which rises to over 50% at Easter: this seems a dismal record, but is in fact among the best in the country. During the year there were 85 conversions to Catholicism, of which 50 came from the three largest parishes (Leyland, Cardiff and Bamber Bridge). During the same time there were 190 Catholic marriages and 205 mixed marriages in our parishes, a ratio of 38:41, showing that mixed marriages are now more the norm, although Catholic Lancashire holds its ground. Baptisms were 1,100, of which 420 came from the three largest parishes: this figure does not include the conditional baptisms of all converts. There were 6,780 school children on the rolls, with an average attendance of 6,360, which is high. The school figures are so high on the whole (1,300 in Leyland, 1,050 in Bamber Bridge, 900 at Workington) because our Fathers have steadily propagated education and school-building programmes over the years: the paragraph on Leyland below illustrates the point.

In 1957 throughout the country the all-age (5-15 years) schools were beginning to cease by legislation; and in that year Leyland parish moved their secondary modern children (11-15 years) into new buildings, expanding the primary school into the whole of the old school, founded in 1790 and augmented by various temporary and semi-permanent edifices during the Great War. This was further relieved in 1959/60 when the parish opened a nursery school and an infant school (5-7 years), paid for entirely out of parish funds. The children of 7-11 years were left in sole possession of the ancient site, cold comfort in fact; until in 1967, again at the parish's entire expense, a new primary school was built elsewhere for infants and juniors (5-11 years), with the intention of rehousing the infants in a newer school later on. During the 1960s the secondary modern school, with Government aid, had two additions made to it, and settled to becoming, not a separate-sex two stream system, but a mixed comprehensive establishment. This year it can handle 500 students, next year 700, and it hopes to go on growing to a ceiling of 1,600—at a proposed further cost of £350,000 of which Leyland parish must itself find 20%, i.e. £70,000. This illustrates the past trend, that the parish has been expanding fast since the War, and the older parishioners who have borne the *pondus dei et aestus* have continually found themselves providing for the amenities of the newcomers: this they have done ungrudgingly, and they have done it to the exclusion of providing parish halls and clubs for themselves. Since 1955 Leyland parish has been able to find (usually at full cost initially, but with grants given to offset the total, when an outlay is complete) some £320,000 or almost a third of a million pounds! They have been concerned in education at every level below university: they are virtually unique in that they own all the schools in the parish, and do not, as normally happens, share on a "multi-parish" basis, even at the secondary level. This is a considerable educational record, and it comes from a parish which has also built itself one of the most remarkable parish churches in all England.

SAINT SYMEON'S ORTHODOX CENTRE, NEAR AMPLEFORTH

Fr Abbot announced at the Exhibition proposals for the foundation of a small centre at Oswaldkirk under the care of the Very Reverend Archpriest Vladimir Rodzianko of the Serbian Orthodox Church: Ampleforth is to put a house at the disposal of the Orthodox community in Great Britain to be under the jurisdiction of the Serbian Orthodox Patriarchate (Yugoslavia). The centre, small at first, but with increasing possibilities, the outcome of which we cannot perceive, is to be the concern of all the Orthodox communities in Britain (the term "Pan-Orthodox" is often used). It is to be a place of Orthodox worship, of Orthodox theology and Orthodox education—and in these Ampleforth is to take its part as the western element of a constant living dialogue. To this end, St Symeon's house and chapel (later to be a church) was solemnly dedicated on 25th June.

This project kindles much hope among us at Ampleforth. It has already received the active approval of the ecclesiastical authorities of both Churches, and much is expected of it—not in a quantitative measure, but in a qualitative, as a symbol and reality, like Taizé and Chevetogne. It grew out of the belief that something should be done on both sides as a religious act of reparation for past mutual wrongs, especially during the Second War in Yugoslavia and elsewhere.

The dialogue between the two Churches by way of this little foundation, St Symeon's is to be essentially at the human level first and the cerebral second; at the level of common prayer and shared activity, common concern and shared responsibility, and only then at the level of theological interchange. It is envisaged that in due course boys of the Orthodox faith will come to live at the Centre, at St Symeon's house under the care of Fr Rodzianko, from where they will come daily to the College as normal day boys. In these ways Ampleforth will be the richer by the advent of a dimension of the Church of Christ that we are unused to considering, and the Orthodox Church will gain from a close involvement with Catholic religious education and scholarship. Under the grace of the Holy Spirit, the outcome should be a fruitful deepening of mutual understanding and further penetration of shared faith in Christ's Church. While neither side will in any way compromise its traditional positions or prejudice the consciences of the other, both hope to gain by the dialogue, which has already begun at the highest level (between Pope Paul and the Ecumenical Patriarch Athenagoras) and must be reflected through every level of the Church's life, if it is to have permanent effect. This for us is a small beginning.

On the vigil of Pentecost, 1st June, Fr Oswald Vanheems died after a short illness. An obituary notice will appear in the next issue of the JOURNAL. A memorial service will be held at the Brompton Oratory in London on Monday, 15th July, at half-past twelve.

OLD BOYS' NEWS

We ask prayers for the following Old Boys who have died recently:—Thomas Gerard Fishwick (1923) on 5th February; Herbert Speakman (1908) on 10th February; Major John Dominic Morrogh-Bernard, Irish Guards (E 52), after a skiing accident in Austria, on 11th March; and also for John Burdon, father of three boys at Ampleforth, and for many years a member of the Ampleforth Society, on 13th February.

We reprint from *The Times* an obituary notice of E. J. de Normanville (1899), whose death in January was recorded in the last JOURNAL.

Captain Edgar Joseph de Normanville, who died on Wednesday at the age of 85, will be remembered both for his successes as an inventor and his talent as a technical journalist.

He had those essential qualities of enthusiasm, persistence and persuasiveness which are needed to overcome the resistances experienced by all engineers with ideas in advance of current thinking.

Born at Leamington Spa on 13th October 1882, he was educated at Ampleforth College. He served an engineering apprenticeship and soon displayed inventive talent. The idea that a rotating disc could be used to clear a wet windscreen occurred to him when still a schoolboy and many years later he originated a design which became widely used in ships. At the turn of the century he developed a deep interest in the future of motor vehicles and in 1908 started a career in journalism on the editorial staff of the *Motor*. During the First World War he served with the Royal Engineers and between the wars became motoring correspondent first of the *Daily Express* and later the *Chronicle*. Because of his knowledge of engineering his advice was often sought by fellow journalists and was always generously given.

His inventions in the field of epicyclic gearing first took practical shape in the form of a four-speed gearbox produced by Humber in the 1930s. This particular development ceased with the Second World War, but de Normanville steadily pursued the alternative possibility of using an epicyclic overdrive to supplement an orthodox motor car gearbox. The originality and value of his design was that it made possible a shift from "direct" to overdrive (and vice versa) without an intermediate interval in neutral. He interested Mr. A. C. Wickman in the potential value of his invention, and together they launched Auto Transmissions Limited, with de Normanville as technical director. During the past 20 years the overdrive, which they marketed, has become more and more widely used, especially since the development of motorways in Great Britain and on the Continent.

We congratulate the following on their marriage:

Robert Alexander Peake (C 56) to Meriel Elizabeth Lyon-Bowie in the Guards Chapel, Wellington Barracks, on 3rd February.

John Joseph Eyston (E 52) to Lady Anne Maitland at St Mary's, Cadogan Street, on 6th February.

Martin Anthony Chaworth Petre (C 57) to Selina Frances Gladstone Pope at the Church of Our Lady of the Assumption and St Gregory, Warwick Street, on 17th February.

Michael Marron (E 55) to Francoise Caille at the Church of Saint Pierre du Queyroix, Limoges, on 17th February.

Nicholas Fitzherbert (C 51) to Terez Szapary at St Mary's, Cadogan Street, on 26th March.

Paul Morrissey (D 58) to Ann Sluskin at the Church of the Transfiguration, Maspeth, New York, on 23rd March.

Basil Deas Pinkney (J 62) to Lesley Jane Magee at the Church of Our Lady and St Benedict, Ampleforth, on 23rd March.

Norman Trevor Corbett (O 60), 2nd K.E.O. Goorkhas, to Alison Murray at St Bernard's, Lingfield, on 29th March.

Gregory Kassapian (T 52) to Anne May Lahy at St Clare's Church, Fagley, Bradford, on 15th April.

Major Andrew Hartigan, The Life Guards, to Georgina McBean in the Guards Chapel, Wellington Barracks, on 24th April.

Captain Robin David Petre, 17th/21st Lancers, to Cecily Constance Scrope at Ampleforth Abbey on 27th April.

Robert Paul Bianchi (D 55) to Helen Fairbrother at the Church of the Holy Angels, Hale Barns, on 3rd May.

Dr Peter Stanley Magauran (A 63) to Ann Frances Saunt at the Church of the Immaculate Conception, Farm Street, on 8th May.

Henry Robin Anderson (B 58) to Aylet Mary Champion Branfill at St Mary's, Hexham, on 11th May.

AND the following on their engagement:

Dermod Patrick O'Brien (E 58) to Catherine Mary Leigh.

Alan Charles Clarke Vincent (O 52) to Janet Courtenay Bridgeman.

John Francis Christian Festing (C 56) to Betsy Jane Blackett-Orde.

Peter Moore (A 61) to Susan Mary Franks.

Simon Geoffrey John (W 63) to Maureen Patricia Dolby.

Dr Brian Beveridge (A 51) to Victoria Wright.

Thomas Anthony Leonard Huskinson (O 61) to Gina Maria Gilbert.

BIRTHS

Frances and Hugh Fattorini, a son.

Gillian and Tony Sutton, a son.

Frances and Duncan Davidson, a daughter.

Martha and Peter Ainscough, a sister for Martin.

Hilary and Niall Heffron, a son.

Lesley and John Irvine, a brother for Justin and Jonathan.

Linda and Jo Slater, a son.

C. W. FOGARTY (O 39), Under-Secretary at the Treasury, has been appointed Minister (Development) for the British High Commission, Malaysia.

COL D. E. WARREN (B 38), who has until recently been in the Ministry of Defence as Assistant Director (Operations) on the Defence Signal Staff, has gone to Singapore as Chief Signal Officer, Far East Land Forces, with the rank of Brigadier.

BRIGADIER T. P. H. McKELVEY (O 31) has gone to Singapore, in charge of the Medical Directorate, FARELF.

LIEUT.-COL R. W. E. O'KELLY (C 43), Royal Irish Fusiliers, has taken over command of the North Irish Brigade Depot, Ballymena.

MAJOR E. M. P. HARDY (A 45) has been promoted Lieut-Col, and is now commanding the Yorkshire Volunteers.

HARMAN GRISEWOOD'S (1924) autobiography *One Thing at a Time* has been published by Hutchinson's. He was in charge of the B.B.C.'s European Services during the war, Controller of the Third Programme, Director of the Spoken Word, and finally Chief Assistant to the Director-General until 1965. Ian Allan have published ANTHONY BULLEID'S (A 30) *The Aspinall Era* (170 illustrations) dealing with Sir John Aspinall, C.M.E. and General Manager of the Lancashire and Yorkshire Railway.

CHRISTOPHER TUGENDHAT'S (E 55) *Oil—The Biggest Business* has been published by Eyre and Spottiswoode: he works for the *Financial Times*, and is on the Editorial Board of *Crossbow*.

NIGEL RYAN (C 48) has been appointed Editor of Independent Television News, concentrating on the news content of *News at Ten*. He joined I.T.N. in 1961, after being Reuter's correspondent in the Middle East and Africa, and has been Editor of its weekly news programme since 1966.

P. J. LIDDELL (C 39), who is Vice-Chairman of the Cumberland River Authority, Chairman of the Fisheries Committee of the Association of River Authorities, Deputy Chairman of the North Regional Sports Council, and founder of the Atlantic Salmon Research Trust, has been awarded a Churchill Fellowship for 1968 by the Winston Churchill Memorial Trust. The Fellowship is to travel as necessary to study problems of fisheries research and administration, and to set up international links for the Atlantic Salmon Research Trust during 1968 in Canada, U.S.A., Iceland, Norway, Denmark, France, Spain and Russia.

LOUIS ROTHFIELD (W 45), Director of the British Chamber of Commerce in Spain since 1964, has had a "profile" devoted to him in the Spanish publication *Informaciones*. The article, complete with photograph, summarises his education and career, and emphasises his great knowledge and love of Spain. "Having admired the efforts of Spanish industry to rise from the ashes of war, Mr. Rothfield's great desire is to do his utmost to help Spain achieve the position she deserves in the export market, and to improve still further good commercial relations between Spain and Great Britain."

PROFESSOR T. C. GRAY (A 31) has been admitted, by election, Fellow of the Royal College of Surgeons.

DR P. R. EVANS (T 55) has been appointed Lecturer in Zoology at Durham University.

DR P. J. WATKINS (B 54) is a Senior Registrar at the General Hospital, Birmingham.

P. S. MAGAURAN (A 61) has passed his medical Finals and has the licence L.M.S.A.: he will be taking his Cambridge M.B. in June.

S. A. C. SHILLINGTON (C 61) qualified from Dublin in 1965 in Engineering and in Business Studies. After a two-year Graduate Apprenticeship with B.M.C. at Longbridge he is now a Research Engineer there, working on problems of exhaust emission control.

P. M. J. SLATER (O 59) has a post as House Tutor at Christ's Hospital, Horsham.

M. P. NOLAN (C 46) has been appointed Queen's Counsel.

SIR FRANCIS DE GUINGAND (1918) is Chairman of Carreras Ltd.

F. J. O'REILLY (C 40) is Chairman and C. J. RYAN (C 37) Director and Group Production Manager of United Distillers of Ireland.

I. J. FRASER (O 41) and M. CRIPPS (E 46) are Directors of S. G. Warburg, the merchant bankers.

H. B. MEYNELL (E 48) has been appointed Joint Managing Director of Meynell and Sons Ltd.: the company manufactures thermostatic shower-mixing valves, with 20% of its turnover for export.

D. P. PALENGAT (O 54) is Chairman of the Sherry Shippers' Association, and a Director of Luis Gordon.

D. H. LEWIS (O 54) has formed his own Public Relations Consultancy, Lewis (P.R. Services) Ltd., with offices at Crusader House, 2 The Broadway, London, W.6.

R. H. DUNN (W 47) is the new Secretary of the Midlands Area of the Ampleforth Society.

We have the following news of some Old Boys in the Diplomatic Service: EDWARD TOMKINS (B 34) is Minister at Washington. ROBIN EDMONDS (O 38) is Head of the Middle East, Western and United Nations Department, Foreign Office, and DONALD CAPE (D 41) of the Joint Information Administration Department. JOHN WILBERFORCE (O 47) is an Assistant in the United Nations Department, Foreign Office, and PATRICK LAVER

(W 50) is in the Personnel Department. JOHN BEALE (JH 47) is Second Secretary (Commercial) at Pretoria. PETER UNWIN (T 50) is Director, Economic and Political Affairs Division, British Information Services, New York. DAVID GOODALL (W 50) is going to Nairobi as First Secretary and Head of Chancery. CHRISTOPHER HERDON (D 46) is First Secretary at Aden and MARTIN RANDALL (E 43) at Amman. MARTIN MORLAND (T 51) and HUGH ARBUTHNOTT (W 55) are both Private Secretaries to Ministers of State at the Foreign Office, the former to Lord Chalfont and the latter to Mr. Goronwy Roberts, M.P. OLIVER MILES (D 54) and JUSTIN NASON (B 55) have just returned to the Foreign Office from abroad. MICHAEL PAKENHAM (W 61) is Third Secretary at Warsaw.

* * *

REPORT OF THE PROCEEDINGS OF THE 86th ANNUAL GENERAL MEETING OF THE AMPLEFORTH SOCIETY

The Eighty-sixth Annual General Meeting was held at Ampleforth on Easter Sunday, 14th April 1968, with Fr Abbot, President, in the Chair; fifty members were present.

The Hon. Treasurer's Report was presented to the meeting, and the Accounts were adopted, subject to audit.

The Hon. Secretary reported that there were 2,485 members in the Society. He referred to Dinners held in York, Stratford-on-Avon, London and Liverpool, and to the "Ampleforth Sunday" held at Poplar.

ELECTIONS

The Hon. General Treasurer	W. B. Atkinson, Esq.
The Hon. General Secretary	The Rev E. O. Vanheems, o.s.b.
The Chaplain	The Rev J. B. Boyan, o.s.b.
Committee (to serve for 3 years)	The Rev A. D. Adams, o.s.b. J. H. Alleyn, Esq. Miles F. M. Wright, Esq.

It was resolved to make changes in Rules 6 and 7: in future (i) The Annual Subscription of Ordinary Members is to be 2 guineas; (ii) the Life Membership subscription is to be £25; (iii) the rate payable by boys during the first five years after leaving the school is to be 1 guinea.

The Committee resolved to place the balance of £794 in the Scholarship and Special Reserve Account, to be at the disposal of the Headmaster for educational purposes.

THE AMPLEFORTH SOCIETY

PROVISIONAL BALANCE SHEET

AS AT 31ST MARCH 1968

1967		£	s.	d.	1967		£	s.	d.
12,238	General Fund, per Account below	12,632	8	10	12,641	Investments at cost per schedule	12,216	19	1
1,262	Scholarship and Special Reserve Fund	1,259	2	10	209	Income Tax Refund 1967/68	224	16	9
16	Gilling Prize Fund	12	3	6	2,000	Loans to Local Authorities	2,000	0	0
100	Address Book Provision	—	—	—		Balance at Bankers:			
1,001	Revenue Account	794	6	1		Deposit Account	700	13	3
5	Subscriptions Paid in Advance	12	6	0		Current Account	875	17	0
1,264	Sundry Creditors	1,307	18	10	1,036				
							1,576	10	3
£15,886		£16,018	6	1	£15,886		£16,018	6	1

GENERAL FUND ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1968

1967		£	s.	d.
13,153	Balance forward 1st April 1967	12,238	5	1
320	Subscriptions from new Life Members	245	0	0
(1,235)	Profit (Loss) on Sale of Investments	149	3	9
£12,238		£12,632	8	10

W. B. Atkinson, Hon. Treasurer.
9th April 1968.

Subject to Audit.

PROVISIONAL REVENUE ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1968

1967		£	s.	d.	1967		£	s.	d.
1,206	Members' Journals (Estimated)	1,250	0	0	1,625	Members' Subscriptions:			
20	Chaplain's Honorarium	20	0	0		For the Year	1,644	4	4
					168	Arrears	123	3	4
100	Address Book Provision	322	12	0					
	Less	100	0	0					
		222	12	0	662	Income from Investments (Gross)			
	Printing, Stationery and Incidentals:					Balance Forward 1st April 1967	1,001	0	11
37	General and Area Secretaries	50	0	3		Less Disposal under Rule 32:			
24	General Treasurer	48	0	3		Scholarship and Special Reserve			
32	Old Boys' Sporting Activities	35	0	0		Fund	1,001	0	11
15	"Ampleforth Sunday"	—	—	—					
20	Grants towards Lourdes Pilgrimage	20	0	0					
128		153	0	6					
1,001	Balance, being Net Income for the Year	794	6	1					
£2,455		£2,439	18	7	£2,455		£2,439	18	7

SCHOLARSHIP AND SPECIAL RESERVE FUND ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1968

1967		£	s.	d.	1967		£	s.	d.
885	Educational Grants	1,004	0	0	1,270	Balance Forward, 1st April 1967	1,262	1	11
1,262	Balance at 31st March 1968	1,259	2	10	877	Amount Transferred from Revenue Account in Accordance with Rule 32	1,001	0	11
£2,147		£2,263	2	10	£2,147		£2,263	2	10

SCHOOL NOTES

THE SCHOOL OFFICIALS were:

Head Monitor	... .. M. R. Whitehead
School Monitors	F. K. Friel, J. T. M. Dalglish, M. A. H. O'Neill, A. M. Horsley, P. D. Wakely, W. R. MacDonald, A. B. de M. Hunter, N. P. Wright, P. Hadow, C. P. Carroll, M. T. Ryan, R. L. Bernasconi, M. W. Woodcock, P. B. Conrath, A. M. Gormley, B. N. R. Bartle, J. F. D. Tufnell, M. M. Griffith-Jones.
Captain of Rugby	... .. M. R. Whitehead
Captain of Cross Country	... .. F. K. Friel
Captain of Athletics	... .. M. J. Pahlabod
Captain of Boxing	... .. W. R. MacDonald
Captain of Shooting	... .. R. R. Stringer
Master of Hounds	... .. B. N. R. Bartle
Office Men	B. N. R. Bartle, P. B. Conrath, R. W. Woodcock, J. R. Strange, M. J. Morrison, D. R. B. Young, A. C. Shaw, P. M. Dessain, D. C. Mathias, M. G. Pender-Cudlip, D. N. Coggon, J. S. Laury.
Librarians	P. Hadow, A. C. Mafeld, L. H. Robertson, M. J. Fattorini, N. P. Boardman, D. S. Solly, P. W. James, P. D. Clarke, J. P. MacHale, R. F. Sheppard, M. P. Reilly, P. J. Ford.
Bookroom Officials	C. J. Barnes, A. M. Wagstaff, M. J. Fattorini, C. M. Crutchley, R. D. Murphy, S. D. Bowie, C. F. Coudrey.

The following boys joined the School in April:

N. St. C. L. Baxter, S. E. J. Carr, B. C. de Gisingand, P. D. W. Garbutt,
M. S. Gibbs, M. E. D. Henley, A. D. Hugonin, P. J. Hugonin, R. F.
Hugonin, J. C. Nugent, J. D. M. Price, C. A. Roberts, J. R. Ryan, R. L. M.
Schlee, K. J. R. Thomasson, R. C. Townsend, J. E. M. Walker.

The following boys left the School in March:

C. P. Townsend, P. D. Wakely.

We congratulate Mr and Mrs J. B. Davies on the birth of a daughter, Jane Louise, on 21st April.

AFTER an interval of 20 years, the 1st VIII were again adjudged winners of the 1968 Country Life Class A Small Bore Rifle Competition, against 143 other schools. Details appear in the Shooting Notes.

DR R. M. HARTWELL, Fellow of Nuffield College, formerly Fellow of Balliol and Professor of Economic History at Melbourne University, visited the School in February. In the course of his stay he gave a lecture to the Economists on the British economy in the 1930s, and followed this with a discussion which lasted 14 hours. He also had an informal session with next year's scholars. The visit had two important results: it enabled boys at the top of the School to have their first contact with university life, at both the academic and personal level; and Dr Hartwell had long talks with members of the Economic History staff. It is becoming more important for schools to make close contact with members of universities, and Dr Hartwell's contribution is already large. He is the "A" level Awarder in Economic History of the Oxford and Cambridge Board and has offered to supervise members of the staff who wish to do vacation work in Oxford. Already Mr Anwyl has spent a week in Oxford under the personal supervision of Mr D. P. Jones of the Institute of Economics and Statistics.

In February we were visited by Mrs W. Feely, who is well known throughout Europe and America for her devoted work for the sick at Lourdes where she is Secretary to the Medical Bureau. She spoke most movingly of her work and the people who visit Our Lady's shrine and then showed the boys a film of the main Lourdes ceremonies, which included shots enabling us to share the elation of those recently cured as they rejoiced with their relatives and the Bureau helpers. This year the Ampleforth Lourdes Pilgrimage leaves on 30th July. Details can be obtained from Fr Martin Haigh.

For some members of the teaching staff the recent holidays afforded an opportunity of attending courses designed to explain recent developments in both the teaching and scope of their subjects. At the end of term Mr Boulton and Mr Goring visited Radley College for a conference on the proposed new "A" level Geography syllabus whilst Father Oliver and Mr Pickin went to Cambridge to hear about the requirements of the New Mathematics syllabus. Mr McBean attended an eight-day Ministry of Education course at Nottingham University to consider the proposed changes in Sixth Form teaching of Modern Languages and in the form of the "A" level examinations, and in the same city Father Dominic participated in a conference on "Boarding School Education". Father Brendan attended the meeting of the Mathematical Association in London and Father Edward joined the Historical Association which met in Liverpool. This year's Salters' Conference was held at Magdalen College, Cambridge, and Mr Goodman was among those who attended, whilst Father Michael went to the University of Leicester, Department of Engineering, where he studied the new-type courses in Engineering Science. University Entrance poses its own particular problems and Father Benet was present at the Queen's College, Oxford, where the question of closed scholarships was examined with particular reference to the Hastings Award for which Ampleforth is one of the schools eligible. To the regret of some, perhaps, it appears that the teaching of Classics will have to be modified. Mr Smiley attended Corpus

Christi College, Oxford, where University tutors explained to a meeting of Classics masters the changes shortly to be introduced in Mods., Greats and the entrance examinations for the faculty of "Lit. Hum.". Mr Smiley writes: "Briefly the trend is away from linguistics and towards literature: candidates, for example, need no longer offer Greek and Latin prose to gain entrance, but will be encouraged to take a paper entitled 'Criticism and Interpretation'. Mods. and Greats are to become less unlike each other; Mods. will contain an optional alternative to prose composition, and a compulsory philosophical subject, while Greats will allow a candidate to substitute classical literature for either philosophy or ancient history. Those, however, who believe, as the Victorians did, that the old Greats syllabus leads to 'positions of emolument in this world and in the next' will be permitted to continue undisturbed."

AMPLEFORTH AT WESTMINSTER

ON Saturday, 24th February, a small band of the School's economists and politicians, headed by Mr Davidson, left the austere buildings of the College behind and made for the bright lights of London. This was no idle trip, however, but one carefully planned to gain practical knowledge of our glorious Constitution. On the Monday the group reassembled, after a peaceful, or not so peaceful, weekend, and made its way to the Law Courts in the Strand. Under the skilful guidance of Mr Stephen O'Malley, an Old Amplefordian and a barrister of the Inner Temple to whom we are most grateful, we first visited some of the Civil Courts of the Queen's Bench and other Divisions, and then, after a hectic bus ride, the Central Criminal Court at the Old Bailey. Here the renowned Dr Emil Savundra was on trial, looking rather forlorn as his case was slowly taken apart before him.

After lunch the party proceeded to the Houses of Parliament. Once more we were indebted to an Old Amplefordian, Mr Kenneth Bradshaw, a distinguished member of the staff of the Clerk of the House, who guided us with great charm and erudition round those historic chambers, and finally settled us down in the Holy of Holies itself. Here Question Time was in progress, and the controversial Mr George Brown was answering various and rather interesting questions on Foreign Affairs. It was at this point that one of the party, a certain Mark Fresson, developed acute stomach pains and had to be led from the chamber. The inevitable conclusion was drawn. As questions finished, a rather detailed debate on prescription and school milk charged ensued, which soon sent some baffled members of the party back into the crowded streets.

However, it was generally agreed that the weekend had been both informative and enjoyable, and the party boarded the train that evening a great deal better off for their newly-gained practical knowledge of the Law and Parliament. Once more our thanks must go to the two Old Boys previously mentioned, and especially to Mr Davidson, who so efficiently and so successfully organised the outing.

C. M. JOHNSTON, P. B. KELLY.

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"See a Chartered Accountant"

NAME..... ADDRESS.....

AMPLEFORTH MUSIC

The Music Society enjoyed its most active term for many years. Mr Dore started the series of lectures with an illustrated lecture on Bach's Trio Sonatas.

The next meeting, open to the whole School, was a recital of Decca records by Dominic Cooper. He took as his title: "You name it, we've got it!" and played a wide range of recordings, which were enjoyed by all.

The term was notable for three good lectures by members of the Society. I. K. Sienkowski spoke on Mozart's Piano Concertos. His remarks were well thought-out and clear, and he played some enjoyable extracts. P. W. James gave a scholarly talk on the flute in Handel's time. He produced a flute of that time and played on it. Finally H. O. Hetherington spoke on Britten's St Nicolas Cantata. He played several records of his own and provided a particularly successful evening.

Mr Mortimer (violin) and Mr Dowling (piano) gave a recital of works by Dvorak and Brahms and Mr Dore conducted the Ryedale Choral Union in another evening's entertainment. It was regrettable to see so few boys singing that evening.

An unusual feature of the programme for the term was a short film, entitled "La Métamorphose du Violoncelle", which was shown to the Society thanks to the kindness of Fr Stephen. It was difficult to understand, but most instructive.

Unfortunately the attendance at Society meetings has been disappointing. The Society aims to provide not just a room for its members to listen to records in, but lectures to encourage musical interest and activity. Attendance at these lectures should be regarded as an essential part of membership of the Society.

Our thanks are due to all those who sacrificed time and energy to give the Society the benefit of their knowledge, and especially to Fr Adrian who has once again given so much of his attention to the needs of the Society.

P. HADOW, Hon. Sec.

(President: Fr Adrian)

THE SAINT MATTHEW PASSION

This work is more than a mere concert: it is essentially a religious work. The words and music blend together to give a pageant of the Passion. In this performance of the work the soloists, the chorus and the orchestra combined together to give a moving rendering of this great pageant. The chorus, in particular, had improved on last year's performance, reaching their peak at the aria and chorus "I'll stand beside my Jesus". The sopranos were in good voice, and were heard at their best in the chorus "His blood be upon us all". The tenor line, too, was particularly clear and firm in the final chorus "Here laid to rest". And when the chorus had dialogues with the Evangelist the final notes were killed cleanly and firmly. In spite of all this evidence of hard work in rehearsal, I was slightly

disappointed with the chorales. They did not come up to the same high standard as the rest of the choral work. They seemed to drag, and some of the chorus were so deeply buried in their scores that they were unable to spare a moment to look at the conductor.

Of the soloists, Josephine Marshall gave a spirited performance, and Marjorie Mortimer sang with much expression, especially noticeable in her aria "Have Mercy". H. O. Hetherington was impressive, producing a clear tone and a good sense of rhythm. John Moore gave another splendid interpretation of Christus, although at times I thought he lost the meaning of the words by slowing down the tempo. Mention, too, must be made of N. H. S. Armour who appeared fleetingly as Pilate and gave a good account of himself. Finally Fr Cyril was left with the difficult task of linking together the whole thing as the Evangelist. This he was able to do admirably with clear diction and deep expression.

The orchestra bound the whole thing together, with Gerald Dowling at the piano performing wonders, and with the strings at their best for the contralto aria "Have Mercy". Mention, too, must be made of the oboist in the aria and chorus "I'll stand beside my Jesus" for his sensitive and moving playing.

For me the evening was a moving occasion and I look forward to another performance next year.

D.M.P.

THE CINEMA

AUTUMN AND SPRING TERMS

DURING the Autumn Term 16 films were shown. There were a few weak ones but the following were well or very well received: "Goal! World Cup 1966", "Night of the Generals", "Modesty Blaise", "The Wrong Box", "The Cardinal", "The Bridge on the River Kwai" (shown again after five years), "Heroes of Telemark", "Naked Prey", "Funeral in Berlin", and "Call Me Bwana". The projection box was very ably run by N. W. Judd, who has now left. We would like to express our gratitude to him for his enthusiasm and skill both in the projection box and as Stage Manager. The other operators were B. P. F. Haughton, S. J. Marriner, D. J. Kerr, R. Kirby, D. J. R. Haughton and N. Conrath.

In the Spring Term we showed 14 films. The programme was not quite so strong as that of the previous term, but the following films proved to have been good choices: "Those Magnificent Men in their Flying Machines", "Quiller Memorandum", "633 Squadron" (unhappily, very savagely cut), "Zulu", "Tobruk", "Arabesque", "The Blue Max". S. J. Marriner ran the projection box, assisted by D. J. Kerr, R. Kirby, N. Conrath, M. Callow and C. Barnes.

M. A. Rambaut, former chief projectionist and now working for Ferranti, paid us another most helpful visit. His solar cells are performing very well and we are most grateful to him for his continued interest and help.

A.A.M.

CAREERS

FOUR careers talks were given in the Spring Term, all well attended. Mr P. G. Holmes, from the University of Leicester, spoke generally on Careers in Engineering; Mr G. B. Barker-Benfield on Careers in Industry; Mr B. A. McSwiney on Hospital Administration; and Mr T. St. J. Barry on Television Journalism. Again we would like to take this opportunity of thanking our visitors for coming.

In addition to giving his talk, Mr P. G. Holmes has written a short article on engineering which appears below.

ENGINEERING, AN ACADEMIC CAREER AND A PROFESSION

THIRTY years ago the administration of the Empire was largely confined to those who graduated through "Oxford Greats". Today, throughout the world Britain's travelling "ambassadors" are formed in large proportions from Engineers. Britain's influence overseas is great and its consultants, contractors and manufacturing companies are actively engaged in constructing and operating works, plants and factories throughout the world.

A young man contemplating a career in Engineering would be well advised to read for a University First Degree in Engineering. This will ensure that he is well trained in the basic disciplines, and that he is able to think. He will never cease to learn and that will add up to the intangible quality of experience.

For university entrance, he will need three, or in some cases two, "A" levels. These may be Pure Mathematics, Physics, Chemistry or Applied Mathematics, the first two of which are usually regarded as essential.

Many Engineering Disciplines are inter-related. For instance, the structural engineer will use electrical measuring techniques to determine the strain in members and traditional mechanical techniques to design the frameworks. Electrical, Thermal, Mechanical, fluid and structural disciplines are inter-related by common mathematics. This is the reason for the growth of General Engineering Courses on the Cambridge pattern. General courses have now been established in the new Engineering Departments of Durham, Leicester, Sussex and Warwick.

The young man who is convinced that he knows the discipline for him and wishes to study it in considerable depth, is well advised to apply to a traditional department to read Mechanical, Civil or Electrical Engineering as the case may be. This will involve a high degree of specialisation in a relatively narrow field. A detailed study of the brochure of the University Engineering Department of his choice and the material of the Council of Engineering Institutions will be most rewarding.

P. G. HOLMES,

Dept. of Engineering, Leicester University.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

At the moment it is mainly our female guests who keep the Senior Debate alive; this is apparent from the attendance figures: the average attendance at the Richmond Convent (4th) and Harrogate Convent (7th) debates was 101; these two debates collected almost half the votes cast this term. The average attendance at the other five debates was 43.

The standard of debating did not warrant this apathy. Admittedly we were inexperienced as the only regular speakers left from last term were Messrs Bernasconi and O'Neill. However, both of these, and especially Mr Bernasconi, provided many an exemplary speech for those less skilled. Perhaps the two who showed the most improvement were Mr Donlan and Mr Bernasconi, the former, with his delicate wit and natural rhetoric, preferred to plead cases he did not believe in; the latter was more sincere and perhaps superior in arguing. Mr Gormley started from maidenhood and proceeded to break all records by speaking on the benches five times in one term. Others with considerable promise are Messrs Reilly and Studer.

The annual Observer Mace Debating Competition took place this term; unluckily our representatives, Messrs Bernasconi and Donlan, whose carefully polished speeches unsettled rather than dazzled the judges, failed to pass the first round; instead the *Ampleforth News* presented us with an admirable substitute—unveiled it shone forth an elegantly-gilted, elongated Corps Boot, suspended in two halves between the steering forks of a bicycle!

The debates were as follows:

1. "This House holds that the present campaign *I'm Backing Britain* is pathetically misguided."
Ayes 27, Noes 29, Abstentions 0.
2. "This House applauds the transplantation for medical reasons of all human organs except the brain."
Ayes 40, Noes 10, Abstentions 5.
3. "This House believes that modern youth has said goodbye to morality."
Ayes 13, Noes 24, Abstentions 7.
4. "This House holds that formal education is vital for men and superfluous for women." [Guest debate.]
Ayes 47, Noes 37, Abstentions 11.
5. "This House applauds the outsider, the lone-runner, the rebel, the misfit."
Ayes 14, Noes 15, Abstentions 7.
6. "This House believes that the colour of the skin reflects the state of the soul."
Ayes 11, Noes 13, Abstentions 2.

7. "This House considers that the voting age should not be lowered from 21 to 18." [Guest debate, also attended by Alderman Leslie Lever, K.C.S.G., M.P., LL.D.]
Ayes 71, Noes 28, Abstentions 8.

C. BUXTON, Hon. Sec.

(President: Br Alberic)

THE JUNIOR DEBATING SOCIETY

I HAVE always wanted to write an article for the *JOURNAL*, and now here is my chance. These last two terms have been interesting, and somewhat experimental in character. During this term much preparation and work went on behind the scenes and at the end of the session the President appointed a Committee of first year boys under the Chairmanship of Mr Fane-Hervey to prepare for the next session of the Society.

The present session has had many promising speakers, including quite a few suspected cases of potential ability, which will show up next year with any luck. In particular, among members of the first year, mention should be made of Mr Fane-Hervey, who on many occasions fought a one-man battle, along with Mr Rodger, Mr Kelly, Mr FitzGeorge-Parker and Mr Dawson (J.), all of whom are rapidly improving their debating technique.

The Committee worked hard. Messrs Cullen, Rodger, McArthy and Lorigan have all contributed much towards the Society, and both the President and the Secretary are most grateful for the spare time they have sacrificed.

Before the customary list of the debates I would like to put in a word for the second year, who will be moving up to join the Senior Debate next September. There are some excellent arguers in the year, as discovered in such people as Mr Dowling, Mr Lorigan, Mr Thomas, Mr Myles. These will surely contribute much to the Senior Debate in the coming years.

The following motions were debated:

"This House does not consider it worthwhile to remain in this, a third-rate country." Rejected by 19 votes to 11.

"This House would not transplant a Heart." Rejected by 29 votes to 5.

"This House does not accept the view that modern music is fit to rank with classical music as genuine art." Carried by 21 votes to 14 (largely because of the skill of Mr Sykes in presenting an excellent case for the Government).

"This House does not consider it necessary for the Police of this country to carry arms." Carried by 17 votes to 5 with 5 abstentions.

"This House believes the pen to be mightier than the sword." Carried by 18 votes to 5 with 1 abstention.

A parachute debate was held at the end of term in which the House became light-hearted, and yet managed to produce its best performance of the season. Mr Alf Garnett (Mr Dawson) emerged successful, followed by George Best (Mr Kelly), Julie Christie (Mr Fane-Hervey), Group Captain Leonard Cheshire (the Secretary) and Chairman Mao (Mr Cullen).

N. D. BLANE, *Hon. Sec.*

(President: Br Felix)

THE AMATEUR RADIO CLUB

An announcement was made about a year ago that it was hoped to start an Amateur Radio Club for training boys so that they can obtain Amateur Transmitting Licences. This scheme has been held up for various reasons, but it is now much nearer fruition. Fr Augustine, G3WUC, is on the air with a Panda 120 watt transmitter, and has been making contacts on most bands. The most distant contacts so far have been with Rio de Janeiro on 15 metres and with Angola on 10 metres. We put out a strong signal on 80 metres and have contacted many British stations. At present we operate from the Green Room, but hope to be able to move into the present Printing Shop in the near future.

THE ARCHAEOLOGICAL SOCIETY

THE Society started the term with a most informative lecture delivered by the President, Fr Henry, "Were the Apostles Dope-Pushers?—the Dead Sea Scrolls". The lecturer tried to convince the Society that what Professor Allegro had said on the subject was wrong. The second lecture, "The Early Years of Byland Abbey", was given by Mr J. MacDonnell. He told the Society of "the early years", and then went on to explain the geographical position of the Abbey. We welcomed Fr Piers back to the Society when he delivered a lecture entitled "The Book and the Spade". He successfully gave us a glimpse into the archaeology of the Bible. The next lecture of the term, given by the Secretary, was entitled "The Bayeux Tapestry—a miracle of survival?" The penultimate lecturer of the term was Mr C. P. Townsend, a former Secretary to the Society, who made the proposition, "Flying Saucers Invade Earth—12,000 B.C.". The lecturer explained and examined a theory that South America was colonised by aliens. Fr Edward delivered the last lecture of term in two parts. It was entitled "Dürer's Melancholia", a subject that appealed to all those interested in the Renaissance.

The Treasurer, appointed at the beginning of the term, was M. Studer. The Society became open to the first year this term, and the response was most encouraging.

M. J. FATTORINI, *Hon. Sec.*

(President: Fr Henry)

THE COMMONWEAL

THE Society had another very successful term, meeting five times with one meeting unfortunately cancelled because of the indisposition of the speaker.

The term's programme started with a talk from the Labour M.P. for York, Mr Alex Lyon. The speech and subsequent discussion was avidly and vociferously received by a large audience. Mr Squires, the Headmaster of Ryedale County Modern School, then delivered a lecture entitled "State Education 1968". For the third meeting Mr Keith Alderman, a lecturer in politics at the University of York, spoke to us about "The Tactics of Ministerial Resignation", in which he gave us an insight into the many decisions which face the Minister contemplating resignation from office. Mr Salisbury, the Chief Constable of the North Riding, then gave us a very interesting lecture on "Police and the Community", which was well illustrated by slides and photographs. It was the fifth meeting of the term that was unfortunately cancelled. Mr Aitken, the recently adopted Conservative candidate for Thirsk and Malton, was unable to come, so at a week's notice Mr Christopher Hill, who had been imprisoned by the Smith regime, agreed to come to talk to us about African politics. Unfortunately he developed mumps on the day. The final meeting of the term was before a packed audience. General Sir Walter Walker, the G.O.C. Northern Command, spoke about "The threat to the Far East 1970-71". The talk was extremely well illustrated.

Finally our thanks must go to the President for his tireless energy without which such prominent speakers could not be obtained.

N. P. WRIGHT, *Hon. Sec.*

(President: Mr Anwyl)

THE FILM SOCIETY

Fr Stephen Wright took over as President of the Society this term and I am pleased to say that the Society has flourished considerably under his supervision.

There was a drop in membership after the half-holiday was transferred from Wednesday to Saturday, but this was merely temporary while everybody adjusted their lives accordingly, and fortunately, this term, the size of the Society grew rapidly and as a result we were able to have more films than usual. Thus we had three feature films and two sets of shorts. The first feature film was Tony Richardson's "A Taste of Honey", which was first by the critics, and starred Dora Bryan and Rita Tushingham in her first film role. Then we had "The Mindbenders", directed by Basil Dearden, whose scientific ideas have unfortunately dated since the film was made, although his theme of changing personality was quite fascinating. The final feature film was Orson Welles's "Citizen Kane", which is a great landmark in the history of films, introducing what were then very new techniques which are now so commonplace that they go by almost unnoticed.

The two programmes of short films were very varied and extremely popular. These included one of Jean-Luc Godard's earlier films, "Tous les garçons s'appellent Patrick", which was very amusing—a documentary on the human body, "Corps Profond", which was quite horrifying—and a very clever and charming film called "La Métamorphose du Violoncelle", which was directed by an Old Boy, Dominique Delouche.

It was, therefore, a very successful term, and it is hoped that the same number of films will be shown next Christmas. It is also hoped to have an outside speaker next term.

P. B. CONRATH, *Hon. Sec.*

(President: Fr Stephen)

THE FIRST YEAR SOCIETY

UNLIKE any other society, the First Year Society has more than one function. In fact the interests of the First Year are so diverse that there are sections of the Society doing: Animated drawing, Archery, Art, Astronomy, Basketball, Bridge, Chess, Discussions, Electronics, Film producing, Fly-tying, Gym., The Magazine, Modern Music, Motor Sports, Numismatics, Orchestra, Photography, The Play, Soccer, Stamps, Technical drawing, Water-polo.

In addition, a Speaker's Course was arranged to develop the talent of the Debating Society, and a very patient D. Satterthwaite gave a number of guitar lessons. One group, called World and Culture, was run entirely by the First Year, and its members gave lectures of an extremely high standard. Unfortunately it would be impossible to describe the activities of all these societies separately; most of them have some form of demonstration in the First Year room, which you are welcome to see.

This term more of the running of the Society has fallen upon the members. Each society elected a representative to run that society in conjunction with the senior helper, and in general they did so very efficiently, so that in some cases it is no longer necessary for the senior helpers to attend the meetings. These representatives then elected ten of their number (T. G. McAuley, Duguid, Wallis, Leonard, McCarthy, Craven, Bird, Westmacott, Cape and Vaughan, the Treasurer) to form a committee which met weekly and advised on the running of the Society. Their help was invaluable, and it is hoped that they will be able to contribute even more this term.

The First Year Society also took about 45 of its 136 members to compete against Easingwold Grammar School at chess, soccer, rugby, debate and basketball twice this term; these contests were extremely enjoyable if not always successful for all concerned, and it is hoped that more will be arranged.

The members of the Society would like to take this opportunity of expressing thanks to all the senior helpers, and especially to Mark Reilly, who was of great help in the organisation.

NIGEL BOARDMAN.

THE FORUM

THESE are hard times indeed for any person foolhardy enough to attempt to maintain a society in Ampleforth College, for the mutual derivation of aesthetic pleasure. However, the Forum has given its critics the lie.

The cold north-country spring served to sort the sheep from the goats within the large flock of members who availed themselves of last term's unconditional entry. An opening paper on "The Poetry of Philip Larkin", delivered by the Vice-President, Mr Smiley, with wonted wit, provoked great interest. Two evenings were devoted to readings from the glittering realms of poesy, and N. P. G. Boardman stimulated us all with a lecture entitled "Anarchy—Propaganda by Deed". Outward order was maintained by the Vice-President, but thought enjoyed unbridled freedom.

The tiresome banalities of life prevented many meetings from taking place, but nothing could stand in the way of the Society as it proceeded to York to witness "Waiting for Godot" performed in "The Cellars", King's Manor. The production was in all respects exemplary. The only praise applicable is that which, I am confident, Beckett himself would most appreciate—not only did the performance pass the time, it passed it more quickly than is usual.

C. DONLAN, *Hon. Sec.*

(President: Fr Dominic)

THE HISTORICAL BENCH

THE Bench had a very successful term, made all the more successful by the ever-increasing vigour of the President Mr Davidson, whose much needed paternal guidance helped the Bench through its patch of bad luck in the first half of the term. Mr Charles Edwards had agreed to deliver the first lecture but unfortunately, owing to an illness during the holidays, he was unable to open the term for us. The task fell upon Fr Cyril but he too became ill. Undaunted, Mr Davidson leapt into the breach and, at very short notice, delivered our first lecture, an examination of the character of John Brown, the nineteenth century American renegade; he was welcomed by a large audience. Fr Cyril's postponed talk on the Wild West received a monstrous audience and deservedly so; he presented fifty minutes of vintage Brooks humour, including a demonstration of the technique of pistol-shooting as perfected by Wyatt Earp. Our next lecturer was Br Leo who must be congratulated at even attempting to talk on such a mammoth subject as the French Revolution. This most valuable lecture was centred on an attack on the views of various historians. Mr Anwyl showed his originality by surveying a period of history from a literary angle. His lecture, entitled "A Satirical View of the Eighteenth Century", was centred on the views and personality of the satirist Jonathan Swift, and was most favourably received. The fifth and last meeting of the term was also novel in character; Mr Moreton entertained us with a very interesting lecture on the political career of Pontius Pilate, using slides to carry our minds from the hot lecture-room to the even hotter Middle East.

Although it was a short term it was perhaps slightly disappointing

that the Bench was only able to have five meetings. But at all the meetings the attendances were good and the Secretary feels sure that every member has benefitted from the exceptionally high standard of the lectures; we are indebted, as always, to the great generosity of the Monastery and the Common Room whose members work most diligently to satisfy the Bench's needs. The Secretary also thanks the President and the Treasurer, Mr D. S. Norton, whose expert hands saved the Bench from any disaster.

(President: Mr Davidson)

L. H. ROBERTSON, *Hon. Sec.*

THE NATURAL HISTORY SOCIETY

FIVE meetings were held this term. A. D. Harries followed up his lecture of the previous term with two first-rate films on African Wild Game, taken and very kindly lent by his father, Dr J. R. Harries. R. F. Sheppard gave a talk on "The population explosion and its effects on nature", which proved most enlightening. The Hon. Treasurer, P. M. Dessain, spoke most instructively on "British Game". For the fourth meeting the Society was shown the film "The Insects of Brazil" taken by Dr B. D. H. Kettlewell, and kindly lent to us by Shell. The Hon W. J. Howard gave the final lecture on "The flora of marsh, moor, mountain and wood" illustrated by some superb slides taken by Fr Aidan Gilman, O.S.B.

The Society finished with 57 members, who again attended well at all meetings.

(President: Mr Davies)

A. R. LEEMING, *Hon. Sec.*

THE PHOTOGRAPHIC SOCIETY

THE Autumn Term of 1968, although perhaps not as successful as the previous one, did see the development of the Society in various ways. There was again a further drift away from "snapshot photography" to more interesting and creative work by several of the members. More and more were also branching out into different-sized photography, leaving behind the postcards and experimenting with almost poster-size pictures. Dufort, Gaynor and Loftus were three who might be noted in this respect, all showing improvement and signs of success for the future.

Owing to pressure of work and other commitments, both A. Shaw and A. Gornley were unable to continue on the Committee, and so F. Dufort was selected to take their place.

Since the previous term a competition on the theme of "Winter" was advertised, and although it did not receive the support expected, the photographs submitted were all of a very high standard. This time we were honoured with the services of Bill Jay as a judge—the editor of "Creative Camera", who unfortunately had not selected a winning photograph at the time of writing.

There is no doubt that the Society is becoming more proficient, and although the process is a slow one, an encouraging amount of initiative is being shown on the way. We have high hopes for the future.

(President: Fr Alban)

C. JOHNSTON, *Hon. Sec.*

THE PLAY READING SOCIETY

DURING the year many enjoyable plays were read, none more so, perhaps, than "Charley's Aunt". Membership of the Society has increased and the standard of reading has improved considerably so that, towards the end of the term, most of the more subtle lines were being given very good expression. The Society is glad to be able to make use of the services of the British Drama League Library from which we have borrowed, amongst others, Emlyn Williams' "Night Must Fall" and Noel Coward's "Blithe Spirit", both of which were greatly appreciated. Apart from the enjoyment we all have from the play-readings, the Society is a valuable proving- and training-ground for many who aspire to work in productions in the theatre.

S. BAILLIEU, *Hon. Sec.*

(President: Mr Haughton)

THE PAPERBACK CLUB

THE Club has been in existence for over a year now and considers that it is of sufficient age and standing to submit itself to the scrutiny of readers of the JOURNAL. At any rate it has larger invested capital than most school societies, consisting of some 70 paperback books. The purpose of the Club is to enable members to have access to a large stock of books for leisure reading which are not generally in House libraries. There is a rapid turn-over, and members have been known to read as many as a dozen of the books in a term. At the end of the Summer Term the books are distributed to members, on the basis of a book for each term in which they have been fully paid-up. In principle, membership is confined to boys in Remove C, but the Club has no fixed rules.

P. P. NUNN, *Hon. Sec.*

(President: Fr Henry)

THE SCIENTIFIC CLUB

AT the preliminary business meeting in October J. Edisson was elected Secretary. The first lecture was given by Fr Paulinus, the only guest speaker of the session, who demonstrated "Chemiluminescence" in a most fascinating way. J. H. Barton ably described the properties of "Polarised Light". C. P. Townsend, a member of BUFORA, proved more or less successfully to a packed house that "Flying Saucers Do Exist", and a further instalment of this lecture was given to an equally enthusiastic audience in the Spring Term. The President once more entertained and mystified the Club with his lecture on "Optical Illusions". The Secretary spoke about and demonstrated "Gyroscopes", with a certain amount of the final lecture was given by C. P. O'Connor on "The Coming of the Aeroplane", an account with many illustrations of the early days of flying up to the Rheims Meeting of 1909.

J. F. P. EDDISON, *Hon. Sec.*

(President: Fr Oswald)

YOUNG FARMERS' CLUB

THE Society has flourished for the last two terms and has steadily waxed strong to reach peak membership. Owing to the difficulties of obtaining lecturers, a number of films were shown on different agricultural topics, ranging from farming with polythene sheeting, to eliminating pigeons on one's land.

On a whole holiday in the Easter Term there was a trip to Samuel Smith's Brewery at Tadcaster. We were shown all departments of the brewery, and given generous samples of the finished product at the end of the tour! The rest of the afternoon was spent in York. Everyone agreed the outing was a great success.

J. W. FANE-GLADWIN, *Hon. Sec.*

(President; Fr Aidan)

THE VENTURE SCOUTS

THE Easter Term saw the establishment of the Venture Scouts as a self-run unit, its purpose being to carry scouting beyond the level at which it previously stood in the school, and to provide a less traditional outlook towards scouting for members of the third and fourth years. The activities of the Unit include caving and pot-holing, sailing, canoeing, hiking expeditions, and some form of service for others.

The first part of the term was spent continuing the survey of Antoft's Hole, a local windypit, the original aim being to compare it geologically to nearby pot-holes; however, time did not permit this, and the survey was confined to Antoft's, though the rock suggested that the geology was considerably more complex than first thought. Camping high up above the snowline, and the ascent of the two highest peaks in England, Helvelyn and Scafell, in deep snow and treacherous ice, especially on Helvelyn where in parts steps had to be cut in the steep icy slopes, made our weekend in the Lake District the highlight of the term. Fortunately, for the first time ever, we had glorious sunshine on both days, which added considerably to the success and enjoyment of the trip. Our activities with Stockton Hall and Welburn Hall have proved successful, and it is hoped that the connection we have with them will be strengthened next term.

Finally we would like to extend our thanks to Fr Benedict for kindly offering to take an advanced first aid course, and also to Fr Thomas and Br Jeremy for their guidance and support in the initiation of the Venture Scouts.

RUGBY FOOTBALL

"A" XV v. YORK UNIVERSITY (Ampleforth, 30th January 1968)

EIGHT members of next year's 1st XV played in the "A" XV against a strong University side and whilst owing much to the displays of Dalglish and Grieve in particular, the newcomers did all that was asked of them. They hunted well in the loose, and won much good ball at the line-out, and deserved in the end more than the three points they did obtain from a Skehan penalty. York indeed were restricted to one try and two penalties and this spoke volumes for the covering and tackling of the new team. None did better than Murray, Shuldham and Harries.

Lost 3—11.

AMPLEFORTH v. HEADINGLEY COLTS (Ampleforth, 3rd February 1968)

SKEHAN opened the scoring for the School when Harries held the ball at No. 8 and caught the opposing back row off-side. A rugby feast was now served up by the new XV. First Coker scored under the posts after a determined run and then a good loose heel saw Hughes cross in the corner. After another good penalty from a wide angle by Skehan, Norton decided it was his turn, first scoring a try himself and then making the running for a movement involving backs and forwards which Murray finished off under the posts. In the second half the School were not so superior but another Skehan penalty and a try by Price from a Lucey break made the score 28—0. If Shuldham, Murray, Lucey and Coker were outstanding, it must be said that every member of the team made a vital contribution.

Won 28—0.

AMPLEFORTH v. HARROGATE COLTS (Ampleforth, 11th February 1968)

HARROGATE brought an experienced side which included Shackleton, the Yorkshire centre, to Ampleforth for this game and in the event they were too strong for the boys. In the first half the Harrogate pack did not release the ball for their powerful backs and only scored a try and a penalty; but in the second half, although the Ampleforth pack improved, Harrogate increased their lead by four tries and a penalty. All were scored by their backs who were aided by some poor defence in the centre. McGinn, Murray, Coker and Norton were outstanding in their efforts to contain this onslaught while Ogilvie did all that was required of him in his first game.

Lost 0—21.

AMPLEFORTH v. NEWCASTLE R.G.S. (Ampleforth, 14th February, 1968)

THE young Ampleforth XV were no match for the strong Newcastle boys, and indeed the Ampleforth pack was pushed all over the field. Newcastle kicked two penalties early on and increased their lead with a try before Horsley was carried off with a broken leg. This seemed to dispirit the "A" XV even more and Newcastle were able to pile on the pressure, making ground as they liked through some pitifully weak tackling by most of the pack. Harries at No. 8 did his best to stop the rot, as did Ogilvie, while Coker, Hughes, Callaghan and Murray could only look on helplessly.

Lost 0—20.

AMPLEFORTH v. ANTI ASSASSINS (Ampleforth, 18th February 1968)

THE School did wonderfully well against a strong Anti Assassins side which included four internationals and ten county players. The School pack, well led by Whitehead, found the loose ball harder than their older opponents and at first it was only in the line-out that they had to give best. But Phillips was a great threat to the School in the centre and he it was who scored the first try which was not converted, and made the second which was. When the School turned round with the wind and slope in their favour, the Anti Assassins were lucky when Pahlabod, after a good break by Shepherd, and Coker went within inches of scoring. During this period the School

pack, magnificent to a man, served a strong threequarter line in which Ryan and Coker were outstanding. Hughes should be mentioned, too, for his superb tackling, while Norton at full-back and Harries in the pack grow in stature with every game they play.

Lost 11-8.

THE HOUSE SEVENS COMPETITION (February 1968)

A FINE afternoon blessed the first House Sevens competition in which the favourites were thought to be St Dunstan's and St Bede's. Both were drawn to play in the preliminary round but whereas St Dunstan's made short work of St Wilfrid's, St Bede's could get no possession for their speedy backs and went down 6-0 to St Thomas's. The latter went on to spring the surprise of the competition, reaching the final by beating St Cuthbert's in the first round and St John's in the semi-final. St Oswald's were the other finalists and they too had had a surprise victory over St Dunstan's in the other semi-final. The final itself was a most exciting affair—St Thomas's, thanks to some well-timed breaks by A. Reichwald, were 8-0 up at half-time, but in the second half adopted the wrong tactics and kicked for touch whenever they had the ball. Pender Cudlip made the most of this and St Oswald's began to test the St Thomas's defence. Murray eventually managed to score both tries near the posts and St Oswald's were home 10-8.

The Junior Sevens took place on the same day and ended in a victory for St Hugh's, who beat St Bede's 13-3 in the final.

THE AMPLEFORTH SEVENS (Ampleforth, Sunday, 10th March, 1968)

SEVENS schools kindly accepted an invitation to take part in this competition. They were Archbishop Holgate's Grammar School, Ashville College, Bradford Grammar School, Leeds Grammar School, Queen Elizabeth's Grammar School (Wakefield), Royal Grammar School (Newcastle) and Sir William Turner's School (Redcar). A fine afternoon ensured good rugby and plenty of spectators, and Queen Elizabeth's Grammar School are to be congratulated on winning this first competition and showing the School many of the arts of Sevens play.

The Ampleforth Sevens did very well. They had little difficulty in beating Leeds 10-0 in the first game, and in the semi-final were leading Wakefield 5-0 at half-time. Grieve, however, made the fatal error of kicking all his possession away and when Wakefield equalised just after half-time, the School tired and could not then get the possession they needed. Wakefield went on to beat R.G.S. Newcastle in the final 26-5. In the losers' final, Bradford G.S. beat Leeds G.S. 13-10 in a closely contested match.

The draw and results were as follows:

Bradford G.S. 13	{	Sir W. Turner's 6	{	R.G.S. Newcastle 16	{	R.G.S. Newcastle 8	} R.G.S. Newcastle 5
		v.		Sir W. Turner's 3		v.	
	{	Bradford G.S. 16		Bradford G.S. 8	{	Archbishop Holgate's 6	
		v.		Archbishop Holgate's 14		v.	
Leeds G.S. 10	{	Leeds G.S. 16	{	Ampleforth 10	{	Ampleforth 5	} Wakefield 26
		v.		Leeds G.S. 0		v.	
	{	Ashville 3		Ashville 3	{	Wakefield 8	
		v.		Wakefield 8		Wakefield 18	

THE WELBECK SEVENS (Welbeck, 19th March 1968)

AMPLEFORTH were drawn in a preliminary round against the host side and had little difficulty in winning 10-0. Shuldham, who had to take Carroll's place at prop as the latter was still in the infirmary, impressed with his speed and power. He scored the try which set the team on the way to victory. In the first round proper, the School had to play Oakham who had defeated Uppingham, and in this game they excelled themselves. Grieve and Pahlabad were too fast for the opposition and Shuldham, until his injury, had another good game.

This win brought the School through to the semi-final to face the powerful Q.E.G.S., Wakefield, side again, but this time the Ampleforth seven did not do themselves justice. Shuldham's absence and an extra round played meant that their opponents had a decisive advantage, and Wakefield were quick to press this home. They obtained the loose ball and tackled better than did the School and were easy victors 19-0. It was a disappointing end to a good competition in which the team had impressed everyone present with their ability and speed.

Preliminary round: defeated Welbeck 10-0.

1st round: defeated Oakham 16-0.

Semi-final: lost to Q.E.G.S., Wakefield 0-19.

THE PUBLIC SCHOOLS' SEVENS (Rochampton, 26th March 1968)

CARROLL was ill and was unlucky to miss his second tour to London in two terms, and with Shuldham, his deputy, still injured the School Seven had to enter this competition with Colville at tight head prop. Pahlabad was off-colour into the bargain and though he, Whitehead and particularly Smith tried all they knew, the team's tackling was woefully inept and they showed nothing like the form that had taken them to two semi-finals in two competitions. For a while the team looked good against Emmanuel and indeed led by 5-3 at half-time through a Pahlabad try but they fell to pieces in the second half and Emmanuel emerged easy victors by 19-5.

The School team in all these competitions was chosen from the following: M. R. Whitehead (Capt.), M. Smith, C. Carroll, S. Shuldham, C. Grieve, R. Woodcock, M. Ryan, M. Pahlabad, A. Coker, C. Murray.

UNDER 15 COLTS XV

Two more matches were played this term; the match against Newcastle R.G.S. was drawn 3-3 and the match against St Peter's was won 24-3. This left the team with the impressive record of:

Played 10, Won 7, Lost 1, Drawn 2, Points For 192, Points Against 37.

UNDER 14 COLTS XV

ANOTHER game against St Peter's was played and won 36-0 and the team entertained the touring Arnold School, Blackpool, side and beat them 25-9. Their record finally read:

Played 8, Won 6, Lost 2, Points For 132, Points Against 39.

C. F. GRIEVE is to be congratulated on playing for Yorkshire Schoolboys against Lancashire and Wales, and on being selected for England Schoolboys after playing in the Northern Trial, the North of England v. the Midlands, and the Final England Trial.

ATHLETICS

This year the wind again marred the School Athletic Meeting and made times rather slow. But the standard was once again very high except in the Shot, where there is at the moment no obvious candidate for the School team. A. D. Coker broke the Set 2 Long Jump record while T. Howard's 100 Yards record for Set 2 on the same day was well deserved after his great run against Denstone a week earlier. These were the two records that fell during the meeting but P. B. Conrath and F. K. Friel, who shared the Set 1 best Athlete award, were outstanding performers and will bring the School a host of points during the summer. M. J. Pahlabod, the Captain, was also in good form as was J. P. Cahill in the High Jump and the 440 Yards, and R. M. Ruck Keene in the Javelin. A. N. Kennedy in Set 3, J. G. Ruck Keene in Set 4 and T. M. White in Set 5 were the best athletes in their sets and will be of great service to the School in the future.

AMPLEFORTH v. DENSTONE (Ampleforth, 13th March)

It was again a cold and windy day for this match which started well for Ampleforth when maximum points were taken in the 100 Yards. From that moment on, the School athletes were always struggling against a competent Denstone team. In the Shot and the Hurdles, Denstone took maximum points and only the running of Friel in the Mile and Pahlabod in the 100 and 220, and the excellent throw of 166 ft. 9 ins. by Ruck Keene in the Javelin, did much to enliven a gloomy day. But an impression was gained that the team will be a strong one again in the summer.

RESULTS

100 Yards.—1 M. Pahlabod, 2 T. Howard, 3 Lowry (D). 10.4 secs.
220 Yards.—1 M. Pahlabod, 2 Magnus (D), 3 A. Coker. 25.3 secs.
440 Yards.—1 Rodgers (D), 2 P. Conrath, 3 Shrive (D). 54.4 secs.
880 Yards.—1 Rodgers (D), 2 B. Bartle, 3 Shrive (D). 2 mins 14.4 secs.
Mile.—1 F. Friel, 2 Salt (D), 3 M. McGreanor. 4 mins 53.9 secs.
Hurdles.—1 Bryson (D), 2 Rodgers (D), 3 C. Madden. 16.0 secs.
Weight.—1 Bradburn (D), 2 Sutcliffe (D), 3 J. Dalglish. 40 ft 9½ ins.
Long Jump.—1 Magnus (D), 2 A. Coker, 3 Saunders (D). 19 ft 9½ ins.
High Jump.—1 Bishop (D), 2 J. Cahill, 3 Magnus (D). 5 ft 6 ins.
Triple Jump.—1 Court (D), 2 R. Hughes, 3 Magnus (D). 40 ft 4½ ins.
Javelin.—1 R. Ruck Keene, 2 Patel (D), 3 Sutcliffe (D). 166 ft 9 ins.
4 x 110 Yards Relay.—1 Ampleforth. Denstone disqualified.

Score: Denstone 57, Ampleforth 47.

RESULTS OF SCHOOL ATHLETIC MEETING 1968

Best Athlete	-	P. B. Conrath and F. K. Friel
Set 2	-	A. D. Coker
Set 3	-	A. N. Kennedy
Set 4	-	J. G. Ruck Keene
Set 5	-	T. M. White

SET 1

100 Yards.—(10.3 secs, G. A. Belcher, 1957, A. N. Stanton, 1960 and N. O'Donnell, 1965)
1 M. Pahlabod, 2 D. Norton, 3 C. Kilkelly. 10.5 secs.
Quarter Mile.—(52.0 secs, J. J. Russell, 1954)
1 P. Conrath, 2 J. Cahill, 3 D. Cunynghame-Robertson. 53.7 secs.
Half Mile.—(2 mins 3.1 secs, M. G. Tolkien, 1961, A. G. Milroy and P. C. Karran, 1965)
1 P. Conrath, 2 B. Bartle, 3 B. Reid. 2 mins 6.5 secs.
Mile.—(4 min 35.4 secs, R. Whitfield, 1957)
1 F. Friel, 2 B. Bartle, 3 Q. Keen. 4 mins 55 secs.
Steeplechase.—(3 mins 42.8 secs, R. Channer, 1956, S. E. Brewster, 1960)
1 F. Friel, 2 R. MacDonald, 3 M. Ryan. 3 mins 59.6 secs.
Hurdles.—(15.4 secs, A. N. Stanton, 1960)
1 C. Madden, 2 D. Norton, 3 R. MacDonald. 16.2 secs.
High Jump.—(5 ft 10 ins, J. G. Bamford, 1942)
1 J. Cahill, 2 M. Lamb and D. Satterthwaite. 5 ft 0 ins.
Long Jump.—(21 ft 10 ins, M. R. Leigh, 1958, V. Tang, 1965)
1 C. Madden, 2 M. Pahlabod, 3 F. Chapman. 19 ft 11½ ins.
Shot.—(46 ft 11 ins, C. B. Crabbe, 1960)
1 J. Liddell, 2 C. Sommer, 3 J. Callaghan. 36 ft 2½ ins.
Javelin.—(175 ft 0 ins, P. J. Carroll, 1965)
1 R. Ruck Keene, 2 M. Morrison, 3 D. Mathias. 142 ft 7 ins.

SET 2

100 Yards.—(10.7 secs, I. R. Scott-Lewis and P. B. Czarkowski, 1956)
1 T. Howard (Record), 2 A. Coker, 3 C. O'Connor. 10.5 secs.
Quarter Mile.—(54.6 secs, F. H. Quinlan, 1957)
1 C. Murray, 2 K. Fane-Hervey, 3 A. Walker. 58.8 secs.
Half Mile.—(2 mins 5 secs, P. C. Karran, 1954)
1 J. MacHale, 2 M. Poole, 3 J. Hamilton. 2 mins 13 secs.
Mile.—(4 mins 43.5 secs, H. C. Poole, 1966)
1 M. Poole, 2 J. MacHale, 3 S. Willbourn. 4 mins 59.9 secs.
Steeplechase.—(3 mins 49 secs, H. C. Poole, 1966)
1 S. Willbourn, 2 J. Rochford, 3 N. Couldrey. 4 mins 15.1 secs.
Hurdles.—(15.7 secs, A. N. Stanton, 1958, N. R. Balfour, 1961)
1 C. Donlan, 2 M. Studer, 3 A. Windle. 18.0 secs.
High Jump.—(5 ft 5 ins, D. B. Reynolds, 1943, P. D. Kelly, 1952)
1 P. Stilliard, 2 H. Hornoyold-Strickland, 3 C. Donlan. 4 ft 9 ins.
Long Jump.—(20 ft 8½ ins, M. R. Leigh, 1957)
1 A. Coker (Record), 2 T. Howard, 3 R. Hughes. 20 ft 11½ ins.
Weight.—(42 ft 5 ins, C. B. Crabbe, 1953)
1 C. O'Connor, 2 P. Donovan, 3 C. Magill. 32 ft 11 ins.
Javelin.—(163 ft 8 ins, M. R. Hooke, 1946)
1 P. Stilliard, 2 D. Ahern, 3 D. West. 133 ft 4 ins.

SET 3

100 Yards.—(10.5 secs, O. R. Wynne, 1950)
1 S. Fane-Hervey, 2 M. Shuldham, 3 A. Kennedy. 11.7 secs.
Quarter Mile.—(56.4 secs, G. R. Habbershaw, 1957)
1 M. Rymaszewski, 2 M. Shuldham, 3 S. Fane-Hervey. 59.5 secs.

- Half Mile*.—(2 mins 12.1 secs, G. R. Habbershaw, 1957)
 1 J. Gaynor, 2 M. Rymaszewski, 3 M. Forsythe. 2 mins 24.3 secs.
Mile.—(4 min 51.6 secs, H. C. Poole, 1965)
 1 J. Gaynor, 2 M. Forsythe, 3 M. Rymaszewski. 5 mins 10 secs.
Hurdles.—(15.1 secs, J. M. Bowen, 1960)
 1 M. Henderson, 2 S. Fane-Hervey, 3 A. Kennedy. 16.1 secs.
High Jump.—(5 ft 4 ins, A. R. Umney, 1955)
 1 D. McKenna, 2 A. Lucey, 3 R. Murphy. 4 ft 9 ins.
Long Jump.—(19 ft 4 ins, D. R. Lloyd-Williams, 1960)
 1 A. Kennedy, 2 N. Gaynor, 3 A. Lucey. 16 ft 10 ins.
Weight.—(37 ft 11 ins, F. C. Wadsworth, 1946)
 1 A. Kennedy, 2 D. Davies, 3 N. Gaynor. 31 ft 10 ins.
Javelin.—(136 ft 4 ins, J. M. Bowen, 1960)
 1 N. Gaynor, 2 E. Blackledge, 3 A. Young. 125 ft 1 in.

SET 4

- 100 Yards*.—(11.2 secs, A. B. Smith, 1952)
 1 J. Ruck Keene, 2 J. Dowling, 3 R. Twohig. 11.9 secs.
Quarter Mile.—(59.0 secs, O. R. Wynne, 1949)
 1 J. Dowling, 2 J. Ruck Keene, 3 A. Cumming. 62.2 secs.
Half Mile.—(2 mins 17.5 secs, R. C. David, 1951)
 1 J. Dowling, 2 R. Willbourn, 3 T. Marshall. 2 mins 21.9 secs.
Hurdles.—(15.1 secs, M. J. Dempster, 1958)
 1 R. Twohig, 2 D. Judd, 3 M. Waide. 16.9 secs.
High Jump.—(4 ft 11½ ins, I. R. Scott-Lewis, 1954)
 1 J. Ruck Keene and S. Garsten Zuntz, 3 A. Cumming. 4 ft 4 ins.
Long Jump.—(17 ft 4 ins, O. R. Wynne, 1949)
 1 J. Ruck Keene and R. Twohig, 3 D. Judd. 15 ft 1 in.
Javelin.—(105 ft, P. J. Stilliard, 1966)
 1 M. Waide, 2 T. Marshall, 3 P. Hiscocks. 95 ft 11 ins.

SET 5

- 100 Yards*.—(11.5 secs, A. D. Coker, 1965, T. E. Howard, 1966)
 1 P. Duguid, 2 R. Fane-Hervey, 3 R. Magill. 12.2 secs.
Quarter Mile.—(60.8 secs, R. R. Carlson, 1960)
 1 P. Duguid, 2 C. Williams, 3 F. Skehan. 64.3 secs.
Half Mile.—(2 mins 24.9 secs, J. M. Rogerson, 1957)
 1 R. Ryan, 2 C. Williams, 3 N. Hall. 2 mins 32 secs.
Hurdles.—(15.9 secs, R. R. Carlson, 1960)
 1 T. White, 2 R. Richmond, 3 T. Robinson. 16.25 secs.
High Jump.—(4 ft 9 ins, G. Haslam, 1957)
 1 T. White, 2 T. McAuley, 3 S. Christie. 4 ft 4 ins.
Long Jump.—(16 ft 6 ins, R. R. Boardman, 1958)
 1 R. Hooke, 2 T. White, 3 P. Duguid. 15 ft 3 ins.
Javelin.—(107 ft 3 ins, A. G. West, 1964)
 1 P. Evans, 2 T. Robinson, 3 R. Edwards. 93 ft 4 ins.

INTER-HOUSE RESULTS

SENIOR

- 4 x 100 Yards Relay*.—(43.9 secs, St Oswald's, 1958)
 1 St Edward's, 2 St Bede's, 3 St John's. 44.8 secs.
Half Mile Medley.—(1 min 40.9 secs, St Hugh's, 1965)
 1 St Bede's, 2 St Edward's, 3 St John's. 1 min 45.0 secs.

JUNIOR

- 4 x 100 Yards Relay*.—(47.6 secs, St Aidan's, 1947)
 1 St Thomas's, 2 St John's, 3 St Edward's. 48.0 secs.
Half Mile Medley.—(1 min 50.9 secs, St Aidan's, 1957)
 1 St Thomas's, 2 St Edward's, 3 St Aidan's. 1 min 53.0 secs.
4 x 440 Yards.—(3 mins 58.4 secs, St Edward's, 1961)
 1 St Thomas's, 2 St Edward's, 3 St Aidan's. 4 mins 7.8 secs.
Half Mile Team.—(6 points, St Cuthbert's, 1931)
 1 St Thomas's, 2 St John's, 3 St Hugh's. 12 points.
One Mile Team.—(6 points, St Wilfrid's, 1935)
 1 St Thomas's, 2 St John's, 3 St Edward's. 10 points.
High Jump Team.—(14 ft 4½ ins, St Wilfrid's, 1939)
 1 St John's, 2 St Aidan's and St Thomas's. 13 ft 4 ins.
Long Jump Team.—(51 ft 5½ ins, St Hugh's, 1962)
 1 St Edward's, 2 St Cuthbert's, 3 St Thomas's. 47 ft 4 ins.
Weight Team.—(99 ft 2 ins, St Dunstan's, 1961)
 1 St Edward's, 2 St Aidan's, 3 St Dunstan's. 86 ft 10 ins.
Javelin Team.—(355 ft 1 in, St Cuthbert's, 1953)
 1 St Edward's, 2 St Wilfrid's, 3 St Thomas's. 334 ft 4 ins.
4 Miles Relay (Senior and Junior).—(14 mins 33.8 secs, St Bede's, 1957)
 1 St Dunstan's, 2 St Bede's, 3 St Aidan's. 15 mins 14.5 secs.

CROSS COUNTRY

BOTH cross country teams had a good season. In terms of results the 1st VIII won seven of their nine matches, and the 2nd VIII were unbeaten in five matches. F. K. Friel led the side excellently and had a very good season himself. He had two old colours to call on, B. N. R. Bartle and C. B. de B. Madden, but the latter unfortunately broke a bone in his leg and had to miss all matches except the first. S. A. Willbourn and B. A. L. Reid were available from last year's second eight and they were joined by P. M. Davey, M. H. McCreanor, M. A. B. Lamb, J. P. MacHale and M. J. Poole. The side proved to be a good, solid group of runners. Friel and Bartle had the edge on the rest, but the others packed well and never occupied the last places even in the two matches that were lost. It was difficult to compare performances with previous years due to the necessity of having to change the match course. The forestry road between the lakes was impassable so the course was altered to take the middle path between the Temple Hill; and to maintain the distance a piece was added on earlier in the round Temple Hill; and to maintain the distance a piece was added on earlier in the course which involved going down Mrs Barnes' Walk from the top of Park House hill to the Gilling playing fields. The new course was a definite improvement.

The term produced some excellent matches, notably against U.C.S. and Sedbergh. Against U.C.S. we lost by two points. They had four out of the first five runners home and they were followed closely by the rest of the Ampleforth team, leaving the remain-

ing four U.C.S. runners a long way behind. Against Sedbergh the runners were well mixed up all the way round with the positions changing regularly. We got home by four points. It was a great disappointment that the foot and mouth disease prevented the Northern Schools' Championships being run.

F. K. Friel, B. N. R. Bartle and C. B. de B. Madden were old Colours. S. A. Willbourn and P. M. Davey were awarded their School Colours.

The results of the 1st VIII matches were as follows:

- v. St. Bees, Carlisle G.S. and Keswick. Ampleforth 51, St Bees 72, Carlisle 99, Keswick 109.
Ampleforth placings: 3 Friel, 4 Bartle, 8 Madden, 11 McGreanor, 12= Davey, MacHale, Willbourn, 15 Lamb, 16 Reid.
- v. Barnard Castle and Durham. Barnard Castle 30, Ampleforth 54, Durham 105.
Ampleforth placings: 4 Friel, 8= Davey, McGreanor, 10 Bartle, 11= Willbourn, Reid, 15 Lamb, 16 MacHale.
- v. Stonyhurst and Denstone. Ampleforth 36, Stonyhurst 70, Denstone 83.
Ampleforth placings: 2 Friel, 3 Bartle, 4 Willbourn, 8= Davey, Reid, 10 McGreanor, 11 Lamb, 12 MacHale.
- v. U.C.S. Lost 40—42.
1 Walker (UCS), 2 Friel (A), 3, 4 Byram, Walker (UCS), 5 House (UCS), 6 Bartle (A), 7, 8, 9, 10, 11, 12 Davey, Willbourn, McGreanor, Reid, MacHale, Poole (A), 13 Cooper-Jones (UCS), 14 Ashby (UCS), 15 Lochery (UCS), 16 Battery (UCS).
- v. Sedbergh. Won 37—41.
1 Friel (A), 2 Barker (S), 3 Gordon-Smith (S), 4 Willbourn (A), 5 Bartle (A), 6 Scott-Aiton (S), 7 Grant (S), 8 Davey (A), 9 McGreanor (A), 10 Poole (A), 11 Judge (S), 12 Simpson (S), 13 Biggar (S), 14 Blue (S), 15 Reid (A), 16 MacHale (A), 17 Firth (S).

The 2nd VIII were unbeaten and ran particularly well to tie with two Army sides.

The results of their matches were as follows:

- v. Scarborough College 1st VIII. Won 33—51.
- v. Army Apprentice School, Harrogate. Tied 39—39.
- v. Stonyhurst 2nd VIII and Denstone 2nd VIII.
1 Ampleforth 28, 2 Denstone 75, 3 Stonyhurst 84.
- v. Lancashire Regt. Tied 39—39.
- The following ran: C. J. C. Bartle, J. L. Hamilton, R. F. Mathews, J. P. Cahill, R. E. Barton, J. P. Rochford, D. P. McKenna

The Inter-House Cross Country races were run in excellent conditions. St Aidan's had a very convincing victory in the senior race and St Edward's managed to win both the junior races. The individual results were as follows:

- Senior: 1 B. Bartle, 2 P. Davey, 3 S. Willbourn. Time: 21 mins 55 secs.
Junior A: 1 J. Gaynor, 2 P. Moroney, 3 J. Dowling. Time: 15 mins 17 secs.
Junior B: 1= T. Buxton, M. Hubbard, 3 T. McAuley. Time: 17 mins 23 secs.

The results of the Inter-House competition:

- Senior: 1 St Aidan's 54, 2 St Thomas's 101, 3 St Dunstan's 173.
Junior A: 1 St Edward's 112, 2 St Hugh's 128, 3 St John's 133.
Junior B: 1 St Edward's 37, 2 St Dunstan's 99, 3 St Bede's 61.

BOXING

ONLY one match took place this term. This was against Newcastle R.G.S., at Ampleforth, on Wednesday, 6th March, and resulted in a win for Ampleforth by four bouts to three.

RESULTS:

Ampleforth v. Newcastle R.G.S.

- Cassidy lost to Goodwin.
Bowie, C. beat Seed.
Ryan, P. lost to Davies.
Maclaren beat Bermacca.
Marsden lost to Shaw.
Fane-Hervey beat March.
Bowie, I. beat Purkis.

In the first bout Cassidy fought pluckily against a rather more skilful opponent but the decision was never in doubt and went to Newcastle. C. Bowie made a successful first appearance for the School in the next bout. His opponent was extremely stylish but also very inexperienced. Patently he had never encountered an unorthodox southpaw before and was unable to connect with more than a handful of scoring punches. Bowie boxed calmly and confidently and was a clear winner at the end. P. Ryan boxed well but he never looked like beating his rather more experienced opponent. Maclaren boxed with great confidence against a shorter, stronger and much harder-hitting opponent. Had his guard slipped momentarily the bout would have ended there and then; as it was he kept out of range, scoring when the opportunities were too good to miss, and won a very tense bout.

Marsden made an excellent appearance; although not at peak fitness he was able to carry the fight to his opponent and make the final decision an exceedingly narrow one. He took the first round with some fierce two-handed attacking, slackened the pace in the second and lost the last round clearly and the bout narrowly. Fane-Hervey boxed with tremendous grit and determination; he took an early lead and held on to it tenaciously in the second round and increased it to unbeatable proportions in the final round. Macdonald, the Captain of the team, was due to box next. However, owing to matching difficulties he was unable to give his usual lively display. He has been an excellent Captain under difficult circumstances and the Club will be very sorry to lose one of the finest boxers the School has had. I. Bowie was last into the ring and with the score at three all there was some justification for apprehension on his part. However, as soon as he began boxing we realised that there was no need to worry; he was moving well, jabbing beautifully. For three rounds he gave a mature, disciplined performance and won his bout and the match for the School.

SHOOTING

THE usual winter 22 shooting programme was maintained over the two winter terms. Before Christmas many hours were devoted to the Classification of all boys in the C.C.F. and to the Inter-House "Hardy Cup" competition. In between, and with no more than six days' practice, the School team prepared itself for the Stanforth competition. To be placed thirteenth—one hundred and thirty-six schools competed—and with a score of 778 out of 800 was no mean achievement. The Classification, "Fidel" Cup was won by St Cuthbert's House and the same House went on to win the "Hardy" Cup, in each case with notably high scores. The results during this term led one to believe that at least two good teams could be built up for the main competition, The Country Life, the following term, and so it turned out.

In preparation many successful inter-school postal matches were fired and by early March the team, though not easy to select from such a wide choice, had reached top form. It was excellent news to be told on Goremire Day that we had won the 1968 Country Life. Success was essentially a team affair but the leader of the Landscape shoot, A. C. Shaw, played a large part and R. R. Stringer was an indefatigable captain. For Father Prior and C.S.M. Baxter it must be a fitting climax to the many hours of training at both House and Team level.

Country Life, in its summary of the competition, writes: "Ampleforth richly deserved their win. They have seen their name on the cup before, in 1948. In the intervening years they have seldom been out of the top 20, their record for the past six years being 9th, 20th, 16th, 6th, 20th and 4th—a fine, consistent record".

COUNTRY LIFE SCORES

	Grouping Poss : 20	Rapid Poss : 50	Snap Poss : 30	L/scope Poss : 24	Total Poss : 124
N. J. Stanley-Cary	20	50	29	24	123
R. R. Stringer	20	48	30	24	122
N. S. Roche	20	48	30	24	122
J. A. Liddell	20	47	30	24	121
J. P. Slater	20	48	30	21	119
R. S. Watling	20	47	30	21	118
C. E. Clive	20	46	28	24	118
J. H. Leeming	20	48	30	21	119
Total	160/160	382/400	237/240	183/192	962/992

THE ROVERS

As was mentioned in the last JOURNAL, the Rovers are continually expanding both in numbers and activities. There are now over eighty Rovers whose work is divided between Alne Hall, Claypenny, York, Borsal, running the Junior House scouts and Redcar. Some of these activities are new or have been recently enlarged.

Eight boys go to Alne Hall (one of the Cheshire Homes) each week on a half-holiday. There they either do some physical work (in previous terms they have built two fences, and some ramps to facilitate the movement of wheelchairs), or just talk with the residents, write their letters or play chess.

At Claypenny Mental Hospital we now help in an elder children's ward as well as in the one for young children in which we have helped for some years. Unfortunately, because of an outbreak of mumps, we had to cease going to Claypenny during the last few weeks of the term but we will start there again next term.

We have continued to keep contact with Hatfield Borsal this term: twelve boys went there for a day and ten of them came here for a weekend at Redcar. Next term two one-day visits have been arranged and there will be a joint camp at the end of the term.

For the first time some boys used a half-holiday to visit a geriatric hospital in York and there was also a visit to an Old People's Home. Although both these activities had to be temporarily suspended because of the outbreak of mumps in the School, we hope to resume both next term.

Redcar has been much improved since the last JOURNAL went to press: the plumbing facilities have been revolutionised, the garden has been levelled out and prepared for grass sowing, the last room to be decorated has almost been finished and a fireplace has been built in the sitting room. These improvements greatly increase its potential so that instead of being mainly for the use of the Sixth Form it can now be used for outside visitors.

Fr Ignatius, Br Jonathan and twelve boys had an extremely enjoyable Shrove-tide weekend at Garforth, near Leeds, for which our thanks must go to Fr Alban Rimmer, O.S.A., who did so much to organise the trip, and also to the parishioners with whom we stayed who were so very kind to us whilst we were there.

Finally there was the annual "Binge" on Wednesday, 6th March, which was a great success. For this we are extremely grateful to Fr Peter for allowing us to use the Junior House gym.

THE BEAGLES

At the beginning of the term B. N. R. Bartle succeeded R. M. Festing as Master, and F. K. Friel and J. R. Strange were respectively appointed first and second Whippers-in.

This can only be a very short account of hunting since Foot and Mouth restrictions were only lifted in time to allow hunting to be resumed in February. Then, ironically, the first day, arranged for the 7th, had to be cancelled because of snow. However, it was just possible to get out on the following Saturday, and hounds had a useful day from the Kennels, mostly up the Avenue. There were some lovely fine days in the second half of the month and good hunts at Harland Moor, South Lodge and Beadlam Rigg; hounds accounting for two brace in three days. After this, although we went on until the 23rd March, nearly every day was spoilt by very strong or gale force winds, one day even having to be abandoned in a blizzard.

We were lucky to strike a fine day and perfect conditions for the Point-to-Point on 8th March. This was a very good race. F. K. Friel made the running all the way to finish strongly and win from S. A. Willbourn, B. N. R. Bartle and J. P. Rochford in the good time (considering the heavy plough at the start of the race) of 24 minutes 36 seconds. R. G. P. Plowden and P. Grace came intogether to win the Junior race from the Hon E. W. S. Stourton and M. Hubbard.

Unrealised promise and disappointment had been the order of the day for the season after the 1st November; it is therefore very pleasant to be able to record an event which is much happier and more just in character; an event which will give pleasure to all the past and present members of the A.C.B. and all friends of the Hunt.

In March the Committee of the Association of Masters of Harriers and Beagles unanimously elected Fr Walter to be President of the Association. This great honour is richly deserved as all who have had the joy and privilege to be associated with him and to learn from him will well know. What he has done for the Hunt and its members over the years is certainly fully realised here, but it was pleasant, though not surprising, to see this recognised by others. That he has been unable to accept the Presidency is a pity which takes nothing from the honour which has been paid to the Hunt and the School, as well as to himself. Here merit has been seen, a debt recognised, and fitting honour paid.

"SHACK"

Shack, Schac. This word is wrongly supposed to derive from Senior or School House, Ampleforth College. It was first used by Morgan and a friend c. 1924-5 as a term of mild abuse, in such phrases as "typical Shack", to mean that Ampleforth was like a shack, ramshackle, untidy, inefficient. Very soon it became a term of endearment: "good old shack", just as with the terms "Whig" and "Tory". By that time its origin had been lost and people began to invent imaginary etymologies.

The years of its first emergence were those when Ampleforth was beginning to take itself seriously as a Public School and was growing fast; when the solitary hot tap in the wash places was being replaced by a hot tap for each basin; when earthen privies were being turned into water closets; when cockroaches were beginning to be brought under control. Tough but happy days.

COMBINED CADET FORCE

ARMY SECTION

THE small number of parades this term has limited the amount of training it has been possible to do. The courses started last term have continued. The two largest are the Army Proficiency Certificate course in which 73 cadets have been instructed for the examination which they will take during the summer. Towards the end of the term they took the written part of the Map Reading examination, for which C.S.M. Baxter had been preparing them. The results were very good and gave hope of a high level of passes when the cadets take the rest of the examination. Captain Haigh, with the assistance of Lieutenant Pick and his team of instructors of No. 11 (Green Howards) Army Youth Team, have continued the Tactics course for young N.C.O.s and cadets who have recently taken the A.P.C. There are 65 under instruction on this course. In place of the Advanced Training course, which last term went over to Strensall for training, Lieutenant Mellor and Yorkshire Brigade instructors have conducted a Platoon Weapons course. This gave senior N.C.O.s, who are not instructors on other courses, an opportunity to learn about and to fire weapons which the C.C.F. does not possess. U/O. Fane-Gladwin continued his Map and Survey course; this was difficult owing to lack of equipment, but he mobilised the course to produce large scale maps of the area to be used on the Field Day which helped the smooth running of that event. The R.E. course had regular assistance, but unfortunately the R.E.M.E. course did not, and Sgts Channer and Peet had to cope as best they could on their own. In the absence of Captain Everest, C.Q.M.S.I. Shaw has managed the Signals course (with some regular assistance) singlehanded. The Signal Classification results were very good.

On the Field Day two tactical schemes were run in the wooded area between the bottom lake and Yearsley, and including the Gilling ridge. The Tactics and Platoon Weapons course worked together in one scheme, which included camping out the night before with patrols operating between the two camps. A strong wind and snow showers ensured that it was a rugged experience, but the bivouacs and cooking were such that no one suffered grave discomfort. The scheme continued after breakfast and went right through to a late lunch at 1430 hrs. Lieutenants Pick and Mellor ran this scheme without the help of Captain Haigh who was ill. The other scheme was really intended to instruct the A.P.C. candidates who formed the majority on exercise. Luckily we had the help of No. 12 Cadet Training Team under Captain Cartwright, and with this extra assistance the morning was spent in small fieldcraft schemes, a section of A.P.C. cadets being exercised by an officer or regular N.C.O. and four senior cadet N.C.O.s. The afternoon was devoted to an attack by Cuban paratroopers (under U/O. Fane-Gladwin) on Fort Knox defended by detachments of the U.S. Army (under C.S.M. Price). The Cubans outnumbered the U.S. forces, but their success in capturing the U.S. Gold Reserves and worsening the world monetary crisis (which was the object of their attack) owed more to a clever plan to take the Fort from the rear covered by diversionary attacks from the flanks than to sheer weight of numbers.

ROYAL NAVY SECTION

TRAINING continued throughout the term and in the last week the five cadets who were entered for the Advanced Naval Proficiency examination were successful. A high proportion of the senior boys in the Section have now qualified to be rated Petty Officer and for the first time we have more cadets eligible than we are allowed to rate up.

As a change from the normal Field Day pattern, this year the majority of the Section were divided into syndicates and performed a series of evolutions and initiative tests devised and conducted by the Field Training Section. This was a great success thanks to the efforts of the Field Training Section. A smaller party visited our parent establishment at Linton where they had an interesting day although adverse weather conditions prevented us from flying.

In the Easter holidays a number of the Section did a Naval Aviation course at R.N.A.S., Culdrose, and a further three cadets qualified as Quartermasters at a course at H.M.S. Raleigh. In addition a party went for training to the R.A.F. Luqa, Malta. The party which was originally entirely Naval grew to include four members of the Army Section and four of the R.A.F.

The party, consisting of 26 cadets and three officers, arrived at Luqa by B.E.A. flight at 0610 on 28th March. They were met by Flight Lieutenant A. E. Ryle, R.A.F., and after breakfast in the Transit Mess were shown to their quarters and spent the forenoon settling in. After lunch they were briefed by the O.C. Operations Wing, Wing Commander C. T. Dalziel, R.A.F., on the functions of R.A.F. Luqa, and the outline plan of the camp.

The next day, Friday, 29th March, the cadets were taken on a tour of Malta by the Station Education Officer. This was very wise since it enabled the cadets to become familiar with the geography of Malta early in the visit so that subsequently they could re-visit places that particularly interested them in their free time. We visited the Hypogeum, the underground temple at Padla, the ancient capital at Mdina, the silent city, the church at Mosta which is one of the most wonderful of Malta's many wonderful churches, St Paul's Bay, before going on to Ghajn Tuffieha for a picnic lunch. After swimming, the party returned to Luqa by the coast road on the east side of the island.

The next days were spent on R.A.F. activities at Luqa of a very varied nature. We saw all aspects of the work of the R.A.F. at Luqa. Everyone flew around Malta and Gozo in a Valletta and saw the islands from the air. We went to sea in a launch of the 1151 M.C.U. at Marsaxlokk after doing dinghy drill in the sea, and we were privileged to watch the parade at Luqa to celebrate the 5th anniversary of the R.A.F. On all of these days at Luqa the cadets started the day with some rousing P.T. in the gymnasium.

On Wednesday, 3rd April, we were shown round Fort St Elmo by Colonel Pucc Bonello who commands the Royal Malta Regiment and learned much of the siege of Malta by the Turks.

Next day we moved across to Gozo for some arduous training. Whilst an advance party moved to the camp site at Xlendi with a Landrover, a 3-ton truck and all the stores, the main body walked across the island to the site. In the afternoon we established the camp on an excellent site and settled in. On the following day during the forenoon one party went to the Inland Sea across country, map-reading, whilst another went by assault craft into the Inland Sea by a narrow tunnel through the cliff. After swimming in the Inland Sea the parties interchanged and returned to the base camp. In the afternoon all save the duty tent did rock climbing and abseiling with Sergeant Mylott. Whilst camping at Xlendi, the five tents of six each took duty turns maintaining the camp and preparing and clearing up meals. On the final Saturday on Gozo the entire party went independently in groups to Ramla Bay, a sandy bay on the north-east side of the island, passing through Victoria, the capital, and Xaghra. After lunch and swimming, the party returned to Xlendi in the 3-ton truck. On the next day we struck camp and returned to Luqa.

On the final day, Monday, 8th April, we went to sea in two C.M.S. of the 7th M.C.M.S.—H.M.S. Walkerton and H.M.S. Shavington. It was a good, varied day. After O.O.W. manoeuvres, jackstay transfer was exercised and the majority of the cadets was transferred by jackstay. The ships then fired their armament and H.M.S. Shavington took H.M.S. Walkerton in tow at eight knots before returning to Grand Harbour.

The cadets then prepared for returning to England and, after an early breakfast at 1.00 a.m. on Tuesday, 9th April, flew home to London and dispersed.

The camp was a great success both from a training and enjoyment point of view. We are grateful to all at R.A.F. Luqa who did so much for us and who made our visit so enjoyable. We are also indebted to all those in Malta too numerous to mention who entertained us so generously in our spare time. We hope to repeat this camp in future years.

R.A.F. SECTION

This term the Section was divided into six main training groups. Those in their first and some of those in their second year in the Section did Air or Advanced Proficiency under W.O. Townsend, while the more senior members of the Section went over to R.A.F. Topcliffe under W.O. Conrath to do either Signals course or an Electronics course. We are most grateful to Flt-Lt J. Harris and Flt-Lt N. Kaske for arranging this most successful enterprise. It is hoped that these courses will bear fruit in future training within the Section. Cpl Grutchley began to construct a new inter-com. system for the signals in the School electronic workshop, which ought to be ready for the summer.

On Field Day, Flying Officer Davies took the senior members of the Section on an overnight exercise and camp. Those doing courses at Topcliffe during the term took part in another exercise during the day, and those doing Proficiency took the examination at Topcliffe under Flight Lieutenant Wright.

Towards the end of term nine members of the Section under Cdt Callaghan were chosen to represent the School in the R.A.F. Assegaai Competition, and a further four, P. Thomasson, M. McCreanor, D. Dees and N. Smith attended a C.C.F. camp in Malta.

PROMOTIONS

ARMY SECTION

To be Under-Officer: MacDonald W. R.

To be C.Q.M.S.I.: Sgt Shaw A. C.

To be Sergeant: Hardeastle A. M. P., Kilkelly C. K., Reichwald A. E. J., Barton R. E., Bernasconi R. L., Channer C. H. M., de R., Robertson L. H., Peet J. F. M., Young D. R. B. M., Eddison J. F. P., Huws T. R., Madden C. B. de B., Mathias D. C. A., Sienkowski I. K., Darby G. R.

To be Corporal: Bulme R. D., Fane-Hervey S. F., Fitzalan-Howard T. M., Griever M. A., Fraser Hon A. R. M., Gilbey T. N., Hanson A. F. S., Hughes R. J., Hutchinson M. L. M., Judd M. A., Lillis C. E., Milne R. K., Ogilvie D. C. N., Reilly M. P., Roberts M. A., Russell P. J., Ryan S. W., Simonds M. M. N., Smith A. M., Studer M. E. W., Shirley-Dale J., Turnbull T. G., Wagstaff A. M., Williams P. J., Monteith R. G., Cullen J. M., Fane-Hervey K. C., Mitchell-Cotts H. W. A., Oppe J. S., Raven C., Robertson L. H., Fernor-Hesketh Hon. R.

To be Lance/Corporal: Aylwin P. G., Berry J. C. H., Bourke J. F. V., Conan P. B., Conrath N. D. P., Dawson J. F., Dowling S. J., Dufort A., Dunn T. A., Eyre W. R., Fenwick S. E. S., Harrison C. M., Henderson M. A., Honan R. P., Aoward T. B. E., Jefferson S. G. H., Kennedy A. N., Lucy A. D. J., Marsden D. G., MacEwen J. L., Murray C. O'R., O'Reilly C. J. J. F., Pearce M. J., Potez D. A., Sparrow E. C. A., Trevor C. G. G., Wadham J. J. W., Watts R. M., Wakefield S. B., Webb S. H., Watkins F. D., Windle A. R., Mathews R. F., Monteith R. C., Muir P. J. A., Sellern-Aspang J., Stone R. F. P., Solly D. S. P., Solly P. C. C., Roche N. S., Rymaszewski M. W., Russell G. W.

ROYAL NAVY SECTION

To be Petty Officer: Boulton N. S., Coggon D. N., Liddell J. A., Stringer R. R., Willbourn S. A.

To be Leading Seaman: Anthony P. J., Coker A. D., Gastrell A. P., Haughton B. G., McSwiney B. A., Rambaut A. H., Ruck Keene R. M., Skehan M. P. C., Thompson G. V. B., West D. J.

ROYAL AIR FORCE SECTION

To be Flight-Sergeant: Smith M. G.

To be Sergeant: Gibbs B. S., Cormley A. M., Laury J. S., Powell D. H.

To be Corporal: Baillieu S., Cooke Hurlie C. F., Peake C. G., Traquair D. H., Graves A. G., Young C. B., Kerr W. R.

To be J/C: Ambrose M. J., Barry H. N., Dees D. B., Gibbs A. S., Leeming J. H., Lovegrove D., Williams F., Donovan P. C.

THE JUNIOR HOUSE

We regret to record that Fr Geoffrey Lynch has left the staff of the Junior House after more than eleven years. For some time now he has been greatly handicapped by trouble with his legs for which he has had two painful operations; during the Christmas holidays he was laid low with an attack of jaundice, from which, at the time of writing more than three months later, he has not yet recovered. When he is fit again he will undertake other work, though we hope he will not be too remote from the Junior House to which he gave so much during his time here. To the present members of the House it is probably news that Fr Geoffrey coached the Junior House 1st XV with great success for many years—members of teams in the Upper School have reason to be grateful to him for the grounding in Rugby which he gave them. As high jump coach also he laid the foundations with sound methods. Although he was prominent, while his legs allowed, in all games, this was only one department of his manifold interests: his teaching of Geography, photography, arranging the film programme, training of altar servers and perhaps more than all these, his highly organised methods and super-tidy room make him inimitable and leave a gap which it will be hard to fill. We thank him for what he did here and the personal example he gave, and hope he is soon fit again and will enjoy his new work.

ANOTHER very sad departure was that of our Matron, Mrs. Simkin. She had been with us for five years, during which time her powerful but kindly personality had come to be regarded as an essential part of the Junior House. The House had a great affection for her and many Old Boys returned from the Upper School from time to time to call on her. Her standards of feeding, the health of the House and the highly polished cleanliness of all rooms and passages were immaculate—nothing but the best was good enough, and in the end it was this that brought about her breakdown in health which enforced her retirement during the term. She departed regally, having ceremonially planted a rose bush near the skating rink. We offer her our thanks and good wishes.

LUCKILY we have more to record this term than losses. Fr Alban Crouseley, already well known to us through running the Scout Troop, has joined the staff in place of Fr Geoffrey. It is said that this is only a temporary arrangement until the end of the Summer Term, but however long or short his stay we hope he will enjoy it. Another new arrival was Mrs. Marshland who came at the beginning of the term as nurse, but when Mrs. Simkin left she found herself running the House as matron. This she did with unflinching competence and she did with unflinching competence there was luckily less illness than normal during an Easter Term. This happy state of affairs changed dramatically for the worse during the last 10 days of the term, when a most virulent virus struck the House. Mrs. Austin Spence came to help as an extra nurse and our sick rooms were full; when the term ended there were still eight boys too ill to travel. It was four days after the term before the last boy left the House.

DURING the term we had a visit from Flt/Lt A. Waters, R.A.F., who talked to the House and answered questions about the Royal Air Force. He illustrated his talk with four short films showing aspects of life in the Air Force and some of the aircraft used, including some very ancient biplanes and the most modern in jet and vertical take-off models. Another lecture given towards the end of the term was by C. P. Townsend from the Upper School. His subject was Flying Saucers. He certainly aroused great interest; how many of his listeners came away convinced is less certain.

We thank Fr Michael Phillips, O.S.A., for the helpful retreat which he gave at the beginning of March.

SHOOTING

THE majority of the second year shot 80-100 rounds each on the Miniature Range. It became clear that this year there were few who could cope with the exacting requirements for accurate shooting and as a result a mere handful qualified for the Gosling Cup competition. The five who qualified reached a commendable standard.

The scores in the competition were as follows:

	Group (20)	Applica- tion (20)	Snap (30)	Total (70)
C. J. Stringer	20	19	26	65
N. J. Leeming	20	14	26	60
R. F. Hornby	15	20	25	60
Strickland	15	20	25	60
H. J. N. Fitzalan-Howard	10	18	28	56
E. J. Young	10	18	26	54

BOXING

The results of the House Boxing Competition were as follows:

P. J. Brady beat M. A. Campbell.
C. A. Sandeman beat C. J. Foll.
W. M. Doherty beat D. J. G. Loftus.
P. L. O'C. Lawrence beat T. Eckhoff.
M. E. Lister beat J. P. Townsend.
J. B. W. Madden beat J. S. Gaynor.
P. J. Ryan beat N. O. Fresson.
S. J. Doyle beat S. R. Finlow.
P. H. K. May beat J. R. Lochrane.
T. O. Dowling beat C. C. Franklin.
J. M. T. O'Connor beat C. M. Durkin.
N. B. Herdon beat J. A. Stilliard.

The cup for the best boxer was awarded to J. M. T. O'Connor. We thank Mr Callaghan for coming over twice a week during the two winter terms to coach the boxers.

RUGBY

The weather early in the term was much better than usual at this time of year and there were quite a lot of good games. Two matches were due to be played in February and the team was shaping well; there was every prospect of being able to beat Pocklington and St Olave's on their home grounds as we had done here last term. Unfortunately both had to be cancelled: one because of the mumps, the other because of snow. So once again the Easter Term was match-less. A great disappointment to everyone.

CROSS COUNTRY

TRAINING was started half way through February. It was at once clear that there was more talent than last year and that if our best team could be produced for the match against Howsham we had an excellent chance of beating our opponents at last. Unfortunately we were not able to

run quite our best team and all we could do was to tie the match 39 all. Nevertheless it was an excellent effort and the first time we have not been beaten by Howsham.

Matches were run against junior teams from the Upper School Houses and only one of these was lost. The scores were: v. St Bede's, won 40-51; v. St Edward's, lost 47-32; v. St Wilfrid's, won 39-43; v. St Thomas's, won 35-45. In these matches our superior teamwork usually triumphed even though we never produced the individual winner of the race. P. S. Gaynor was by far our most consistent runner and was first of our team on every occasion but one. So it was not surprising when he won the House Cross Country race with Murphy second and J. Durkin third. The first ten were all members of the team except for T. Dowling who was fourth and P. J. Ryan who was sixth. On the strength of this performance these two were included in the team to run at Howsham.

The Howsham course is more hilly than the one over which our team had been practising and parts of it were slippery with mud. It was a cold day when the match was run, and the Howsham team went off at a cracking pace, but they were not allowed to get away. Although Traquair, as expected, won easily for them, Murphy and Gaynor were comfortably second and third and the rest of the two sides were placed almost alternately. Our first six with their placings were as follows: Murphy (2), Gaynor (3), J. Durkin (5), Ainscough (7), Dowling (10), Liddell (12). Scores: Junior House 39, Howsham Hall 39.

Murphy already had his colours from last year; Gaynor and Durkin were given their colours after the Howsham match.

SCOUTS

In view of the large membership of the troop (86), it was decided at the beginning of the Easter Term to divide it into two sections, "A" and "B". This does not mean that there are now two troops, but that for many practical purposes the two sections are organised separately. The A.S.L., Br Gregory, has taken special responsibility for the "A" section and its Senior Patrol Leader is C. H. Ainscough. The "B" section (S.P.L.: S. M. Clayton) remains the special charge of the S.L., Fr Alban.

This new system has worked very well so far. The two sections have cooked lunch at the middle lake on alternate weeks, while the section not doing this has had some other activity in the valley. One of the non-cooking patrols each week has been responsible for organising and preparing the camp fire at the mole catcher's, for which the whole troop assembled at the end of the afternoon. The weather has been extraordinarily kind this term, and most of our activities have taken place in sunshine. There was, however, one memorable Sunday when the "B" section successfully cooked its lunch in a snow blizzard.

The scouts of the Helmsley Troop have been our guests on two occasions this term and we look forward to further joint activities with them.

On Monday, 26th February, a whole holiday, a small group hiked with Fr Alban and Br Gregory via Tom Smith's Cross to Rievaulx and back via Sproxton. The party returned tired but very content.

On the second whole holiday of the term the whole troop went by coach to Richmond. Br Andrew came as a very welcome helper for Br Gregory, as Fr Alban was unable to travel because of illness. Br Bede was also a guest. After a visit to the town and the Castle, there was a hike to Marske. Instead of this hike, a select group of the more senior members did a compass exercise under the guidance of Robin Stringer, whom, along with Charles Grieve, we have been very glad to have this term as added strength to our team of Instructors from the Rovers.

Our Instructors have made great headway this term in organising various courses for badge work. Some practical results were seen towards the end of term, when some of the Pioneering group erected very efficient aerial runways during two week-ends.

We look forward to a real flowering of our work in the summer months, especially at the summer camp.

THE PREPARATORY SCHOOL

THE Officials for the term were as follows:
Head Captain: J. J. Nicholson.

Captains of Rugby: M. Ainscough.

Captains: M. D. Leonard, E. Fitzalan Howard, N. T. Peers, C. M. Conrath, B. R. J. Corkery, C. E. Lees-Millais.

Secretaries: R. J. G. Raynar, M. J. Franklin, S. N. Lintin, R. M. Bishop, J. P. Orrell.

Sacristans: C. A. Graves, A. M. Ciechanowski, J. V. R. Gosling, I. S. Millar, J. E. New.

Ante-Room: C. B. Moore, A. P. Sandeman.

Bookmen: N. S. Foster, R. T. Kevill, K. E. O'Connor, S. I. C. Clayton, G. C. Rooney.

Art Room: A. J. Craig, L. M. Ciechanowski, P. H. Daly, T. F. Fawcett, H. J. Bailey.

Librarians: A. M. Kelly, D. W. Kelly.

Woodwork: C. J. Liptew, S. J. Ainscough.

Office Men: N. J. McDonnell, R. D. Freeman Wallace.

Dispensary: J. F. Anderson.

We welcome Mr Timothy Harrison who joined the teaching staff and Miss Jones who came to take charge of the Infirmary in the absence of the Matron.

ONE associates the Spring Term with sickness and ferocious weather. In both respects this one was unusual. It was mercifully free from illness—a tribute to the ministrations of Miss Jones and Miss Fenton. There was only one week of snow—hardly enough for Fr Piers to try out the numerous pairs of skis he had manufactured during the Christmas holidays. Apart from this the weather was very open, allowing all outdoor activities to proceed without interruption. This term, on Wednesday, instead of having Mass before breakfast we had it just before lunch. The experiment was welcomed. Among other advantages it enables the day-boys to attend Mass.

THE feast of our patron, Saint Aedred, was a happy occasion. Fr Abbot kindly came over to say Mass and to preach. The weather was kind and the Third Form were able to make the traditional pilgrimage to Rievaulx Abbey and—incidentally—to add to the distress of the Chancellor of the Exchequer by their shopping "spree" in Helmsley.

It was a joy to have the Matron at Gilling for part of her convalescence. She has made a most courageous recovery and hopes to be back for the beginning of the Summer Term. Her staff have continued to work with the same loyalty and enthusiasm and we are most grateful to them. Especially are we indebted to Mrs Blackden, Mrs Newton and Miss Kendrick. Miss Hilary Fenton leaves to start her Nurse's training at Guy's Hospital. We thank her for all she has done during her two terms at Gilling and wish her every success.

RUGBY

DURING this term the team played four matches. In the first we were beaten by St Olave's, but we went on to win the other three matches.

After the first match Graves was moved to the scrum-half position, and from that moment the team began to come to life. In the away match against a Glenhow team four tries were scored, by Graves, Peers, Moir and Tate, and a few days later the home match against a St Martin's team was won by three tries, the scorers again being Graves, Moir and Tate. A Junior XV match against St Olave's followed, which we won by 21 points. Dundas scored three times and Soden-Bird, Tate, Bickerstaffe and Bunting each scored once. On the strength of this, Dundas played as scrum-half for the First XV in their final match at home against Glenhow. We won by three tries, two by Corkery and one by Dundas.

Compared with some of the teams of recent years this year's team was weak, and its play not so polished, but then it was considerably younger, containing as it did five Second Form players. M. Ainscough as captain and Corkery as vice-captain led the team well, and during the term Corkery, Graves, Peers, Nicholson, Lees-Millais and Kevill were awarded their colours.

The First XV was as follows: Raynar; Bickerstaffe, N. Peers, Leonard, Corkery; Soden-Bird, Graves; M. Ainscough, M. Moir, C. Lees-Millais; Kevill, Nicholson; M. Tate, A. Sandeman, Thompson.

The following played for the Junior XV: Duckworth; Brooks, Harney, Bickerstaffe,

M. Griffiths; Soden-Bird, Dundas; M. Tate, M. Moir (Capt.), D. Griffiths; Thompson, Bunting; S. B. Glaister, E. A. Beck, McKechnie.

Lower down the School there was great enthusiasm shown in a series of T.A.R.S. League matches, a round of which was played about every week. By the end of the term six rounds had been played, with many splendid games, all closely contested. Eventually it was the Spartans who finished top of the league table, with four wins out of their six matches.

After the last First XV match had been played there was a series of Senior and Junior T.A.R.S. matches. The Senior teams, captained by Ainscough, Corkery, Peers and Kevill, had a close contest, but the Romans emerged as the winners, while in the Junior the Romans and Athenians tied for first place.

SOCCER

DURING the dry weather in March several games of soccer were played, and finally there was a soccer tournament between the T.A.R.S. teams. The Spartans were easy winners, thanks to the skill of N. Peers and Dundas in attack, supported by Bickerstaffe, A. Ciechanowski, S. J. Ainscough, Sutherland, McKechnie, A. Kelly, M. Tate and Franklin, and the good work of Bishop in goal. There were good players in the other teams, too, but unfortunately the match planned between the Spartans and "The Rest" was not played.

GROSS COUNTRY

THE weather was too kind this term, and only three cross country races were run. Bunting won each of them. Others runners who showed up well were A. P. Sandeman, Graves, A. Kelly, Kevill, Orrell and Anderson in the Third Form, Thompson, S. B. Glaister, McKechnie and Brennan in the Second Form, Peters, P. Moore, Grant and Ritchie in the First Form, and D. Ellingworth in the Prep. Form. The Trojans and Athenians won a race each.

HARE AND HOUNDS

AN unusual form of an annual autumn event took place at Gilling in early March, namely the Opening Meet of the Castle Pack. This was an experiment to find some alternative form of training to supplement cross country racing. That the

experiment was a success may be judged by the number of eager hounds who attended—well over two-thirds of the School in fact, and on a day when a number were confined to kennels by the medical authorities.

The Hare, rumoured to be that wily quarry B. Bunting, ran well up the Avenue track, leaving a sawdust scent which had several false branches, diverting inexperienced Hounds to the Golf Course, Pavilion and various other places. An unintended hazard was provided by the foresters, who happened to be sawing in the fir plantations, and who therefore caused some doubt as to what was scent-dust and what sawdust. However, the Hare was shortly afterwards sighted in the region of the Dutch Barn, and the more speedy Hounds took off in hot pursuit, giving tongue in a manner fit to gladden the heart of John Peel himself. The scent led back through the woods along Mrs Barnes's Walk, and the Hare finally escaped into the showers, to be joined during the next fifteen minutes by an exhausted but very enthusiastic Pack, whose members appeared from more than one direction. All three Forms were represented in the first ten home; R. Kevill, C. Graves and E. Fitzalan Howard were the leaders, upholding the best traditions of the Seniors; they were followed by M. Brennan, M. Shipsey and R. Thorniley-Walker from the Second Form Kamshley; then came B. Corkery, and then the first of the Puppies, M. Peters, shepherded by C. Lees-Millais who was followed by another pup, P. Moore.

Demands for a repeat performance resulted in a split-hunt at the end of term, in which three Hares set off at intervals of a few minutes, each pursued by its own Form. Kevill was hunted by the Third Form, Bunting by the Second Form (who caught him!) and Peters by the First Form. Fears that the Third Form hunt would be too long were drowned in the wave of complaint that the first Form hunt was too short. It seems probable that this form of exercise will be seen again on this side of the valley. It should perhaps be mentioned that only one hound is known to have abandoned the chase, and this not through any strong prejudice against hunting, but because of the discovery of the beauties of bird-song in the plantations which he stopped to admire. However, he came home eventually.

BOXING

THERE were two afternoons of good boxing on 19th and 20th March with a total of 30 bouts. There could have been more but the time was not available; talent, skill and enthusiasm remain as high as ever, though the Third Form were not as good as the Second this year. It would be impossible to comment much on individual boxers in a short space but a few should be mentioned. Sutherland and Young showed promise in the First Form. In the Second Form there was a particularly good bout between Duncan and Dundas, who was awarded the Cup for the Best Boxer. M. Tate was given the Cup for the Best Loser; his opponent M. Moir was a good deal heavier and could hit effectively, though there was little in it until the bout had to be stopped owing to a nose-

bleed. O'C. McKechnie, S. P. FitzPatrick, Maclaren, Pierce, Thompson and Soden-Bird also boxed well; in fact the Second Form as a whole gave a very good competition.

In the Third Form New was awarded the Cup for the Best Boxer in a clean, hard-hitting contest with D. Kelly; this was schoolboy boxing as it should be. Rooney was awarded the Cup for the Best Loser for a very spirited bout with Orrell. O'Connor used both hands well and could move on his feet like a more experienced boxer. Daly, Peers, A. Ciechanowski, Corkery and A. Sandeman also deserve mention.

We thank Mr Henry for coming over to referee the Third Form Competition on the second day.

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METROPOLITAN ANTHONY CELEBRATES AN ORTHODOX SOLEMN EUCHARISTIC LITURGY IN THE ABBEY CHURCH TO MARK THE BEGINNING OF ST SYMEON'S

Deacon Marc Ilich, personal deacon of His Holiness the Serbian Orthodox Patriarch, reads a message of greeting from the Church in Yugoslavia. On his left is Metropolitan Anthony, and on his right Archpriest Vladimir Rodzianko, now in charge of St Symeon's. Note the two central ikons (of Christ and Our Lady): the outer ones are appropriately of SS Basil and Benedict, monks of the East and the West.

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EDITORIAL: ECUMENISM AND AUTHORITY

It has been our recent custom to attach the articles of the JOURNAL, as pearls upon a single thread however tenuous, to a theme which gives them at least the deceptive semblance of integrity. The task this time is easy enough, for the main weight of the articles are taken from a monastic ecumenical meeting held at Ampleforth during 15th-19th July under the guiding hand of Fr Columba Cary-Elwes. His year between leaving the Priors of St Louis and going off, as he has now just done, to Darkest Africa on darkish missions, was taken up with ecumenical work, of which this stands as a climax of sorts . . . a climax in his own home; *et in Amplefordia ego*. Never before have so many of such diverse confessions and such considerable accomplishment in them met at one time at Ampleforth with such mutual goodwill, as during those golden days which followed the Community's departure to the four winds in search of summer rest.

It might be well at this point to tabulate the members of the Conference, other than our own Bishop of Middlesbrough and Bishop Moorman of Ripon who joined us on the last evening:

Roman Catholics: 5 abbots (2 of them Cistercian), 16 monks (including Cistercians), the Sub Prior of Chevetogne, a Dominican, a Jesuit, 7 Benedictine sisters, various lay people.

Anglicans: The Abbot of Nashdom, the Rural Dean of Portsmouth, the Superior of the Cowley Fathers at Oxford, an examining chaplain to a bishop, the Warden of the Franciscan sisters at Posbury, a Kelham father, a rector from Tewkesbury, five sisters and various lay people.

Episcopal Church of Scotland: the Vice-Provost of the Cathedral, Edinburgh.

Church of Scotland: a minister of the Kirk of Greyfriars, Edinburgh.

This does not pretend to be representative of any pattern whatever. The Conference planning began with the intention that the English Benedictine Congregation should hold a specifically monastic meeting on ecumenical matters, for their own mutual interaction and edification. Then we thought of asking our own Benedictine sisters from Stanbrook, Talacre and Colwich (and Holm Eden) to open their gilded cages and join us, which they did

to our surprise and delight. Thereafter—is it not like Topsy?—it just grew; and random growth lacks pattern. But it never lacked spirit or wide representation. Despite Dr Loudon's opening shot, "speaking as a lion in a den of Daniels", we all made up for what was wanting, the Catholics becoming more Puritan in their views on Church government, and some others almost papalist.

We had hoped that Bishop Butler, who would have adorned the meeting as a fitting nexus between monasticism and ecumenism, would be able to be among us; but in the event he could do no more than send us this most welcome message, which was read out on the opening evening in the library:

"I am most grateful to Father Columba Cary-Elwes for this opportunity to convey my greetings and good wishes to the Monastic Ecumenical Meeting at Ampleforth.

"The spiritual life' of religious 'should be devoted to the good of the whole Church. . . The religious state manifests in a special way that the kingdom of God . . . is superior to all earthly considerations, and it shows to all men the surpassing greatness of the power of Christ and the boundless influence of the Holy Spirit at work within the Church'. (*Lumen Gentium*, n.44.) It follows that the cause of Christian Unity must be a primary concern of all religious.

"You are meeting in a Benedictine house. The monastic life has its origins in an epoch long anterior to the present divisions of Christendom. This is one reason why ecumenism seems to have a special affinity with monasticism. Earlier this year I had the privilege of taking part in a meeting convened by the World Council of Churches to examine the theological bases of Christian social action. We met at the Russian Orthodox monastery of Zagorsk, outside Moscow, and the charity of that house of prayer and centre of pilgrimage was a fitting background to our interdenominational discussions. I feel sure that the same will be true of your own discussions at Ampleforth.

"I also had the privilege of taking part in the preparatory theological commission of Anglicans and Roman Catholics, which met at Gazzada, at Huntercombe, and finally at Malta. The report of this commission is eagerly awaited. Meanwhile, it is a joy to recall the profound charity and mutual trust which pervaded those meetings. Such experiences help one to realise that, whether external unity is near or still remote, the decisive step has been taken in our rediscovery of the bond of charity which unites us all in a mystical, and at least also imperfectly external, communion. 'I am not alone; I have been once for all set free from the curse of isolation. There are links between me and all God's holy ones; I share in, have communion with, all that is theirs. I am not a lost, forgotten fragment, without support or protection; my whole supernatural existence unites me with the family of God. . . Community of goods, as practised in the religious life, is but an imperfect symbol of the unity of persons in the

riches of grace. All God's friends together make up one single reality'. (P. Charles, *'La Priere de toutes les Heures'*, p. 92.)

"But we cannot rest till this real unity has found, by the grace and providence of God, its outward form in full external communion and the normal fellowship of one altar. Christian Unity is a gift of Christ to his Church and is therefore already present in the actual situation of contemporary Christendom. May your shared prayers and shared reflections disclose to you, and through you to all of us, the hidden treasure, the pearl of great price.

"And may God bless you now and in all that will flow from your days together.

CHRISTOPHER BUTLER,

The Feast of St Alban, 1968.

Bishop of Novabara.

Of the various addresses that followed, surely the most appealing and the most welcome to our ears at Ampleforth, came from the representative of our Benedictine sisters, newly taken wing. Dame Hildelith Cumming, o.s.b., of Stanbrook Abbey spoke in these terms:

"This is an historic moment. For close on 350 years the monks of the English Benedictine Congregation have been visiting and helping the nuns. Today for the first time the nuns are visiting the monks. It is not that we have ceased to value our enclosure, but that we value the importance of this meeting more, and our superiors have wished us to be here. It gives us special joy that it is at Ampleforth. The two most formative outside influences in the history of our community have been those of monks of St Laurence's—Father Augustine Baker who was our spiritual guide at Cambrai, and who laid such firm foundations that they have held through all vicissitudes in our history till the present day, and Father Laurence Shepherd who, with Lady Abbess Gertrude Dubois, formed the modern Stanbrook. We are glad of this opportunity of thanking the monks of St Laurence's for all they have done for us.

"We especially looked forward to this Meeting because we hoped it would give us an opportunity of meeting the Anglican Benedictine nuns and we are glad that one from Burford is here, though we haven't met yet. But it was a disappointment to learn that the nuns of St Mary's Abbey, West Malling, were unable to come. So that they should be able to have a part here we asked their Abbess to send us a message. Here it is:

*'Great multitudes gathered to hear and to be healed,
but he withdrew into the wilderness and prayed.'*

Luke 5:15-16.

Christ saw their need yet withdrew to pray and it is this aspect of withdrawal in his life at the level where spirit touches spirit that the monastic life impinges on the ecumenical setting today. At the heart of the life is the paschal mystery, a single movement of love through death to life. As the liturgy of the altar becomes increasingly the pattern of the nun's own life, so increasingly her prayer becomes an activity of

God's creative love, opening her in another dimension to the needs of the Church and of all mankind.

Here is the true union and communion transcending all barriers of creed and of race, ut omnes unum sint. Here is the passover of love of which St John speaks: 'We know that we have passed out of death into life because we love the brethren'. Here is the victory which overcomes the world, Christ's victory of love operative in the life of the nun. But while she commits herself wholly to this work of love in the wilderness of prayer, the paschal mystery remains the pattern of all Christian living. This is a sublime conception of the monastic life at its core, and it leaves little else one can say.

"St Benedict requires of his monks and nuns that they seek God, and what could you have more ecumenical than that? For every human heart seeks God, whether it realises it or not. All mankind is redeemed by the Blood of Christ, and we have to open our hearts to all men—not just to our neighbours and fellow-countrymen, but to all the world—Christian, pagan or other religions.

"In our monastery we have welcomed Buddhist monks. Two came to stay with the Chaplain in the Presbytery and we had long talks in the parlour about their religion and contemplative prayer. Since then they have opened a monastery in Scotland which is becoming a centre of attraction, and this presents us with a challenge. Why aren't we attracting young people and showing them the value of the contemplative life today?

"We have also invited members of various denominations to come and talk to us and we had in particular two really lovely afternoons with a Quaker and a Jew. One year in Unity Week we had an ecumenical service in our church when more than twenty Anglican and five Catholic priests were on the sanctuary. The order of service was that used by Pope Paul in St Paul's-Outside-the-Walls at the end of the Council. Another ecumenical service for Christmas is being planned and the Archbishop has given his blessing to it.

"A Methodist friend of mine wrote to me the other day, after she had visited an enclosed community of Benedictine nuns, that she felt she had seen 'Dedication without strings'. I think that would make a good motto for our days here together—'Dedication without strings to the cause of Unity', and this means the shedding of all that is petty, selfish and complacent. We must get rid of our 'strings', our love of our own particular way of doing things, of looking at things, and have open hearts and open minds—hearts open to all men, minds open to all truth wherever we may find it.

"What is the nun's special function? Father Abbot of Nunraw has just pointed out the importance of the human aspect and this, I think, is where we come in. Our life is one of prayer—common to all—of human relationships. It is not our duty to teach, to preach, to administer the Sacraments, and it is in those fields that the troubles mostly come. Our duty is to live the Holy Rule, and in this country we have a unique



A. C. Shaw (1968)

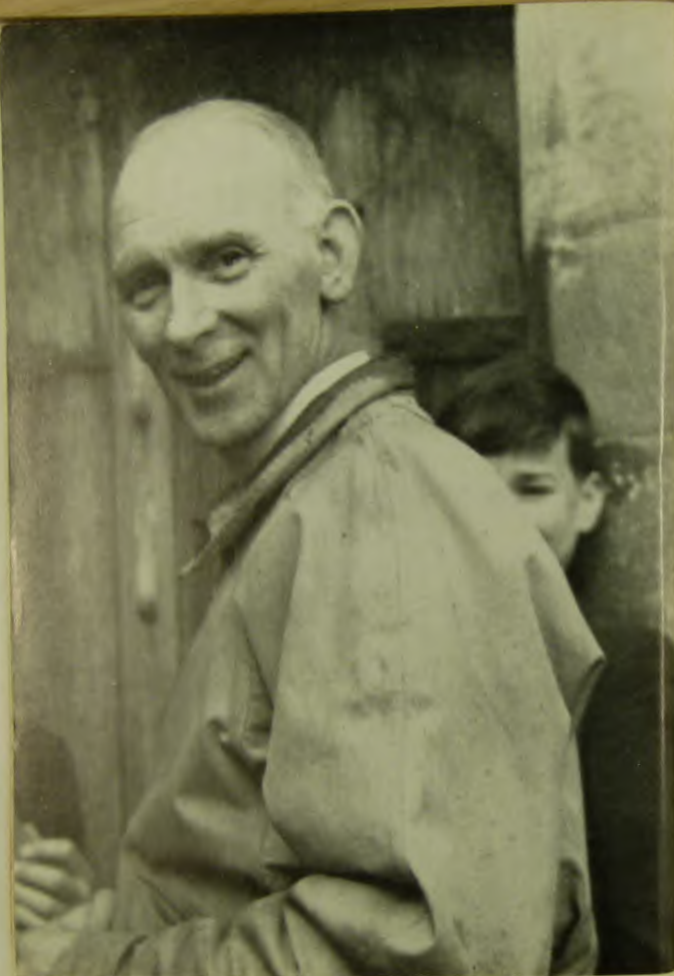
opportunity. England is a Benedictine country. There are Benedictines both in the Anglican and Roman Catholic churches here. Surely we should be able to achieve a unity more easily than others. We should be able to demonstrate that Anglican and Roman Catholic Benedictines can live a monastic life together in peace and harmony. The nuns could share all up to the threshold of the sacraments. We hope that at this meeting we may lay foundations for the realisation of this ideal.

"Last week we all celebrated the Feast of St Benedict, Patron of Europe. There is surely more here than just one more Patron Saint. Is not Pope Paul—and Pius XII before him—telling us that the future of Europe is being put into the hands of the sons and daughters of St Benedict? If this is so, and we are to bring Christ to Europe in these turbulent days we can only do it through a united church, and to achieve this we must have a united family of St Benedict.

"May I end with some words of our own Dame Gertrude More, slightly adapted, but I am sure that if she were here she would say them like this:

O Lord my God, if St Benet's Children were all (as perfectly as this life would permit) united together, and did with one heart and consent seek and labour to advance thy honour, and praise, as our Founder doth wish in Heaven, then would the spirit of the primitive Church flourish, and thy torn and mangled members of thy Church be healed and perfectly set together again."

The Conference turned on discussions about Authority today, a theme which arose whatever the complexion of the paper. The papers here published (and space forces us to hold some over till next issue) and the scraps of subsequent discussion retrieved and appended to them (whether as footnotes, or annexures, or as editorial prefaces) reflect something of the problem. It shows itself sometimes as a problem of alignment and sometimes of conceptualisation. As to the first, the Abbot of Nashdom pointed to the difference between, for example, the 1274 Council of Lyons (to which Aquinas was going when he died), when the hierarchy found themselves in accord with the theologians against the people; and today when the people are inclined to find themselves in accord with the theologians against the hierarchy. It seems that the theologians cannot help but win! As to the second problem, we are seeing a swing from the old pipeline or chain-link concept of authority and traditional teaching, to a much more radical one which brings to mind such phrases as "organic evolution" and "the welling up of truth". While truth and the foundations of authority are impregnable, always "retaining the same substance and meaning" (as Pope John put it), they are assuming rapidly "different forms and expressions". Where once the Monolith, with all its angularity and procrustean proclivities, had stood standard through all the world, as an earlier Rome had stood through the Mediterranean world, known for its law and its peace—Roman Law and Roman Peace; now there are many theologians in many cultural groups engineering many systems of thought in many tongues out of many structures of philosophy of which few else-



FR PETER UTLEY, O.S.B.
1906-1968

where have any proper grasp. It is both exciting, in that it indicates huge releases of vitality, and disconcerting in that it gravely fragments the intellectual life of the Church (the *milieu noosphérique*, so to say).

Changes may come too fast, go too far and become too frequent to be properly interspersed with the digestion that should follow devolution. While some men hurry on, exhilarated by it all, others may become bewildered and slide unnoticed into a ragbag of old custom and new insight which is not a synthesis. Too rapid, constant and broadcast alterations in the laws of life, Aristotle warned us, weakens the habit of obedience and enfeebles the power of law. The reverse of the coin of renewal may be disintegration, unless we have regard for the mean. Some datum must remain unmoved, as one leg on steady ground, if we are not to overbalance.

The following papers from the ecumenical meeting are held over until the next, the Spring JOURNAL:

Herbert McCabe, O.P., "Transubstantiation and the Real Presence".

Canon John de Satgé, "Our Lady and Christian Unity".

Swithin McLoughlin, O.S.B., "On Mixed Marriages Today".

We shall possibly also be publishing the paper by Dom Theodore Strotmann of Chevetogne, "Sobornost: Aspects of Eastern Orthodoxy".

SOME DATES:

6th Jan. 1969, Monday —AMPLEFORTH LONDON DINNER

7th Jan. 1969, Tuesday —AMPLEFORTH LIVERPOOL DINNER

3rd Apr. 1969, Thursday—OLD BOYS' RETREAT, HOLY WEEK

STRUCTURE AND AUTHORITY IN THE CHURCH OF THE NEW TESTAMENT

by

HENRY WANSBROUGH, O.S.B.

The first of the three chronologically dependent papers on Authority was given as the opening paper on the morning of 16th July. It was given by a monk of Ampleforth, who is becoming well known as a writer of articles on scriptural subjects in English Catholic journals. He has also made a considerable contribution to the forthcoming radical revision of the Catholic Commentary on Holy Scripture; and is engaged on a popular study of St Paul. He took his M.A. in Mods and Greats at Oxford, his S.T.L. at Fribourg and his L.S.S. at Rome after a year's study at the École Biblique, St Étienne in Jerusalem, where he worked under Père Benoit, O.P.

A formal response was made by Canon Philip Crosfield, Vice-Provost of St Mary's Cathedral, Palmerston Place, Edinburgh. He was our representative from the Episcopal Church of Scotland. In the discussion that followed, Canon de Satgé remarked that the New Testament outlines many types of authority; and asked what is the nature of a community with Apostolic authority handed down from Apostolic tradition, and what are the criteria by which it is recognised? Fr Herbert McCabe, O.P., remarked that if the Church possesses an authority of love and service, the world in contrast exercises an authority of the dominating kind; and that these two do and will always have to live together in a necessary tension, not to be resolved this side of the grave. At that, Dom Ralph Russell drew our attention to 1 Corinthians 2 as the key to the problem.

WITHIN the Church and especially in religious orders there is said to be nowadays a crisis of authority. At first it was called a crisis of obedience, which suggested that the crisis arose from the side of the subjects, young men who would no longer obey in the traditional way. But since then it has become the crisis of authority, which shifts the blame more on to the superior, suggesting that it is the exercise of authority which is at fault. Whether this shift is just a symptom of the uneasy feeling that the teenager is always right, and anyone over thirty-five is automatically wrong, is beside the point. Certainly there exists a new relationship, or the demand for a new relationship, between subject and superior—if indeed one may still use these terms: is not "subject" too political a term for a religious, and is superiority really what characterises the head of a religious familia? The reason for this demand is usually said to be connected with an increased maturity of outlook, an insistence on personal values and personal decisions; but I do not propose to analyse the psychological transformation which is said to have taken place. What is directly of interest (to this meeting) is that the crisis within religious orders bears a close resemblance to the difficulties which many non-Roman Christians have long felt with regard to the papacy, and which—perhaps partly as a fruit of the dialogue—many Roman Catholics also are beginning to feel.

The relationship of individual and of local Church to the See of Rome seems to presuppose immaturity and irresponsibility on the part of the subject.

There are large sections of the Christian body who would grant that among the bishops the Bishop of Rome has a special position, whether this be a primacy of honour, or to use Cyprian's terminology, as the principle of unity. This is connected with Peter's special position among the apostles, which was perpetuated because—in the providence of God—Peter went to the centre and capital of the Roman world, which then enjoyed the doubly special position of being the See of Peter and the naturally most important see in Christendom. To which of these two factors Rome's special position and function in the government of the Church of the first centuries is due seems to me irrelevant. I should say that it was in the providence of God that both factors pulled together. In any case Rome's position was sanctioned by tradition long enough for it to seem absurd that the Bishop of Washington should now claim the position of leading bishop of Christendom, on the plea that Washington is now the capital of the world.

What causes the difficulty, however, is the way this position has been, and still is, used. Many would grant that there must be a president among the Christian bishops, empowered in situations of crisis to act in their name. What sticks in the gullet is the way Catholics treat the Pope. It is not merely the ostrich-feathers and the hereditary food-taster—trappings of medieval and Byzantine court ceremonial which have remained in the Church because the Church is (why?) always slower to move than any other society—for these amuse or annoy at a merely superficial level. The trouble is the constant recourse among Catholics to the Pope or the bishop for minor permissions, the constant interference of curial departments in the remotest and most unimportant corners and spheres of action. The constant fear of a thunderbolt descending from the Holy Office, the lack of trust in both thought and action, the feeling that Catholics are not free agents, cannot think without being constantly brought up against the wire-netting of papal condemnations.

In this situation it is not enough to say that we bear the burden of history, though this is importantly true (other papers will deal with this point). We must return to the sources and see what there is in the New Testament out of which our ideas of Church authority have developed. I propose to examine only two points: where authority primarily resides, and the relationship of the individual Christian to the authority which directs him.

The first thing to notice about New Testament teaching on authority in the Church is the lack of it. There is virtually no teaching on authority. Practically all we have is that authority within the Church is to be radically different from that in other societies: "You know that those who are supposed to rule over the gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you;

but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mk. 10:42-45). It is significant that this teaching, as well as that of John at the last supper, is given in the context of suffering, for Paul considers suffering to be among the prime marks of the genuine apostle (I Cor. 4:9-13; II Cor. 11:23-28). About the actual exercise of authority by the apostles there is no explicit teaching of Jesus in the gospels. The chief note of Jesus' teaching, then, is that authorities in the Church are to serve, not to enjoy dignity. J. L. McKenzie, in his book "Authority in the Church", translates *diakonos* as "lackey". They are to serve as Christ himself served, emptying himself and assuming the condition of a slave, in the way that he demonstrates in the acted parable of washing the disciples' feet at the last supper, a truly menial task. There is no suggestion of the leader imposing his will on the community or on individuals, no question of him enjoying the ranks and titles of honour as do civil authorities.¹ This is a radical corruption which comes from that which Jesus explicitly forbade, the assimilation of Church authority to civil authority, a development which received great impetus from the necessity of Church authorities largely assuming the functions of civil authorities at the collapse of these latter in the Dark Ages, and reaching its full flower in the controversies of the Middle Ages between Church and State, in which it was assumed all too readily that these were two similar entities (the two cities of Augustine) and all the effort of the Church contestants went merely into proving the superiority of the Church over its counterpart.

If, then, we draw a blank in Jesus' explicit teaching in our search for the idea of authority in the New Testament—McKenzie aptly says he taught more how the Church was *not* to be governed than how it was—we may start with an examination of how authority was in fact exercised in the primitive community. Here the most striking fact is that it was the community which was felt to hold authority. From the beginning, though it is Peter who seems to preside over the meeting in the upper room, it is the whole assembly who elect a substitute apostle in the place of Judas. The community elect the seven deacons whose office—whether it is concerned with material things (as Luke would suggest, perhaps confusing it with the later institution of the order of deacons), or gives them the commission to teach and heal (as the rest of the narrative implies)—is to be considered as an extension of that of the apostles. It is the community who appoint Paul and Barnabas as missionaries, and send them off on the first missionary journey to the gentiles. It is to the community that Peter must justify his action in admitting Cornelius to the Church, and the community again who make the decision about the obligations to be imposed on gentile converts.

¹ Fr Herbert McCabe, O.P., pointed out in the subsequent discussion that there is no indication that Jesus considered that non-ecclesial authorities had the right to lord it over their subjects. One may presume that his teaching on the correct exercise of authority as service of the community applies to them also.

Is there not another side to the picture? The striking cases of disciplinary action spring to mind. The embarrassing punishment of Ananias and Sapphira by Peter seems to be an exercise of authority not by the community but by its head in isolation. This is an isolated incident, but could well be significant. Its significance lies, however, not as an example of the normal use of authority in the early Church, but as an example of Peter's personal standing, for it stands in the line of prophetic actions of a similar nature in the Old Testament (e.g., Elisha and the children devoured by bears). It shows, then, that Peter stands in the prophetic line (cf. the statement of the Didache 15:1 that bishops fulfil the office of prophets). The other well-known case of disciplinary action is the excommunication of the Corinthian who committed incest. But it is not Paul who excommunicates him; he "ought to have been expelled from the community" already, by the community, and it is the community who will eventually expel him, with Paul's approval and at his suggestion (I Cor. 5:2-4). Similarly the man in II Cor. who had offended Paul in some way has been punished by the community, and Paul advises that they—not he—now receive him back (II Cor. 2:6-7). So these exercises of discipline do not constitute real exceptions to the rule.

In the community decisions Peter clearly has a special place; his view has authority. In this sense "has authority" is not the same as "exercises authority", which is a matter of a decision by which the community binds itself. In the case of Peter it is more that his words and actions automatically merit respect, even when he is not acting—as he clearly can act—as president. It was this quality of Peter's actions having authority which worried Paul when Peter stopped eating with gentile Christians at Antioch. The same character of personal authoritativeness is seen in the story of Ananias and Sapphira, and the stories of the miracles worked by Peter. For the same reason so much is made of Peter's action in bringing the first gentile into the Church, to show the legitimacy of this procedure.

Since this authoritativeness is obviously founded on Jesus' commission to Peter, it would be as well to examine that, and see in what way Peter was given authority or authoritativeness. Matthew, Luke and John all give a version of some commission to Peter, but Luke's and John's are rather vague. Luke's (22:32) concerns faith: Peter is to be the safeguard of faith. John's (21:15-17) seems to be connected with love, but there is no hint of the nature or extent of the commission other than the shepherd-image, which Jesus had already used of his own service as the good shepherd. Matthew's version is more informative. Characteristically he uses the first opportunity of putting together all the teaching of Jesus which he has on a subject—not necessarily in Jesus' own words. The sense of these three verses of Matthew is still far from clear, for Matthew is using images, not exact legal language.

The primary question of all seems to me to be: to whom is the promise addressed? Obviously to Peter, but personally or as representing the apostolic body or the Church? As often in the gospels, Peter is the

spokesman of the apostles (cf. Mk. 11:28, where a remark attributed by Matthew to the apostles is put in Peter's mouth, and Mt. 15:15, where Matthew puts into Peter's mouth a remark given by Mark to the apostles). Peter replies to the question put to all: "Who do you (plural) say that I am?" It is possible to say that the change from this plural to the singular in "Blessed art thou . . ." is striking and intentional, and that it is therefore to Peter personally and individually that the keys of the kingdom are entrusted. The classic interpretation of Luther that the "rock" is not Peter but Peter's faith seems to me very difficult in view of the pun on Peter's name; a compromise might be effected, if the rock is viewed as Peter in virtue of his faith, but it is still on the man Peter that the Church is built. The metaphor, however, of building on rock does not teach anything about jurisdiction, only about the solidity and permanence of the building founded on Peter in virtue of his faith (cf. Mt. 7:24-27). We have there, then, much the same as Luke's statement that Peter will strengthen the faith of his brethren.

Only after this comes the pair of statements about exercising authority. It seems to me that consideration of these must hinge on the fact that the second of these statements is made also to the Christian community as such (the *ecclesia*), in close connection with the promise of the presence of Christ in the smallest cell of the community (Mt. 18:18-19). It means there that any cell of the community has the power of making decisions which are binding in heaven, or in God's eyes. Again, authority rests in the community. Is Matthew in chapter 16 doing anything else than giving this promise again to Peter as spokesman of the apostles, on the occasion of Peter's declaration of faith? It is undeniable that Matthew often does use the same teaching twice in different contexts, e.g. on divorce, which comes once as the point of an incident, and once in a collection of teachings, the Sermon on the Mount. Is he giving any special power of authority to Peter in isolation from the rest of the apostles? At most he is giving to Peter personally the power which the Church has (*ea infallibiliter pollere qua divinus Redemptor Ecclesiam suam instructam esse voluit*, as Vatican I has it); but a very strong case exists for the other interpretation, that as Peter speaks in their name, or in the name of the community, so he receives the power of the keys in their name and in the name of the whole community.²

There is still another possible objection which may be made: it is all very well to say that the government and the authority were in the hands of the community, but at least the leaders of the community were appointed and ordained by the apostles. Was it not the apostles who laid hands on Stephen and the Seven? Did not Paul and Barnabas appoint and lay hands on presbyters in Lystra and Iconium (Ac. 14:23)? Did not Paul

² In the discussion Don Ralph Russell said that these passages suggested an incomplete and therefore unbalanced view of Church authority. The weight and importance of Peter's position were seen from the fact that Peter was called the Rock and the Shepherd, titles which were applied to Christ himself, and in the Old Testament to God; he is then the representative of Christ and of God in the Church.

lay hands on Timothy (II Tm. 1:6) and he in his turn on others (I Tm. 5:22)? But each of these texts admits of a different interpretation; all could equally well indicate the imposition of hands by the community; there are even some positive indications that this is what is meant. In the case of Stephen the common reading of the text would indicate imposition of hands by the community; it is only the Codex Bezae (with its pontifical tendencies) which "corrects" the text to attribute the imposition to the apostles. At Lystra and Iconium also the sentence runs better if the "they" who lay on hands refers to the same persons as "they who had come to believe". As for Timothy, he certainly received a laying on of hands from the elders (I Tm. 4:14); it may well be to this that Paul refers; presumably he took part in it as one among many. Similarly when Timothy is instructed not to be "too quick to lay hands on any man" he is advised never to make himself an accomplice in anybody else's sin. This sin is presumably that of ordaining an unworthy presbyter. The only clear cases we have of imposition of hands are those of Paul and Barnabas and of Timothy, all of whom received an imposition of hands from the elders. So there are some indisputable cases of imposition of hands by the community, and only some highly disputable ones of ordination by apostles. This is the more striking, and stronger evidence of the early Christians' awareness that authority resided primarily in the community, because there is no precedent in Judaism for ordination by laying on of hands by a community (only cf. Num. 8:10-11). Already by this time a rabbi could ordain another rabbi as his representative to carry on the tradition of his teaching; but here he transfers his personal authority by imposition of hands, whereas in the case of Christians it is that of the community which is transferred.

The impression, therefore, which we gather of the structure of the primitive community is that it was thoroughly presbyterian. There is no sign of a hierarchy ruling the community and handing on the apostolic succession, as in the Catholic and above all the Roman tradition. The community rules itself, makes its own decisions, elects and delegates its authority to its officers. Since there is no indication that Christ left any instructions to the apostles on how the Christian community was to be structured, one may legitimately ask how this Church structure arose. The evidence particularly of the Pastoral Epistles suggests that the Christian community simply modelled itself upon the Jewish communities, especially of the diaspora. In these communities there were elders, called in the Greek documents *presbyteroi*, one of whom was elected for a temporary period as *archisynagogos* (since there are a number of funerary inscriptions which show that a man could be *archisynagogos* several times). At Qumran similarly there was a council of elders, one of whom presided, with the title of *paqid*, a word whose root is translated in the LXX by words of the same stem as *episcopos*. Although in Acts 20 Paul refers to the *presbyteroi* and *episcopoi* of Ephesus as though they held identical offices, by the time of the Pastoral Epistles *episcopos* is always in the singular, which suggests that there was only one. He was not, however,

permanent, since it is envisaged that a number of the *presbyteroi* could at some time or other become the *proestos* or president. This development is interesting, though expected, for any consultative body must have its president.

The lesson which one may draw from this is that, in spite of Jesus' command that authority in the Church should be radically different from that of secular society, the form which authority in the Church in fact took was simply copied from the structure of the communities in which Christians found themselves. The only difference to which one could point is perhaps the even stronger realisation that authority resides primarily in the community and that it is for the community to decide to whom it should be entrusted. It does not seem that the apostle as such has any part within this structure in the actual making of decisions. The word of Peter and Paul (in Acts and Epistles) "has authority" which guides and sways, but does not in itself constitute a decision. It is remarkable that Paul as teacher and guide does not impose his will as though his decision were automatically the determining factor to the community. The reason why his letters have remained so rich and valuable for us is that he always gives his reasons fully, so that the recipients can see the reason for his decision and themselves make a decision. A seeming exception to this is the famous case of the women's veils at Corinth. Here Paul seems to feel (in which we would fully agree) that his theological reasons are insufficient, so in the end he grounds his verdict on the tradition of the Christian community—another appeal to the authority of the community. Paul's is no dominating authority; his appeal is to men's consciences, to the spirit within them, so that they can see the consequences of the Christian message: "The way we commend ourselves to every human being with a conscience is by stating the truth openly in the sight of God" (II Cor. 4:2). The ultimate decision remains with them. This is the type of religious authority where compulsion is of its nature out of place. Only in this way can Paul exercise his mission, which is "to build up, not to destroy" (II Cor. 10:8; 13:10). It is, indeed, in this way that Christ himself taught, not imposing himself, but always challenging; his hearers to a response and a decision; it is surprising to find how often Jesus ends his teaching or discussions with a question which the hearers themselves must reflect on and answer. Religious authority cannot dictate; this is why it is the most human of all authorities, in the sense that it uses to the fullest extent man's human powers which bring him nearest to God.

What then of the Papacy? An autocratic ruler who imposes his will on his subjects? This would be the reverse of the structure and spirit found in the New Testament. As to the spirit, Pope John has surely shown that this is not the temper of the Papacy. As to the structure, it has, I hope, become clear in the course of this enquiry that the actual structure of authority in the Church can vary and develop so long as the basic truth is retained that authority belongs to the community and is exercised by its leaders only in virtue of a delegation by the community. This attitude was surely that of the early Papacy at least, when Clement wrote

his letter to the Corinthians, not mentioning his own name, but writing from "The Church of God which sojourns in Rome", that is, invoking the authority inherent in the community. In reverse, the same attitude to the Church of Rome is shown by others; Ignatius writes to the *ecclesia*, not the individual, who "presides" in Rome.⁵ In the appeals to the Pope in the early controversies appeal is being made not to his person but to him as the voice of the tradition of his Church.

It is to this mouthpiece of the tradition and authority of the Church, which "has authority" as Peter's word was authoritative, that Roman Catholics profess their loyalty, since it expresses the authority of the community.

⁵ The Abbot of Nashdom pointed out that when Ignatius writes to the Church of Rome "I do not command you as did Peter and Paul" he shows that he accepts a much more authoritative position of Peter and Paul within the community than is evident in the texts of the New Testament which we have quoted. But already by his time the monarchical episcopate had developed, at least in some communities. We are already on the road leading to a "papalist" view of the exercise of authority.

RESPONSE BY CANON PHILIP CROSFIELD

1. My first remark is one of deep appreciation for the manner and the matter of this paper, with the general tenor of which I find myself in agreement. It is also important to underline the awareness of a crisis for authority in the world at large and among the young in particular who are genuinely questioning whether their elders have planned and acted wisely. Looking at the present-day wars, famines, poverty, chemical warfare and housing they question this claim of their elders to wisdom. This should be noted seriously.

2. That the New Testament evidence is limited I would agree and Fr Wansbrough has made a valuable contribution to the dialogue between the Churches in helping us all to acknowledge that our structures are all *sub judice*.

3. Yet underlying principles can be discerned and I think Fr Wansbrough goes too far in asserting that there is virtually no teaching on authority in the New Testament. The truth that "the community rules itself" is only one of a number of underlying concepts of authority. The following remarks sketch in two aspects which require emphasis.

(a) *The Prophetic*: Here authority is ultimately self-authenticating. It is either valid or it is bogus. "Wisdom is justified of her children" (Lk. 7:35; Mt. 11:19); contrast the rules given in Deut. 18:21 for judging true from false prophets. Christ's authority is of the self-authenticating kind (Mk. 1 *passim*), though he recognised that the Deuteronomic rule might also be applied, cf. Jn. 14:11: "Believe me when I say that I am in the Father . . . or else accept the evidence of the deeds themselves".

It is presumably to this principle in part that Vatican II appealed in its assertion of individual freedom of conscience and which it is important to remember as this discussion proceeds. Teilhard de Chardin is a modern exemplar.

It is also important to remember that for Christ "The Truth" is always something we do rather than something we think (though one can hardly "do" effectively without some thought!) cf. The Temptations and the Parable of the Two Houses, one on sand and one on rock.

It is also worth noticing that the word Orthodoxy means "right glory" and, as Fr Wansbrough added in a private conversation, not "Orthodoxy".

It is at this level, of action, that the world sees and feels the credibility gap in the authority of the Church.

(b) *The Principle of Order*: Jesus inherited his own past. The passage in Mt. 18:15ff. talks of the exercise of authority or discipline within the community: the *ecclesia* or *qahal* of his past which had its own president. Is this the structure in outline which we see in action in the Council of Jerusalem—in which, incidentally, Peter does not figure prominently? Furthermore our Lord seems to give his approval to such an order within the community in the commendation he gives to the teachings of the Scribes and Pharisees "who sit in Moses' seat" (Mt. 23:2) although at the same time he warned of the dangers inherent in such an order—both of making Man fit the Laws rather than the Laws fit Man (Mt. 15:1-14 *et al.*), and of pushing the president on to a pedestal (if this is a correct interpretation of that saying "call no man father" (Mt. 23:8f)). The childlike qualities of trust and obedience seem to be held up as virtues, for pride and self-sufficiency are always at hand—a piece of our Lord's teaching which James seems to have absorbed and committed to us in that passage (3:1f) where he advises few to become teachers!

It seems to me that the New Testament uses hierarchical terms without defining the exact status of spokesmen, shepherds or overseers. As Dr. Michael Ramsey put it in his book "The Gospel and the Catholic Church", written in 1935, "The Church is understood less as an institution founded upon the rules laid down by Christ and the Apostles than as an organism which grew inevitably through Christ's Death and Resurrection". So we are to look for the roots of growth and these I find in, for example, the great care that Jesus took to train the Twelve; and within the Twelve to give special care to Peter, James and John whom he had accompany him on several special occasions such as the Raising of Jairus' Daughter, the Transfiguration and Gethsemane. Of this Twelve he said "You shall sit on twelve thrones judging the twelve tribes of Israel" (Mt. 19:28; Lk. 22:30). Not that I'm arguing here for a rigid concept of Apostolic Succession so much as, and I think importantly, for a concept of authority vested in an hierarchical system within the community. So Luke seems to have interpreted it—cf. Acts 1—Peter's initiative; Acts 2:42, where the Apostles are seen as a rallying point; 8:14, in which Peter and John go to Samaria as the natural representatives of the Jerusalem

Church. The spread of the use of the term "apostle" beyond the Twelve suggests that, for the New Testament Church, this concept of an hierarchy was integral; cf. its use with Paul and Barnabas (Acts 14:14), James (Gal. 1:19) and Andronicus and Junias (Rom. 16:7). (Does the alternative reading "Julia", *vide* Papyrus 46, suggest that the young Church had no inherent prejudice against a female apostolate?)

I cannot therefore entirely agree with Fr Henry Wansbrough that "the structure of the primitive community . . . was thoroughly presbyterian".

Conclusion: An organic and dynamic structure of authority in the Church's life reveals two things of importance, at least; a view expressed in the Ephesians passage (2:20) which speaks of the Church as being "founded upon the apostles and prophets, Jesus Christ himself being the head corner stone". There must, in other words, be this twofold element; the prophetic and the apostolic or hierarchical. I like Professor L. Hodgson's words, "There are times when, for the good of the whole body, the headstrong individual must be checked by the authority of the powers that be, and there are times when the powers that be must recognise the voice of one who speaks with authority and not as the scribes." ("Towards a Christian Philosophy", p. 68)—or, in the words of a Congregational minister, Daniel Jenkins, "Christ's attitude to authority is perhaps most clearly seen in his attitude to the pharisees who were for the most part good and devout men. The Torah which they venerated practically to the point of worship and around which they had devotedly built a fence that its purity might be preserved was not the vital self-revelation of the Living God. It was the channel left by that revelation which, rightly understood, helped men to understand that revelation's nature" ("Tradition and the Spirit", p. 57).

THE INSTITUTIONALISATION OF THE CHURCH IN THE MIDDLE AGES

by

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*Not all the water in the Holy See
Can wash the balm from an anointed King.*

The previous paper on "The Structure of Authority in the New Testament" came to the conclusion that authority rests with the community, and is exercised by its leaders only in virtue of delegation by the community. The earliest bishops invoked not their own office or power, but the tradition of the Church and the authority inhering in it. This interpretation, something parallel to the political doctrines of Compact and Contract in the seventeenth and eighteenth centuries, seems at first disarmingly like Rousseau's "general will" or "popular sovereignty", until we remember that priests are chosen from among the people but not entirely by the people, and are certainly not accountable to the people or dismissible by them, that bishops are successors of the Apostles, and that the Pope is both direct heir to St Peter, vicar of Christ, and principle of unity in the *societas christiana*.

When I came to study Church authority—and it has been expressed down the centuries largely in terms of Church and State relations—I found that, looking widely at it, there appear to have been two great cycles of action and reaction. Rome moved away from authority as resting in the little church-communities ecumenically linked, to what built up into a fierce hierarchy "descending theory" of hierocratic government, claiming that all world power, ecclesiastical and temporal, was transmitted through one man, the Pope, *medius constitutus inter Deum et hominem* (Innocent III), to the Body of Christ. An equally fierce reaction set in in the late thirteenth and through the fourteenth centuries, which generated the "ascending theory" of government, the rise of the individual and the citizen, the emergence of conscience and private judgment, the love of personal interpretation of Sacred Scripture (suddenly translated into the vernacular tongues), the flourishing of city-states and close-knit nations, the humanism of the Renaissance, and the rest—culminating in the *devotio moderna* and the Apostolic Ideal of spiritual poverty and ecclesiastical other-worldliness. This reaction in its turn sowed the seeds of the Reformation (were not Occam and Wyclif the morning stars?) in the late fourteenth and through the fifteenth centuries—Huss in Europe, Lollardy in England, Conciliarism in France and Italy, and at Rome the

decline of the papacy to the moral and politically local levels of ninth and tenth centuries all over again. This Reformation elicited, as response to its challenge, the so-called Counter-Reformation, a centralising, formalising, highly disciplined and uniform movement of neo-high-medievalism, which by degree smothered all of that charismatic spirit which had been liberated by the Franciscan spirituals and the Apostolic Ideal—so that St John of the Cross was hounded, the illuminists and quietists were laughed to scorn or suppressed, and the saintly Fénelon was smashed by the institutionalist and overbearing Bossuet. The Counter-Reformation ushered in an era of stiff ecclesiastical institutionalisation, from whose coils we are only now in the twentieth century being released by a new movement of apostolic zeal, charismatic trust and ardent decentralisation.

It has been fashionable to say (and I have said it myself in print) that the age of Gregorianism, which lifted the Church out of unsavoury lay control into the hands of a purged and zealous clerical body, is only today some 900 years later being broken down and reversed, the Church being returned to the bosom of the People of God, who constitute it. That is to see the beginning and the end and to be blind to the whole cycle in the middle. Everything we are doing today (in broad terms) has been pioneered by the great spirits of the fourteenth century. This being so, and I must now demonstrate it to you, it makes medieval Church history supremely relevant to our present predicament.

I

The young Church emerged from the persecution period clear that its destiny lay within the context of the state, and specifically the Roman imperial state. Together they would stand. St Paul in Romans 13 and St Peter in his Epistles had taught that the state was God's instrument, a system approved and instituted by the Lord in the natural order. When not persecuted, the Church at once wooed the state, ceaselessly praying for its rulers, whom she claimed where possible for her protectors. When a Constantine arose, he was immediately embraced, all resentment over the preceding persecutions evaporating. He was accepted as a Christian of the highest order, God's anointed messenger on earth. The goodwill he encountered was so strong as to have survived several cycles of persecutions and fruitless wooings: from the Fathers of Nicaea in 325 he received all that he asked for, and more than he should have asked.

As Byzantium stood untouched and unaiding, while Rome crumbled in the fifth and sixth centuries, the Church in the West was left to negotiate as best she might with the barbarian teutonic hordes coming from Asia. East and West grew apart, as the exigencies of history split the two; and as two traditions of orthodox interpretation developed in divergence. In the East, Church and State continued their mutual dialogue and close interlacing, symbolised in the phrase "caesaro-papism"; while in the West the Church found itself emerging as a senior partner of vastly

predominant moral force. A new, young, and far more barbarian society was taken into its service, evaluated as inferior in a theocratic ordering. A shift of thought accompanied this process: the state became an instrument of God's Church, rather than an instrument of God for his Church. St Ambrose was the first of many prelates to confront an emperor, reminding him of his place in the divine economy; and this precedent, accepted by Theodosius in April 390, established those claims which were to be formulated by Gelasius a century later.

But Ambrose was only a bishop in Milan, and the first full statement of the claims of the Church, and specially the petrine claims, had to await Pope Leo I (440-461), a prelate of overpowering authority of character, whose *acta* are shot through with his insistence on *obedientia*, *coercitio*, *correctio* and his prerogative of exercising *gubernacula ecclesiae universalis*. He was responsible for that protean combination, the theological notion of the Pope as *vices Petri*, the juristic link of direct traceable petrine succession, and the demonstrable geographical occupation of the same *cathedra*. Leo was the first ever to couple the fundamental (or shall we call it "vertical") view of the *potentia Petri*, with the successional (or shall we call it "lateral continuative") view of *hereditas sedis*. By this he invoked the Roman law principle that "the heir continues the deceased", together with the principle of Church law that the Pope is direct heir to the Rock. His case rested on the force of Roman law, which powerfully underwrote the petrine promise in Matthew 16:18 with its office of key-bearer and its powers *ligandi et solvendi* (*ligare* is the root of the word *lex*, right to bind and loose). When Leo claimed to be the *indignus haeres Sancti Petri*, he claimed to be in his person *indignus*, in his office *haeres*, and in his function *Sancti Petri*—with the inherited intrinsic power of binding and loosing. It is of note that all popes subsequent to St Leo claimed their powers *mediante Petro*, and not as kings *gratia Dei*.

The essential point is that it is a juristic argument resting not on any charismatic gift, nor on sacramental *ordo*, nor on personal initiative, but on a juridical right. Bishops receive this same right in lesser degree, not in virtue of their own *ordo* at their consecration, but from the Pope, of whom Leo wrote to one of his bishops, *auctoritatem tuam vice nostra te exercere volumus*. Whereas the bishops received their *potestas ordinis* in apostolic succession, it is from the Pope alone that they receive their *potestas regendi*, their power to exercise their orders. This breakthrough in Leonine thought initially and finally fixed the pattern of the subsequent Middle Ages; and its legal force allowed it to challenge, as of right, the whole edifice of imperial Byzantine government. It also allowed the Pope, threefold claimant of the office of Peter, to claim sole right of delegation to bishops, priests, monarchs and laymen—for none of them were able after this to claim that they possessed their power intrinsically in virtue of their anointing. The words of Christ, *Data est mihi omnis potentia*, applied to his vicar on earth, led ultimately by logical extension to the high papalism of Innocent IV, who could claim from this that *omnis creatura vicario Creatoris subdita est*.

A little before Leo, Augustine was writing the "City of God", notably Bk. XIX in 425, in which he propounded a political philosophy at once at variance with Aristotle and obliterative of the Greek tradition for eight and a half centuries. Where the Greeks had taught that political action was the highest fulfilment of the worthiest of men (after unalloyed contemplation); Augustine now taught that secular rule was a form of *cupiditas dominandi*, a *libido* or desire for control over inferiors, and that to be ruled in this manner was a master/slave relationship, prescribed by the order of nature (as opposed to grace), the order of fallen sinful nature. Augustine asserted that men are naturally equal to each other, and subject only to God, who has put all things under man's feet (Gen. 1:26; Ps. 8); but because of sin and the results of pride, which is the hallmark of sin, men have become subject to one another. All institutional subservience is the working out of original sin in the natural order: in short, the state is rooted in sin, though society more widely is rooted in nature and not essentially participating in sin. Sin alone leads to the conditions of social inequality and coercive power, and so to political authority. This in turn leads to kingship, expressed in conquest, domination and lust for ever greater governance. At its highest, kingship is punitive and remedial (which assumes the state of sin): at its norm, it is a condition of fallen man, not a means for his salvation.

This interpretation had a profound effect on Church/State relations right down to the time when in 1261 William of Moerbeke put into the hands of Aquinas in Latin translation the "Politics" of Aristotle, recovered from the East. Until then, Augustinian political theory was paramount. In 1048, for instance, on the eve of the Gregorian Reform, we find one of the Lorraine bishops, Wazo of Liège, writing to the saintly Emperor Henry III, who was soon to depose three popes for simony, in these terms:

This unction of yours is other than you affirm it to be, and far different from the priestly; for through it you have been arrayed for slaying (*ad mortificandum*), but we, through the action of God, for life-giving (*ad vivificandum*); wherefore, by as much as life is more excellent than death, by that much without any doubt is our unction superior to yours.

At the height of the Reform that takes his name, Hildebrand, Gregory VII himself wrote to one of the Lorraine bishops, Hermann of Metz, in terms which are pure and uncompromising Augustinianism:

Kings and princes derive their origin from men ignorant of God, who raised themselves above their fellows by pride, plunder, treachery, murder—in short, by every kind of crime—at the instigation of the Devil prince of this world, striving with blind greed and intolerable presumption to dominate over their equals, that is to say, over men.

The Augustinian view remained alive even in the studies of the schoolmen up till the mid-1260s. Bonaventure, Alexander of Hales, Albert Magnus all repeated the passages in the "City of God", with suitable commentary about natural equality between men having been submerged in the relations of subservience, the fruit of sin. It took St Thomas Aquinas, with

his distinction between *praelatio* and *subjectio civilis* on the one hand, and *dominatio* and *subjectio servilis* on the other, to integrate the tradition of Augustine with the much older tradition of Aristotle.

Meanwhile in the 600 years between the fall of the Roman Empire and the rise of the Gregorian Papacy (450-1050), Western Europe lived in fairly peaceful dualism, where each of the so-called Two Swords of the priest and the king (cf. Luke 22:38) operated in reciprocal harmony. The reality of this harmony was Europe's cultural and administrative distress, under the successive onslaughts of the Goths and Vandals, the Saracens, the Vikings and the Magyars, who caused princes and barons to fall to their knees before abbots and churchmen, begging them for help in governing and restoring civilisation. Gelasius I in 495 provided the definition of harmony in his famous letter-treatise *Duo Sunt*, delivered to the Emperor Anastasius. The Pope spoke of "two powers which essentially rule the world, the *auctoritas* of pontiffs and the *potestas* of monarchs". But, he said,

the burden of the priests is the heavier one since they will have to render account even over the rulers of men at the divine tribunal. You know, dearest son, that although you are first in dignity among the human race, you bend your head humbly before the ministers of the things divine, expecting assistance for the salvation of your soul and knowing that you submit to, rather than control, the religious rites of the holy sacraments and their dispensation. So in these matters you depend on their judgment and cannot make them subject to your will. Priests of your religion, on the other hand, are willing to obey your laws as they refer to public order; for they know that secular jurisdiction has been conferred upon you from above—therefore they would not oppose your decisions concerning this world.

Here, at the end of the fifth century, is the Church claiming no more than that both *auctoritas* (Ma. 16) and *potestas* (Rom. 13) come from God (*nulla potestas nisi a Deo*), both having their spheres of operation in which the other must be subordinate, but that the *auctoritas sacra* is of its essence superior. This was accepted, and we find Charlemagne before his coronation three centuries later (in 796), stating it to Leo III in similar terms, perhaps biased in favour of equal collaboration. He shared the ruling of Christendom between the magisterial primacy of the ecclesial and the jurisdictional primacy of the secular swords.

This harmony persisted till the mid-eleventh century for want of challenge from the royal side and want of claim from the papal. With the conspicuous exceptions of Nicholas I and Silvester II, the papacy fell on evil days, losing its vision in the jungle of Roman back-street dynastic feuds. Popes were strangled or exhumed from their graves and thrown into the Tiber or town drain as heretics. Each successive pope declared the ordination of the previous one to be null. Meresia of Theophylact, who was mistress to a pope, murdered the pope to whom her sister Theodora was mistress, and put her own illegitimate son on the papal throne as a puppet aged 15, until her legitimate son Alberic II of Spoleto incarcerated

her and nominated the next five popes as his agents, one of whom was his illegitimate heir, who managed to combine the papacy with the marquise of Spoleto, dressed as a man of the world and behaved with the manners and morals of a savage. During this time, the secular arm was preoccupied with the collapse and reconquest of central Europe, emerging at the end of it with new and unwarranted claims to pontifical regality (Emperor as King and Priest, in the line of Melchisedek)—but this went unnoticed at Rome. In 1010 the saintly Henry II founded the See of Bamberg of his own volition, and became an honorary canon there: Conrad II, Henry III, Henry IV and Henry V all became canons of some cathedral. In 1027 Conrad II presided with the Pope at the Rome synod and later that year at the Frankfurt synod, and in 1036 at the Tribur synod. In 1049 Henry III presided at the Council of Mainz, signing its declarations before all prelates—and in 1076, at Brixen, Henry IV did the same. In the years following, Henry IV opened his letters with the rubrics *Dei gratia rex, pia Dei ordinatione rex, divina clementia rex*, insisting that kings were appointed and judged by God alone.

This takes us into the great years of the Investiture quarrel. But before this, papal government had been the centre of much respect for what it symbolised, and little envy for what it lacked. As pilgrims flocked to the shrines of the Apostles, to make *ad limina* visits, popes found their principal function to be custodians of the tombs of St Peter and Paul, and to be in themselves living personifications of Peter the Rock. I should add that St Dunstan's predecessor at Canterbury was frozen to death in the Alps on just one of these *ad limina* visits.

The Reform period that follows was highly centripetal, focusing all attention on Rome. It might best be called the *ordinatio ad unum* (Gierke's phrase), the *unum* being the whole Christian society orientated to the Pope, who took upon himself the *cura totius Christianitas* (Gregory VII). Going beyond the former claims of co-ordinative and co-operative superiority over monarchy, the papacy now claimed full and outright superiority with sole sanction to delegate God's power. The metaphor of the Two Swords was replaced by that of soul and body, "the soul excelling the body and commanding it", as Cardinal Humbert wrote: "the priesthood, like the soul, may advise what is to be done . . . as kings should follow churchmen, so should layfolk follow kings for the good of Church and country". This soul/body metaphor (an essentially interdependent image) was soon replaced by a more extreme one, that of sun and moon, where the lesser orb of the regnum was construed as receiving its light from the greater, the papacy, which in turn received it from God: thereby secular authority became a mere reflection of the spiritual power.

All this coincided with vast changes in society, a dynamic outburst of population and overflow of capital, complexifying the social order: this in turn led to the clericalisation of all branches of government, as administrative techniques became ramified beyond the capacities of the laity. When guilds and corporations sprang up, the clergy seemed to group more tightly together into one massive supranational corporation, a trades

union of Christendom. It invaded the chanceries, took over the operations of justice, and built up its own ecclesiastical web, with new curial offices, a rising college of cardinals, legates sent out a *latere* and endless appeals called in to Rome. We have some indication of the way Rome's tendency to centralise accelerated, by the number of letters surviving to us from pontifical chanceries—

For Benedict IX before 1050 we have 14, or one per year of his reign. For Leo IX we have 35 per year; for Alexander III, 175; for Innocent III, 280; for Innocent IV, 730; for Urban IV in the time of Aquinas, we have a thousand per annum. Most of this correspondence was taken up in grants of rights and privileges, exemptions and judgments. All this is in the realm of law, rather than love—the papacy was becoming a massive legal machine.

At the root of this ecclesiastical governance was Gregory VII's sense of *ordo* and *justicia*, where the saeculum played a subordinate part, where "those whom the Church called to an *imperium* should obey humbly" (Reg. VIII:21). For Hildebrand, the ultimate choice of kings lay with the papacy, and the criteria of that choice were fittingness or suitability (*idoneitas*), value or usefulness (*utilitas*) and devotion to Rome (Reg. IV:3; IX:3). For him, the Pope had the task of registering approval and confirming monarchs in their election; and in this he denied the principle of hereditary succession as much as he denied it to abbots and bishops. As time went on his claims grew more daring and the administrative means for their exaction grew more efficient, spreading their tap-roots throughout Western Europe. Under him the concepts of *Ecclesia* and *Christianitas* became all embracing: moreover they were politicalised. The Gregorian programme was, in a nut, a spiritual and political *ordinatio ad unum*.

However extravagant were the claims, and however thorough was the ecclesiastical institutionalisation of Hildebrand, these were overtopped in the great era of the Canonists, between the succession of Innocent III and the untimely death of Boniface VIII. As Hildebrand had acted, so the canonists formulated. In the period, covering all of the thirteenth century, the whole theory of papal monarchy was overhauled. In three phases the petrine claims were raised to a new and unworkable extreme: these (for want of space) we must take as a whole.

The canonists recognised four ground principles, none of which are now new to us—

Firstly, the unitary nature of society, with the papacy at the head of the *mysticum corpus* on earth, as the principle of unity. This was rooted in the Greek philosophical concept of order, the Roman imperial concept of law, and the Augustinian concept of the *civitas Dei*.

Secondly, the duality of power, where kingship had jurisdiction in the temporal order, and the *sacerdotium* in the spiritual—which was allowed to spill over in the guise of *libertas ecclesiae* into temporal matters, the *privilegium fori et canonis* on which the Becket controversy was fought, tithes, clerical immunities from secular exactions, and so forth.

Thirdly, the co-operation of powers, the so-called *duplex ordo jurisdictionis*, where—and here's the rub—the clerical order might requisition the secular at will for ecclesiastical purposes.

Lastly, the superiority of the spiritual order, the *imperium sacerdotii*, where the Pope was accorded overlordship in matters spiritual and temporal, with kings as his footstools *sub pedibus ejus*, liable to be answerable for their actions even with their throne. "Do you not know," Gregory had asked in the words of the Apostle, "that you will judge angels? How much more secular matters? Is it so then that he, who has the power of binding and loosing in heaven, has not the right to judge on earth?" Of this superiority Hugh of St Victor and Innocent III after him claimed its pre-eminence in *dignitate*, in *institutione*, in *auctoritate*, in *tempore*.

In bringing together these claims, Innocent III left to the monarchs areas of activity free of ecclesiastical interference. Vast as his claims were, they were limited. He claimed for St Peter's successors three titles or offices: *vicarius Christi*, with its implications stretching back to the words of the Gospel, "All power comes from above" and "All authority in heaven and on earth is given to me". From this flowed the second, the notorious *plenitudo potestatis*, a term brought to its fullest fruition in the Bull *Unam Sanctam* of Boniface VIII. Lastly, from both was drawn a specific office, *iudex ordinarius omnium*, i.e. that the Pope was an omniscient court of first instance for the whole of Christendom, the direct bishop of every man, the confessor of every believer. Nevertheless, in the interests of rulers, he did make this stipulation, that the papacy should not meddle in purely secular affairs *nisi indirecte ratione peccati et in certe causis casualiter*, i.e. only when appealed to, or when in the Pope's judgment the dimension of sin was present (*ratione peccati*). It is this, the commission of sin, which gives a Pope the specific right of secular interference (cf. the Decretal *Novit Ille*, 1204).

With this armoury of right, Innocent IV propagated his extreme papalism, deposed Frederick II and repelled the charges of the deposed emperor that his intrusion into secular affairs was a usurpation unfounded in either divine or human law. He and Boniface VIII after him claimed the *regimen unius personae*, Christ's vicar, to ensure the *utilitas* and make provision for the *necessitas* of the people of God. This was the tragic climax.†

* * *

† This tragic climax, embodied in the Bull *Unam Sanctam* (1302), which more adequately than any other single document sums up the plenitude of claims of the medieval papacy, also stands as a classic of papal capacity to err. Its claim is this: "if the temporal power is in the wrong, it shall be judged by the spiritual power; if a lesser spiritual power is wrong, it shall be judged by the higher competent spiritual power; but if the supreme spiritual power should err, it can be judged only by God and not by men—for the testimony of the Apostle is that 'the spiritual man judges all things and is himself judged by no man.'" To support this claim, altogether necessary to salvation for every human creature to be subject to the Roman pontiff.

It only adds to the tragedy to say that this is manifest nonsense.

II

Now we must look at the breakdown. It came mainly because of three forces, one practical and two theoretical. The first was the fragmentation of Christian society into modern secular nation-states, of which we should say little here. The second was the rediscovery of Aristotle's "Politics" by the western world of thought, with an explosive result. The third was the no less explosive welling up of the Apostolic Ideal.

The first we might call the rise of the individual. Men, once anonymous subjects of princes with a prime duty of obedience, and an urge to self effacement in art, architecture, society and government, suddenly developed public individuality, the desire for a modicum of equality and for a rather larger share of independence, under the name of "citizen". As inferiors, they had been glad to take no part in law-making; but as equals they aspired to be of the *sanior* and *valentior pars* of the community, the wiser and worthier element entitled to be consulted. The outworn theme, *discentes, id est, laici*, that laymen were receivers only, was rejected (as it is today). The hierarchic system of government was breaking down under the twin pressures of developed feudalism (resting essentially on mutual contract) and the rule of the populo or merchant citizens. A new "ascending theory" of government was afoot, in which sovereignty was assumed to rest in the people, or at least the responsible members. Town charters, borough government and gild custom set off the process, which invoked the old Roman adage of Ulpian, "what touches all must be approved by all"; and which drew upon the common law that had its substance in the joint effort, the joint consultation, the teamwork and the consent of both parties to the feudal contract. The terms "community of the realm", "tribunal of one's peers", and *vox populi* made their appearance in the thirteenth century, and in 1327 at Edward III's coronation in England, a medal was struck inscribed with these striking words—*Voluntas populi dat jura*, the voice of the people confers right. The vernacular came into national legislation, and law into the hands of lay lawyers. The Inns of Court in England became more influential than the clerically staffed universities. In short, the laity, no longer *discentes* or *idiotae*, came of age. Proof of it are the poets and painters who arose, despising Latin and the formalism of religious art. "Literature stepped out of the cloistered cell into the broad daylight of common humanity."

Into this new milieu descended Aristotle's "Politics" like a thunderbolt. His pages refuted Augustinianism and taught that the world was good and natural and worth pursuing for its own sake. The old unity, a common human pilgrimage to a common goal beyond the temporal horizon, what Mitteis has called "political Platonism", was suddenly swept away by Aristotelian naturalism, natural law in society and natural reason in philosophy, the inductive pursuit of the diverse and the diverting, the fanning out to multifarious activities, good in themselves without reference to the *summum bonum*. In the hands of Aquinas, the Augustinian

distinction between nature and grace, the Aristotelian distinction between politics and ethics, and the late medieval distinction between citizen and Christian, strikingly gathered force, enough so (though Aquinas never lived to see it) to break the hierocratic form of government. Perhaps it was the distinction between the *fideles* as obedient law-receivers, and *cives* as participant law-makers, which was the key to the matter.

The effect of Aristotle was to force the papacy to modify its claims of *plenitudo potestas*, to the more modest *potestas indirecta*, the right of intervention in the secular order only under circumscribed conditions. The canonists were forced to admit at last a real *duplex ordo in rebus*, and no longer again might the Pope exclaim *per me reges regunt*, for none would listen. Kings had been released from their bondage, and Dante in "Monarchia" marked the fact by having his Emperor hold his power direct from God, free of all Rome jurisdiction. He even denied the Church any temporal coercive power or right to property. But this takes us on to our third force.

The greatest inspiration of change was not Aristotelian naturalism, but an intensification of faith at the individual level, a return to earliest sources, a seeking of the God of pseudo-Dionysius, a fresh search for the spiritual—what in short has been called the Apostolic Ideal. The Church had become established, over-institutionalised, and bankrupt. It had sunk into the cut and thrust of politics, money-bound and selling indulgences to keep afloat. The benefice game was soon followed by the Babylonian Exile, far divorced from the rising classes of citizen-merchants. As Dante remarked in "Purgatorio 16", "the sword is joined to the shepherd's crook and necessarily they fare ill together; for together one cannot check the other, and now one has suppressed the other".

Outside the schools and chancelleries it was a time of fidelism and scepticism side by side, mysticism and empiricism. It was the time of Eckhart and the great Rhineland mystics, and of the English mystics, and poet-critics like Friar William Langland. It was a time of returning to primitive Christian practice; and men found that the message of the Gospel had little in it to suggest the papalism of the two Innocents and Boniface. Paradoxically it was the secular scholar Marsilio of Padua in his "Defensor Pacis" who inadvertently became the main prophet of the Apostolic Ideal. In that seminal treatise, bridge to the modern world, he set his Church, stripped of the encumbrances of its *temporalia*, within society in Erastian subordination. All of the writers of the time, from Dante to Occam to Giles of Rome and John of Paris, felt that the Church had somehow betrayed the Apostolic Ideal. They turned from the canonists to the model of the early Church. What they found—what their age required them to find—was the poverty of the Franciscans, the simplicity of the layman, and the equality of the townsfolk, in Christ and his Apostles. They found to their delight that the sub-apostolic Church had had no hierarchy beyond priests and deacons, and no claims upon the world of Caesar, to whom due was rendered.

New literacy and new vernacular Bibles allowed new minds, unspoiled by training, to make their own interpretations. Marsilius, for instance, refused to grant the petrine supremacy to any beyond Peter himself, saying that the Rock was Christ, not the Apostle; and insisting that the jurisdiction of the Bishop of Rome ended where his borders ended. Scripture became a lethal instrument for beating the papacy, and hitting at ecclesiastical decrees and practices.

An age which believed so strongly in the consultative principle not surprisingly opted for conciliarism as the best form of Church government, with representative meetings of the *congregatio fidelium*, which minimised the office of the priesthood and reinstated the immediate operation of God's will in human affairs. It was a return to a pre-Gregorian state of things, a reintroduction of the now greatly emancipated layman into ecclesiastical affairs. And with it the Apostolic Ideal, a life of poverty, humility and equality with fellow men was reinstated as the true fidelity of a Christian, the highest mark of discipleship.

This all led to fierce tensions between the ideal community living in poverty and a visible Church wallowing in property and the traffic in both indulgences and benefices; between the perfect will of God, and a patently imperfect Church long lost to its earliest traditions; between the extravagant claims of the Curia and the simple aspirations of the Spirituals. It became a time of centrifugal anti-institutionalism and a flight from organised central Church government. The marks of the time are plain enough—the outcrop of mystics; a new wave of aspirant orders, Franciscan Spirituals, the Beguins of Provence, the Fraticelli, the Windesheim group under Gerard de Groot; in short, the reign of the Spirit, and the *devotio moderna*. Among the wheat, of course, were the tares, extravaganzas like Joachim of Fiore and Margery Kempe, breakaways like the Waldensians, heretics like Occam, Wyclif and Hus (great spirits in a disordered age).

Of all these, the one who proved the wisest, favouring the *via media* of sweet reason, was John of Paris, and with him we will end. Where Marsilio had sided entirely with State and John of Viterbo with Church, he sought compromise and flexibility. Acknowledging the poverty of Christ, he also acknowledged the need for ecclesiastical lordship sufficient for the full exercise of the proper functions of the priesthood, in a world modulated by lordship. Within this frame, he asserted that Christ had conferred a purely spiritual jurisdiction on St Peter. He returned to the duality of powers, where the priest and prince deferred to the other in the other's proper province, each complementing the other. He affirmed the rights of the ruler's sword and the shepherd's crook within their spheres ordained by God.

So it was that the Church began to return to the bosom of the people who composed it, and a new Apostolic era seeped into the life of secular society. Perhaps this is what we too are witnessing today.

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NOTE: Meriol Trevor has just completed a book for Messrs. Hollis & Carter, entitled "Prophets and Guardians". It is to be a study of the same problem as ours here, David, the Fisherman versus the Shepherd, the prophetic spirit interacting with the pastoral and priestly.

The discussion that followed ranged widely, but within three related themes—the nature of Truth, the necessary tension between Charism and Institution, and the tendency of what is good to converge.

I. We live in a climate of qualification and relativity, and this has not left truth unmarked. Our strongest experience now is of growth, change, evolution, which essentially contradicts "unalterable propositions" and stirs our mind to wonder at the conciliar formulae of earlier ages and long dead controversies, by which we have come to live all too uncritically. We are stirred to ask, "is a truth divested of its value outside its context, or can it be called universal (for all times and all places)? How much does a truth formula reflect the mental modes of an age, the special use of language and underlying philosophical premisses, the particular development of aesthetic and psychological awarenesses, the sufficiency of a synthetic intellectual vision, the pressures of politics and parti pris, or the social-communal needs of a certain situation? Is expressed truth a wasting asset, like uranium, with a half-life and quarter-life, ever to be revived, re-experienced and so re-expressed—or can it ever be once-for-all?" The Council journalist, Michael Novak, answered with his protracted contempt for "non-historical orthodoxy"; and the Dominican Council peritus, Edward Schillebeeckx, answered in these terms:

Truth as a human "possession" is never outside time and place. A denial of this (making one interpretation of truth absolute) betrays its fatal effect in the "essentialist way of thinking", which regards the mysteries of our faith and of human life as if they were abstract essences, which first and foremost must be formulated as precisely as possible . . . expressing the truth is a never ending task which has to be begun anew all the time; and it is quite out of the question that one could ever hope to promote a certain historical interpretation to the status of a timeless statement that could of itself provide an absolute formulation of the faith . . . to state a part of the truth outside its totality always threatens to make it a heresy, an excision. It is quite possible to place a truth in an untrue light.

"Vatican II—The Struggle of Minds" (1963).

So we come to the thought that the human mind's experience of truth cannot be divorced from the situation which gives rise to it. What was true for "them" then, may not be true for me now, at least not precisely in the same way: it may be ever more true now than then, or it may possibly be totally irrelevant (as with the laws of usury or medieval astronomy). Where it is a human experience constantly re-experienced, like the ways of a man with a maid, truths are then repeatedly re-uttered and thereby perhaps slightly modified. But where a truth, like the meaning of Person or Transubstantiation, is thought out in a single controversy and reduced to a theological definition resting on a certain philosophical structure in vogue at the moment of definition, it is set in a mental milieu which must be altogether present to invest that truth with its truth-context without which it becomes only partially true or even irrelevant. In other words, all truth (as seen this side of the grave) is essentially

harnessed to context: where that changes, so also must the truth formulation change. Where formulae do not change, their validity is essentially historical, and only of value in contemporary terms if relived and re-expressed in a contemporary context—otherwise they remain museum pieces.

To nail the point, let us look at Magna Carta. Its greatest commentator to date, W. S. McKecknie, said of it in 1905:

History has proven the universal truth of the theory that a purely declaratory enactment is impossible; since the mere lapse of time, by producing an altered historical context, necessarily changes the purpose of any statute when re-enacted in a later age. Even if words identically the same are repeated, the new circumstances read into them a new meaning.

"Magna Carta", p. 132.

He is discussing the several subsequent re-enactments of the Great Charter, each of which, in a new political situation (which as often as not prompts the re-enactment), resulted in political innovation clothed in the guise of a return to the past: "Magna Carta affords many illustrations of this; for its clauses, even where they profess to be merely confirmatory of the status quo, in reality alter existing custom." McKecknie goes on to claim that every restatement leads logically either to progress or to retrogression, tending either to innovation or towards reaction: for there is no standing still, and no final truth without final context. And before the grave, there is no final context. And this is why men must die off, when their minds have become immutably set upon the metaphysic of their age, so that the truth may live and the Church may go on growing. To have finally formulated is to be near the grave.

The world turns and the world changes,

But one thing does not change:

The perpetual struggle of Good and Evil.

And the Church must be forever building,

And always decaying, and always being restored.

2. A tension must always exist in human affairs between Love (which is particular and personal) and Law (which is universal and no respecter of persons); and this is not less true in the Church of Christ, who is in himself both prophet-priest and king, reconciling the offices. Today especially that tension has risen to a crisis, because our understanding of the nature of the institutional Church is rapidly evolving. For one thing, we are reaching a much clearer understanding of the difference between juridical authority (the power of binding and loosing, as in Ma. 16) and moral authority ("He spoke with authority, not as other men", as in Mk. 1:27): the one is the function of the ruler, the other of the prophet—and the two may be found in one man. One must carry the long-term burden of responsibility, the other the short-term charism of enlightenment. One must protect and strengthen the edifice of the Church, the other sanctify it by the testing of the Spirit. One is entirely official, and blessed by Orders; the other altogether unofficial, unpredictable, and in one sense

unauthoritative, for "to apprehend the point of intersection of the timeless with time, is an occupation for the saint".

They are as two principles of the one life, and the Bishops of the Council have recognised that. They took pains to include the charismatic dimension in their conciliar deliberations; and this is a landmark, for never before has it been adverted to in a General Council document. "Among the faithful of every order", the Bishops decided,

the Holy Spirit makes a distribution of special graces by which he gives them an aptitude and a readiness to undertake the variety of works and duties which advance the renewal and the extension of the building of the Church: "to each is given the manifestation of the Spirit for the common good" (1 Cor. 12:7). These spiritual gifts may be very distinctive; they may be rather simple and widespread; they are all primarily adapted and useful to the needs of the Church. They are therefore to be accepted with thanksgiving and a sense of relief. There must be no rash ambition for extraordinary gifts, nor any presumptuous expectation of the fruits of apostolic services from them. The decision on their genuineness and on the organisation of their exercise rests with the men who are over the Church, and whose specific competence lies, not in quenching the Spirit, but in testing everything and in holding fast to what is good.

Lumen Gentium, 12.

But who possess these gifts and how do we recognise them? The first mark (the litmus test) is personal disinterest and humility, a capacity to refract all attention away from themselves on to their message; where the opposite happens, where there is *hubris* and *superbia*, a delight in one's own personality in action, there surely is a false prophet. The second mark is that the message is God's word to man, seven times refined in the crucible; and not often the sort of message men want to hear for their comfort and complacency—for it will essentially make demands that are not convenient, internal demands that are as moral imperatives, obligations recognised as light is recognised. The third mark is that the prophet arises from within the ecclesial community, as involved in its predicament (its sins and misfortunes, its welfare and aspirations). Where he emerges from the mists like a Melchisadek with an alien message, he may be a peculiar servant of God (as Bl. Dominic Barberi, or Rosmini or Gentili) or he may be a false prophet. Properly the gifts of the Spirit should arise for us from our own social culture, as Christ fulfilled the Law: Christ's Church is a Church of prophesy, reminding us of what we could and should be, not outside life-as-it-is, but within that very context. The context is our own community—

What life have you if you have not life together?

There is no life that is not in community,

And no community not lived in praise of God.

Even the anchorite who meditates alone,

For whom the days and nights repeat the praise of God,

Prays for the Church, the Body of Christ incarnate.

3. The tendency of what is good to converge is true both at the inspirational level and at the institutional. When at the dawn of recorded Scripture Cain replied insolently to God, "Am I my brother's keeper?", he touched on the issue; and the Apostle did, too, when in his turn he said: "It is Paul that plants, Apollo waters, but it is God that giveth growth". Both Cain and Paul were speaking of the solidarity of the human race in its peregrination, both social solidarity and intellectual, whereby all that is dispersed, chaotic, disharmonised and underdeveloped are drawn together by common endeavour as the pilgrim society follows its path through time, upwards in what may justly be called a Teilhardian convergence. Cain, for his sin, experienced the rejective force of society bound together against evil, which is exclusive, destructive, divergent and downward-tending to separation, isolation, darkness: hell is to be pointlessly alone. Paul experienced the opposite (cf. Lucien Cerfaux); an outward, upward, universalising and ecumenical progression from the inadequate vision of a small Hebrew elite in the Fertile Crescent; to the wider view of a Christological elite of love in the world in the Eastern Mediterranean; and on to the total massive, cosmic vision of Christ as Lord and End of all creation, Head of the Body, all in all, in whom all things hold together (as in Ephesians I and Colossians I).

We have seen this convergent action at work in our day more dramatically perhaps than at any other time in the Church's life. If we take the promulgation of the Conciliar documents on 7th December 1965 to be a high point of ecclesial development, both as to the structure of the Church and its operations, and as to its thought processes, we can see how far she has travelled along convergent routes since 1865, when the First Vatican Council was being mooted. In answer to the harsh pressures of the time, Higher Criticism, rationalism, religious syncretism, and unveiled scepticism (as with the Jesus of Renan or Swinburne's "pale Galilean"); in answer to these, the Church generated three major streams of activity, all quite separate and owing nothing to each other. From Lambert Baudouin of Chevetogne and Abbot Herwegen of Maria Laach came the liturgical movement, gathering energy and acclamation as it went. Père Lagrange, the French Dominican, planted the seed of the Biblical Movement in Jerusalem's Ecole Biblique and founded the *Revue Biblique*, writing 1768 studies in his own lifetime. And in theology, men like Maritain or Père Garrigou-Lagrange, and latterly de Lubac, Chenu, Daniélou, Congar, the Rahner brothers, drawing on the insights of Heideggerian philosophy, have transformed the Thomistic synthesis to modern purposes. All these have linked up, producing the powerful trends of Biblical Theology and the marriage of *lex credendi/lex orandi*. In the late 1950s these swept on into a single avalanche of reforming zeal, whose fruit was the Council. Never before have so many of the Fathers of the Church been so much of one single mind upon such a universal array of issues so deeply touching the life of the Church, as these were on 7th December 1965. This was a high point of knowledge, unity and confidence.

NOTES ON AUTHORITY TODAY

by

JOHN COVENTRY, S.J.

The third paper on this subject was delivered on the evening of the second day, from the notes here provided. Fr John Coventry is well known to most of us, first as Rector of Stonyhurst, then as Provincial of the English Jesuits, and now as Secretary of the Ecumenical Commission for England and Wales, operating from Heythrop College (the ill fated Athenaeum outside Oxford). This task, representing the Bishops, takes him to far places like Malta and high places like the Lambeth Conference. Both his own experience in office and his present experiences as a nexus of thought, make his voice on the subject more than usually authoritative.

The response was made by Fr Columba in his inimitable style, a mixture of the lay, the frank and the prophetic. He, too, has provided some notes here.

1. ANALYSIS OF "AUTHORITY"

If one analyses the idea of authority, it seems to contain four elements.

(a) *Responsibility*. Those who hold authority also have responsibility for other persons or groups of persons: e.g. the headmaster of a school, the father of a family, the head of a firm, the captain of a team. Too many discussions of authority seem to take place without taking in this question of responsibility. It is all very well to speak of authority in terms of "service". This is a very scriptural and very true idea, but the fact remains that those in authority have responsibility, and the sort of authority they have and the way they should exercise it can only be understood in terms of the responsibility they carry. To carry responsibility, which is indeed a load, is certainly a service. The kind of authority will vary from situation to situation, as will the kind of responsibility, and the way that these should be exercised.

(b) *Power*. It is impossible to have responsibility unless you have the power to fulfil it. You cannot be held responsible for the results unless you have within your power whatever means are relevant to attain them. Hence authority involves some power of "coercion" of others, for want of a better word. Once more, the kind of coercion that will be relevant will depend on the kind of authority and responsibility that is held.

(c) *Dependence*. This is the correlative of (a). To be responsible for others involves their being dependent upon you to the extent to which you are responsible for them.

(d) "*Maiestas*". The notion of authority carries with it an idea which can best be characterised by the Latin word *maiestas*. It denotes a certain prestige, dignity, something of a mystique. This notion adheres to the Latin word *auctoritas*, whereas the English word "authority" has come to have a too legal sense, and has lost something of its aura of prestige.

In some way the authority of God, the majesty of God, is recognised beyond and behind all legitimate human authority. It is an important notion in any exercise of authority: a man will exercise his responsibility better if he wins a certain respect both for what he is and for the way in which he acts; without this respect his authority may be reduced to its merely legal terms.

2. AUTHORITY IN THE CHURCH

The second Vatican Council opened up a considerable debate on the nature of the Church in general, and on authority in particular, by laying side by side two different pictures or models of the Church. They may be characterised as the horizontal and the vertical model.

(a) *Horizontal.* The Church is a historical reality, growing out of the old Israel and out of the Incarnation. It is salvation history, the revelation of God and his activity in history. It has a structured and hierarchical element. If one exaggerates this aspect in a way that might be called the Catholic caricature, one leads to authoritarian and triumphalist ideas of the Church; one may think of all God's grace as piped through the structures of the Church, down from the Pope through the Bishops to the laity; we teach, they obey; we say Mass, they hear it, etc.

(b) *Vertical.* But the Church does not simply derive from her historical past. She is the sacramental presence on earth of the Kingdom of God which exists in its reality here and now where Christ sits in glory at the right hand of his Father, in the company of Our Lady and the saints. He pours his Spirit forth upon each of us in the Church, and not only on the clergy; or not on us via the clergy. In this connection, the Council's Constitution on the Church lays stress on the charismata, or gifts of the holy Spirit to each of us as individuals.

A clear example of this action of the Spirit would be St Francis of Assisi: he was a layman and remained so, but the gift God gave him had to be accepted by the structured Church. This aspect of the Church could lead to the Protestant caricature, if pushed to its extreme, and to oblivion of the historical aspect: one can imagine the Spirit creating the Church totally anew in each place where the faithful are gathered to hear the word of God. Such a Church need not have any history nor tradition.

It is important to realise that both of these aspects of the Church are true. It is not a case of choosing one or the other, we need to hold them in tension. Not everyone who thinks he is guided by the Spirit of God is necessarily so guided. It must be for the hierarchical structure of the Church to test, to sift and to authenticate the gifts of the Spirit to individuals. An example is a religious vocation: it is first and foremost a calling of the individual by God and is felt as an inner movement of his own soul; but to be a vocation in the full sense it must gain the acceptance of the hierarchical Church.

Over the centuries the bishops have in many ways stood for the traditional and conserving element in the Church, and it is right that they should do so. They ensure that the Church grows and moves forward out of its own roots, out of its own traditions, without loss of what the Spirit has already given. It is a mistake, therefore, to criticise the hierarchies of the Church for being conservative; it is a matter of degree; they can certainly be too conservative, and too little open to the movements of the Spirit and the rightful place of all individuals in the Church. But it seems a great misunderstanding of the Church to complain, and to talk about frustration, when there is a tension between the horizontal and the vertical element. There is meant to be a tension, there should be a tension, there would be something wrong if the tension ceased: either the horizontal element would have fixed the Church in an immobile rigidity, or the vertical element would be scattering it to the four winds.

One may say, therefore, that there has always been a problem of authority in the Church (it started in the Garden of Eden), and there always will be. It may enter new phases at different times, particularly in times like ours when the world is changing so rapidly and therefore the Church has to change too. But it is in and through the tensions, and not in spite of them, that the Church of God will grow. And we should not have sympathy only for the "charismatics", as if they alone had the gift of the Spirit. Let us spare some sympathy also for those who carry the heavy burden of responsibility for the welfare of God's people.

3. MAGISTERIUM

It seems to have been in many ways providential that the first subject which the Council considered was the liturgy. In the Constitution on the Sacred Liturgy it introduced a principle of subsidiarity, which runs right through all its other documents, notably the Constitution on the Church.

In that Constitution it was seen that all the faithful have a share in the *priesthood* of Christ. This they receive from baptism. In pre-conciliar days, at the beginnings of participation by the faithful in the liturgy, it was to some extent thought that the laity were being allowed to do some of the "priest's part" of the Mass. It is now seen quite clearly that the part of the laity in the liturgy is not handed on to them by the bishops and priests, but is their own right: it is Christ's direct gift to them as his people.

So with the *Kingship* of Christ. In the old days of Catholic Action there was much talk of participation by the laity in the apostolate of the hierarchy. The Council showed that the laity have an apostolate of their own, a share in Christ's royal mission to the world, in virtue of their baptism, and that it is not something simply handed on to them condescendingly by the clergy. It is not a help with an apostolate that essentially belongs to the clergy; it is their own apostolate by right, precisely as people living in the world and in touch with it; it is an

apostolate that no one else could do; it is an apostolate without which the Church's mission to the world would be sadly defective.

Should not the same be said of the *prophetic* or teaching office of Christ in the Church? We have been accustomed to thinking of the magisterium as something belonging to the Pope and bishops. But is it not, too, something that Christ shares with all in the Church, each in his own way? The mother of small children, and the father when they are older, take the place of Christ with regard to their own children and have the deep responsibility of leading them into the faith: this is their magisterium, their teaching office and responsibility. It seems reasonable to suggest that theologians, appointed by authority to positions of responsibility for the training of priests, and for furthering the thought of the Church, have also their share in the magisterium of the Church, the prophetic or teaching office of Christ. The liturgy can, and did, function with only the clergy really being involved. The teaching office of the Church can function, even if it is only exercised by the Pope and bishops. But, if this line of thought is correct, it can only operate fully and as Christ intended when the voice of all is heard. It will certainly be for the hierarchy of the Church to test, to assess, to authenticate, for they hold a measure of responsibility which is not shared by all: "do not quench the spirit, do not despise prophesying, but test everything; hold fast what is good, abstain from every form of evil" (1 Thessalonians 5:19-22).

* * *

RESPONSE BY DOM COLUMBA GARY-ELWES

Our minds have been meditating on authority, leadership, service, guidance in the Church as one of the central themes in the thinking within the Church today. We have found that Sacred Scripture provided no blue-print as to how this Mystery—the Church—was to be governed, guided, served. It provides the elements: people of God, deacons, teachers, prophets, presbyters and bishops, Peter. Quite how they fit together was left to the future to decide under the guidance of the Holy Spirit. The early Church, curiously enough, provides not one idea but several ways of organising these elements: a group of presbyters, or a presiding bishop and his presbyters, and prophets galore, etc. That St Athanasius was the first Alexandrian bishop to be consecrated by other bishops is well known. The middle ages is no more helpful. The Pope is chosen not by bishops but by un-scriptural (or rather, post-scriptural) cardinals.

Vatican II has made slight moves towards establishing a written constitution for the whole Church. For instance it guarantees the autonomies of the Eastern Rites; and by rites the documents do not mean liturgies only but their own codes of Law. Vatican II also established a Synod, albeit a somewhat skeletal one. But time may give it flesh and blood.

Are we perhaps welcoming today the place of prophetic witness in the Church? It never was a very safe occupation, and seriously, anyone who is thinking of venturing on that dangerous vocation should take a course in humility, obedience and sense of humour. It is important for a Church that is highly centralised to have air vents, safety valves. But the prophet must expect to be attacked by those he criticises, yes even by hierarchy itself—and he must not quit; this is the test between the prophet led by the Spirit and one led by some other power. Jeremiah did not become a moon-worshiper from pique!

The doctrine of infallibility is the result of a typical western tendency to take an idea to its ultra-logical conclusion (just as in transubstantiation). But we should be thankful that what Vatican I really told us was when the Pope was not infallible—and this means, in plain language, when he could be wrong. One is not saying that he necessarily would be wrong, of course. But this is a relief to conscience sometimes. The "weight" of pronouncements less than infallible ones has still to be gauged.

As this is a monastic meeting, it is not out of place to show how the monastic way has some lessons to teach modern churchmen. Monasticism, coming as it does from the very early Church, has preserved something of that Church's attitude towards government and authority. Far from being a centralised body, monastic institutions are each of them, house by house, autonomous—and they do not seem to have done badly to have survived all these centuries, and orthodox in faith, too! Standing somewhat apart, though of the Church, monks almost by nature have a prophetic role to play. They should in our time, as they have done in the past, bear witness to truth. Obedience does not mean being regimented but being one in faith and charity; it is tempered by mutual respect and mutual discussion, within a community that is small enough to keep the intimacy that is proper to personal relations. We should guard our heritage not only for our own good but also as a witness to that less legalised, less centralised kind of Church that flourished in the age of the Fathers, and we pray will flourish again, soon.

Our century will only give itself en bloc to a Christian faith powerfully warmed and impregnated with "human fervour". This "human coldness", this agnosticism, or scepticism rather, of the "official" Catholics when there is any question of an ultra-development of the spiritual force in human nature seems to me the direct cause of the dechristianisation of the masses (and of the élites) and this vexes me all the more since we have everything, in a Christ fully understood, to animate the world exactly as the world is asking to be animated. To baptise the neo-humanism of our time—that is the precise goal that we must reach.

TEILHARD to C. C. MARTINDALE, Dec. 1948.

ANGLICAN ORDERS: THE PRESENT POSITION

by

ALFRED BURROWS, O.S.B.

This is the last of a series of studies of Anglican Orders which has occupied the *JOURNAL* for the whole of this year. It has not been without value both as an ecumenical act and as an illumination of our own Church. Perhaps it has thrown more light on the processes of thought in the corridors and aisles of our own Church than the Anglican Church which was supposedly under discussion. It has shown how deeply and sincerely prejudiced have been our past modes of thought and action; while at the same time doing something to clarify our present problems as to the proper channels of Authority and the extent of their force. The pursuit of that unfortunate encyclical *Apostolicae Curiae*, last becoming one of the best known in the Church in England, has perhaps thrown a little light on encyclicals in general as a vehicle of divine truth: and if that has happened, then the study has not been wasted. What the 1896 Bull brings out so well, in the various accounts that surround it (as barnacles round a hull), is the importance of knowing the circumstances of its writing, who drafted it and why, and what were his/her predilections or frames of judgment, and how much the Pope (who finally signs an encyclical as being the authoritative originator, if not precisely the author) was concerned in its stages of formulation, and how widely he or his *periti* consulted outside the circle immediately engaged on the problem. An encyclical, with the best will in the world on the part of the Pope and his advisers, can be seriously unrepresentative: this is not to say that they will reach the wrong solution, but only to say that the ways by which they have reached whatever solution emerges are insufficient to command lasting respect. Thus it was with *Apostolicae Curiae*.

This paper was delivered on the final evening in the presence of the Bishop of Ripon, Dr John Moorman, who took it away to study it afterwards. The discussion following it brought out, especially, the nature of the word *VALID*. It is a juristic word, removed a little from grace and personal relations. Two distinctions can usefully be made as to its meaning. Firstly, the term "invalid" does not guarantee a sacrament to be inefficacious; it only refuses to guarantee that it is efficacious. So validity is a positive/affirmative concept or nothing, never a negatory/nullifying term. Secondly, we may distinguish a *reality* as conforming to Christ, *authenticity* as being recognised as that by all, and *validity* as being recognised within a specific jurisdiction. We may then, in this instance, describe Anglican Orders as a valid authentic reality within the context of the Church of England, which is a different ecclesial reality from the Roman Catholic Church. Since the Ecumenical Decree of Vatican II (*Unitatis Redintegratio* 1 and 3; cf. last *JOURNAL*, p. 224, n4) we now admit the principle of other valid ecclesial structures, and so other valid ministries within their context; and the rest follows.

The topic of Anglican Orders seems to many Roman Catholics to be a closed book. Anglican ordinations according to the Edwardine Ordinal were solemnly declared to be null and void by Pope Leo XIII in 1896.¹ This decision, arrived at after much consultation and discussion, widened a

¹ By the Encyclical letter *Apostolicae Curiae*, which can be found most conveniently in "Anglican Orders", SPCK 1897. This is an English translation of both the papal Bull of 1896 and the Response of the Anglican archbishops of 1897. The Latin text of both documents was published by the SPCK under the same title in 1961. Further references to either will be to this edition.

long-standing wound which has remained unhealed ever since.² It is therefore a subject upon which one must tread with the greatest gentleness and care, for it concerns living people; one is not speculating about some hypothetical problem, but dealing with the very bedrock of the spiritual lives of thousands of Anglican priests and laypeople. Here more than anywhere else, then, charity must have a priority.

Since the Bull of 1896 there has been much writing and discussion on the subject, some very positive and fruitful, but most of it highly polemical and apologetic.³ One has only to glance at the titles of some of the writing to see what sort of tone their authors adopt; for example, "No Sacrifice, No Priest", "The Anglican Armoury", "Infallible Fallacies", "Anglicans Anonymous", "Are they Priests: the Nature of Anglican Orders", etc. Yet behind this façade of popular tracts purveying the impression of the absolute certainty of each side's position, there has been a steady advance in genuine theological and historical scholarship bearing upon the subject. The work of gathering together this material as a preliminary to the reassessment of Anglican Orders has not yet been done as far as I know. This paper will be an attempt to enumerate those areas of the discussion where advance in thought has been made since the days of Cardinal Vaughan, and to try to establish the general lines of the present state of the question. My method will be first to discuss those elements in the debate which seem to me to vindicate some of the statements in *Apostolicae Curiae*; then secondly to enumerate those areas of the discussion where it seems that the judgments of Pope Leo must be seriously modified or where the Anglican claims appear to be correct. Out of this confrontation of both sides perhaps some sort of synthesis will emerge, though this may partly prove to be wishful thinking.

Firstly, a word about a subject on which both sides have been deficient. It is coming more and more to be recognised that both sides, but especially the Anglo-Catholic apologists, have been working with a rather naive view of the nature of Apostolic Succession.⁴ Too often it seems this has been taken simply to mean the mechanical outward succession of bishops laying hands upon men who in turn become their successors and

² This "wound" is made manifest in such statements as that of the two Anglican archbishops in 1897, which speaks of *Apostolicae Curiae* as "aimed at overthrowing our whole position as a Church"; or that of the Bishop of Chichester in 1948 where the Bull is described as "one of the sharpest and most public rebuffs that the Church of Rome can ever have administered to a peaceable Christian communion".

³ The fullest bibliography on Anglican Orders is that contained in J. J. Hughes, "Absolutely Null and Utterly Void", London 1968. This is the best and most recent study of the condemnation and its background manoeuvres. It is reviewed in this *JOURNAL*.

⁴ Perhaps the best place to begin a study of the modern thinking about Apostolicity and Apostolic Succession is, *Concilium*, April 1968. This whole number is devoted to "Apostolicity by Succession", and the articles by A. Javiera, H. Küng, J. Remmers and M. Villain are especially valuable. Also useful are: Rahner and Ratzinger, "Episcopacy and Primacy"; K. E. Kirk, "The Apostolic Ministry"; Teller, "The Office of a Bishop"; H. Küng, "Structures of the Church"; H. B. Swete (ed.), "Essays on the Early History of the Church and Ministry"; E. Schlink, "La Succession Apostolique" (in *Verbum Caro*, 1964).

laid hands upon others. I think that on this merely tactile notion of the word "succession" the Church of England can undoubtedly claim to have an unbroken succession, a continuity with the Church of Augustine, Anselm and Becket. However, it seems that theologically the only satisfactory way of giving meaning to the outward succession of bishops, priests and deacons is to see that succession as the outward sacrament of the apostolicity of the whole Church. The mission of the apostles to preach the Gospel, to witness to the good news of salvation, to obey the faith and its demands, and to safeguard the deposit of Παράδοσις (the Traditio) was given to the whole Church not just to a select few. In this sense all Christians are the successors of the apostles and are called to live the apostolic faith. The tactile sacramental continuity of orders is the outward sign (a sacramentum) of the authenticity and apostolicity of the whole Christian community. Of course, like the other sacraments of the Catholic tradition, it is an outward sign which not only symbolises something but to some extent helps to effect what it signifies; that is to say, that the sacrament of Orders in its institutional form of the historic episcopate is not only a helpful sign of Christian unity and apostolic truth, but in a very real sense contributes to the actual existence and safeguarding of that apostolic truth and unity. Archbishop William Temple well expressed this in the following passage:

When the Lord's earthly ministry was ended, there was found in the world as its fruit and as means of its continuance this Body, in which the distinction of Ministry and Laity is already established. The Apostles were in no sense ministers of the Laity; they were Ministers of Christ to the Laity, and to the world waiting to be won. They took steps for the perpetuation of the ministry, and it has descended to ourselves. So when I consecrate a godly and well learned man to the office and work of a bishop in the Church of God, I do not act as a representative of the Church, if by that is meant the whole number of contemporary Christians; but I do act as the ministerial instrument of Christ in his Body the Church. The authority by which I act is his, transmitted to me through his apostles and those in whom they committed it; I hold it neither from the Church nor apart from the Church, but from Christ in the Church.⁵

This is not to say that the Apostolic Traditio cannot exist in a non-episcopal framework—in fact the Catholic Church is committed by the Second Vatican Council to recognise the existence of extensive elements of authentic Catholic truth and life in the Reformed churches and communities—but only that such episcopal succession is the normal and in fact divinely intended expression of apostolicity. In the Catholic tradition the bishops and other ministers of the Church are regarded as those members of Christ's Body endowed with the charism of *Επισκοπή*—that is, of apostolic oversight and leadership, of shepherding and feeding

⁵ Quoted in E. J. Bicknell, "A Theological Introduction to the Thirty-Nine Articles", p. 332.

⁶ Cf. Vatican II. Decree on Ecumenism, Chap. 3 *passim*.

—and are therefore a part, though a very important part, of the succession from the Apostles which the whole Church shares.

As far as Anglican Orders are concerned, this more balanced view of Apostolic Succession, with its subordination of the *Διακονία* of the clergy to that of the whole Church, should make us wary of arguments which seek to prove an unbroken historic episcopal succession in the sixteenth century, or at least should encourage us to treat them as only relatively important—relative that is to the more basic question which concerns the continuity of the whole Apostolic Traditio, in this case the apostolicity of the Church of England as a whole.

This brings us to another question: did the English Reformation of the sixteenth century prevent the continuity of Apostolic doctrine and life? An answer to this question will be dodged for the moment other than to point out that the solemn magisterium of the Roman Catholic Church now recognises that the Church of England retains a special Catholic character: "Amongst those communions," the Second Vatican Council declares,⁷ "in which certain Catholic traditions and structures continue to exist, the Anglican Communion occupies a special place." Here, I think, the point is worth making that many Anglican apologists in controversy with Rome have frequently played down, or altogether ignored, the radical Protestant character of the fathers of the English Reformation settlement. The learned and courteous Dom Gregory Dix described such apologetic as "sincere and consistent but also a little deficient not only in plausibility but also in candour, in its treatment of the Reformation in the time of Edward VI. It was always tempted to represent Archbishop Cranmer and his colleagues as premature Tractarians, or at all events as forerunners of the Carolines. But the written works of these men remain, in which they represent themselves as genuine Protestants, sincerely desirous of introducing Protestantism of the Swiss or 'extreme left-wing' variety into the Reformed Church of England".⁸

There is little historical doubt that the English reformers were seriously heretical about many sacramental issues—meaning by "heretical" that although many of their positive insights were Catholic enough, yet they persisted in their denial of other vital elements of the Church's Traditio. The Edwardine reformers, such as Cranmer and Ridley, as well as the Elizabethan bishops and divines (Jewel, Grindal, Whitgift, etc.) make it very clear, if we may judge from their writings, that they regarded the Catholic notion of the priesthood of the Mass as wrong and unchristian. The further question remains, however, of whether these divines were not merely denying, at least in part, certain particular sixteenth century notions of the priesthood and the Eucharist. This, too, will receive fuller treatment later.

A second point on the side of *Apostolicae Curae* is the radical nature of the change from the Sarum Pontifical to the Edwardine Ordinal. The

⁷ Vatican II, Decree on Ecumenism, Section 13.

⁸ Dom Gregory Dix, "The Question of Anglican Orders", p. 28.

ordination rites of the Pontifical in use in the later medieval English Church were, like their continental counterparts, compilations of extreme complexity, containing many layers of rites, formulae, adaptations and additions. Cranmer's Ordinals of 1550 and 1552 made radical cuts at the medieval accretions, and the resulting rites certainly represent an increase in simplicity and clarity. It is certain, however, that Cranmer was largely influenced in his framing of the Ordinals not by any desire—perfectly orthodox in itself—to return to a clearer-structured service, but by Martin Bucer's book, the "De Ordinatione Legitima Ministrorum Ecclesiae Revocanda". This work was a treatise on ordination, drawn up by Bucer in the summer of 1549, giving Cranmer information about the methods of ordaining used in the reformed Churches abroad, drawing in fact mainly upon Bucer's own rite drawn up 12 years before for the reformed Church in Strassburg. Following Bucer's recommendations Cranmer produced an Ordinal which radically simplified the old rites, and excluded all formulae and actions which referred to the sacrificial character of the ministry. As Jasper Ridley puts it in his life of Cranmer, "The new ordinal sought to dispense with the later traditions, and to revert to the simpler ceremony of the primitive church; but its main purpose was to delete the references to sacrifice".⁹ This outright anti-sacerdotal motive behind the Ordinal has often been forgotten or ignored in Anglican expositions of the subject.

Thirdly, the evidence for the non-acceptance of Edwardine Orders in the reign of Queen Mary is, I think, usually recognised now to be very strong indeed. W. H. Frere as long ago as 1896 drew attention to the re-ordination of several clergy in the reign of Queen Mary in the dioceses of London, Oxford, Exeter and York.¹⁰ It is true that many clergy were deprived not because of the invalidity of Orders but on the grounds of marriage, in fact the majority; but there remain several clear instances of the re-ordinations of those ordained according to the Edwardine Ordinals. Frere admits "that the second ordination was in most cases not a supplying of any supposed defects in the first, but a real ordination, implying an entire disbelief on the part of someone in the validity of the Edwardine Ordinal".¹¹ Besides these cases of re-ordination, further evidence for the non-recognition of the Edwardine ministry comes from two other sources. Firstly, the explicit injunction issued by Queen Mary to the bishops in March 1554 to the effect that "such persons as were heretofore promoted to any orders after the new sort and fashion of order, considering they were not ordered in very deed, the bishop of the diocese finding otherwise sufficiency and ability in those men, may supply that thing which wanted in them before; and then, according to his discretion admit them to minister".¹² From the episcopal registers it seems that even before this directive bishops had already begun to re-ordain Edwardine priests and deacons on their own initiative, and that the

⁹ Jasper Ridley, "Thomas Cranmer", p. 306.

¹⁰ Frere, "The Marian Reaction", pp. 208ff.

¹¹ Frere, *op. cit.* p. 121.

¹² The fifteenth injunction. Cf. Burnet-Pocock, "History of the Reformation of the Church of England", v. 385.

individuals in question received a full ordination ceremony and not just certain secondary rites such as anointing. Secondly, there is the evidence of the papal directives to Cardinal Pole.¹³ There has been much debate about the interpretation of these four Bulls which gave general directives to Pole for reconciling the English Church to the See of Rome. It is true that neither Pope Julius III nor Paul IV explicitly condemn the Edwardine Ordinal, but they do grant Pole authority to dispense and reconcile those ordained "without the observance of the accustomed form of the Church" (*non servata forma ecclesiae consueta*), and state that those bishops are to be counted "duly and rightly consecrated" (*rite et recte ordinati*) who were consecrated "with the form of the Church" (*in forma ecclesiae*). As Dix points out, it would be pressing the papal letters too far to try to discover in them a condemnation of Edwardine Orders; what does seem to be made is a clear distinction between valid and invalid bishops on the basis of the use of the "*forma ecclesiae*" at their consecration, which can only mean in the situation in question the use of the traditional pontifical rite.

After those animadversions, mainly of an historical character, which seem to tell against the case for Anglican Orders, I want to outline the major points which can be made against the irrevocable nature of the *Apostolicae Curae* Bull, and in favour of a re-assessment of the *status questionis*.

Firstly, the Bull's character is not such as to rank as an infallible statement. Although its infallible nature is claimed by some theologians on the grounds that the subject-matter of the Bull consists of so-called dogmatic facts, and therefore constitutes a "secondary object of papal infallibility", yet the most common view is that the decision is an act of the ordinary disciplinary magisterium of the Church. This means that the decision cannot bind Catholic consciences as a thing to be believed "of faith", although it should guide their practice and behaviour with regard to Anglican Orders. In this connection, too, we must take into account, and make allowances for, the prevailing tone and terminology in which papal statements have been, and still are, couched. The language used largely represents a canonical overhang from the period of medieval papal sovereignty, and only an excessively legalistic type of mind would be prepared to take every expression at its face value. This applies particularly to the last section of *Apostolicae Curae* where it declares itself "not liable at any time to be impugned or objected to by reason of fault or any other defect whatsoever . . . declaring null and void anything which in these matters may happen to be contrarywise attempted, whether wittingly or unwittingly by any person whatsoever, by whatsoever authority or pretext, all things to the contrary notwithstanding".¹⁴ Here we have a perfect expression of the static view of Christian theology and

¹³ Especially the Bull *Praeclara carissimi* of June 1555, and the Brief *Regimini universalis* of October 1556.

¹⁴ "Anglican Orders", p. 15.

life, which sees Church formulae and doctrines as participating in the absolute and immutable nature of God himself.

The main reason though for regarding *Apostolicae Curae* as not an infallible or even a final decision is that the advances in thinking about the subject of Anglican Orders over the last 70 years point to the conviction that Leo XIII's decision was based upon a theological reasoning about the nature of the priesthood and of the Mass which was insufficiently balanced and not central to the Catholic tradition. Furthermore, it was based on a very one-sided Counter-Reformation interpretation of the sixteenth-century reformers and the historical events of that period. Today Catholic theology is returning to a more central position on the questions both of the priesthood and of the Mass, and from this position the nature of Anglican Orders does not seem so Protestant as was once thought.

Pope Leo's Bull then must be seen as conditioned both by the absolutist style of the forms and expressions of traditional papal documents, and, even more important, by the prevalent Catholic theological outlook of the period. In so far as that theological approach has now been abandoned as one-sided, incomplete or otherwise needing restatement, then such practical decisions as *Apostolicae Curae* which were grounded in this theological outlook also stand in need of revision.

As already indicated, these inadequate theological assumptions of the Bull take the form of a certain view of the Christian priesthood—namely, the identification of priesthood with the power to sacrifice the Mass. It is upon this function of priesthood, or rather the Anglican lack of it, that Pope Leo based his condemnations of Form and Intention. He refers to the sacrificial nature of the priesthood no less than four times. Firstly, when denying the sufficiency of the Form of Anglican ordinations, he refers to "the failure to express the sacred order of priesthood, or its grace and power, which is chiefly the power of consecrating and offering the true body and blood of the Lord"; and further on he says "one of the first duties of the episcopate is that of ordaining ministers for the Holy Eucharist and sacrifice". Having referred a little later to "the animus of the authors of the Ordinal against the Catholic Church", he says, "for this reason in the whole Ordinal . . . there is no clear mention of the sacrifice, of consecration, of the sacerdotium, and of the power of consecrating and offering sacrifice". Finally the Pope refers to the new rite in which "the sacrament of Orders is adulterated and denied, and from which all idea of consecration and sacrifice has been rejected".

This idea, of course, has been a common and to a certain extent understandable emphasis in the Roman Catholic tradition, particularly when seen as part of the reaction against the sixteenth-century denials of this aspect. But several important questions loom large at this point. In what sense, first of all, is the Eucharist a sacrifice at all? If it is a sacrifice, who offers it: the whole community or just the priest? If the whole Church offers the Mass, does the priest offer in any sense special to himself? To attempt any full-scale answer to these questions would be

out of place here, but some indication of the direction in which both theologians and the magisterium are moving should be given.¹⁵

It is not denied that the Mass is in some sense a sacrifice. It is only a sacrifice however because it is first and foremost a sacrament. What is the form of this sacrament and what is it a sacrament of? The sacrament of the Eucharist is a community meal; on the level of external sign, bread and wine are taken and drunk. This meal receives its meaning, its sacramental property, from its relation to its original meaning in the New Testament, particularly to Jesus' words concerning it. His words indicated three things about it—firstly, that the elements were related to his body and blood in a relationship of identity; secondly, that this relationship was to his body and blood precisely as given and poured out in sacrifice for mankind; thirdly, that the repetitions of this meal were to be perpetual memorials of himself and his work. These three elements in the sacrament received their vivifying power after Christ's resurrection when the Spirit was released upon the Church, and gave power to her sacramental actions. The Eucharist is thus the sacrament of Christ's presence in power, in his activity of sacrificial self-giving, which is at the same time his triumph and glorification. In this sense, Christ's historical, once-for-all, work of redemption is rendered present by Anamnesis, and the Mass identified on the sacramental plane with Calvary.

Who offers this sacramental sacrifice? The answer to this must be the whole community present in faith and commitment at each particular celebration. The New Testament knows only one priesthood which is that of Christ and his body the Church. Every Christian is incorporated by Baptism into the priesthood of Christ, and this priesthood receives its deepest realisation in the cultic act of the Eucharist in which all the sacrificial actions of the Christian's life of loving self-giving are summed up.

If all Christians offer the sacrifice of the Mass, what of the ministerial priest? He too, of course, is a Christian, a member of the Baptised priesthood, and as such can unite himself in the Church's act of sacrifice. But does he not sacrifice in a special and unique way? If by this we merely mean to imply that as a presbyter he offers the Eucharist through those ways of acting proper to his charism, his state of service in the Church, i.e. through his functions of presiding, leading in prayer and consecrating—just as a deacon or a layman has each his specific way of participating in the offering—then I think the answer is: Yes, the presbyter does offer in a way proper to himself. But if it is thought to imply that on the level of the actual basic activity of offering, the presbyter is doing something more efficacious than the layman, or something over and above the priesthood common to the baptised, then I think the answer is: No, the

¹⁵ For a bibliography of current thinking about the Eucharist see the list of works on pp. 180-183 of Joseph Fowers, "Eucharistic Theology", London 1968. See also the interesting essay by H. Benedict Green, "Sacrifice in the Eucharist", in "The Anglican Synthesis", edited by W. R. F. Browning, 1964, and R. T. Beckwith, "Priesthood and Sacraments, A Study in the Anglican-Methodist Report", Abingdon 1964.

presbyter joins equally with his fellow-Christians in the Eucharistic sacrifice. The notion that the priest is the only real and indispensable offerer of the Eucharist is in all probability historically linked with the development of the medieval private Mass system, and the gradual withdrawal of the Mass liturgy from communal participation.

How then should the ministerial priesthood be characterised? It should be borne in mind incidentally that the phrase "ministerial priesthood" refers to the two orders—if they really are two orders—of bishop and presbyter, but particularly to the bishop who possesses the full powers of "episkope"; these powers are only shared by the presbyter in the role of assistant to the bishop. If we examine the doctrine of the New Testament, the teaching of the early Church Fathers, and especially the evidence of the early ordination rites¹⁶ we discover no emphasis at all upon sacerdotal functions properly so-called. In fact there is complete absence of such a concept throughout the New Testament where the whole message is the finality and uniqueness of Christ's sacrifice on the cross, and his bringing to an end all successions of human priests. The ministers of the Church, called *Episkopoi* and *Presbyteroi*, are shown in the New Testament as only one kind of the many Christian forms of *diakonia*, spiritual gifts or charisms for the building up of Christ's body. Their particular function seems to have been that of guiding and supervising local communities, usually as a body or college, probably presiding at the common prayer and liturgy of the community, but not spoken of as priests in any more special sense than that in which the whole Church of the baptised were priests.

These functions continue to form the sphere of episcopal and presbyteral ministry in the Church of the first three or four centuries, though more and more these come to be described by imagery taken from the ministry of the sacerdotal priesthood of the Old Testament. This was perhaps one of the main causes which contributed to the over-emphasis upon the cultic functions of the ministry which began in the fourth century, probably from the time of the Constantinian establishment. Some further light will be cast upon the nature of the Christian priesthood in the section on defect of Form, but first we must look at what ways the defect of intention argument must be revised.

We now come to the problem of intention, another area in which the debate has been considerably clarified by recent thought. In 1957 Fr Francis Clark published his work on "Anglican Orders and Defect of Intention"¹⁷ in which with great industry and learning he claims to have discovered which particular intention Pope Leo condemned; he then goes on to offer an explanation and justification of the condemnation. The

¹⁶ See A. M. Ferrer, "The Ministry in the New Testament" and Dom Gregory Dix, "The Ministry in the Early Church"; both in K. E. Kirk (ed.), "The Apostolic Ministry" (1957 edition). Also the Symposium on "The Sacrament of Holy Orders" (Centre de Pastorelle Liturgique, 1955)—especially the articles by Dom B. Botte and Jean Daniélou; H. B. Porter, "The Ordination Prayers of the Ancient Western Churches", SPCK 1967.

¹⁷ Francis Clark, S.J., "Anglican Orders and Defect of Intention", London 1956.

Pope, Fr Clark claims, condemned the internal intention of the minister who uses the Ordinal, especially the intention of the ministers at the crucial consecration of Archbishop Parker. Though they had a sufficient general intention (presumably that expressed in the Preface to the Ordinal), yet this was vitiated, Fr Clark claims, by a second intention to "exclude the power of the sacerdotal priesthood". These two contrary intentions cancel each other out by the so-called principle of positive exclusion, leaving us with an invalid consecration.

Fr Clark's case has been criticised I think successfully on two grounds by Fr J. J. Hughes.¹⁸ Firstly on the question of the doctrine of External Intention, which Fr Clark more or less dismisses as a minority and discredited view of ministerial sacramental intention. This common Catholic view on intention may be illustrated by three quotations from typical Catholic authors. Robert Bellarmine in his treatise on *De Sacramentis in genere* has the following passage: "You enquire, what if someone intends to do what some particular false church, such as that of Geneva does, and intends not to do what the Roman church does? I answer that even this is sufficient. For he who intends to do what the church of Geneva does intends to do what the universal church does; since he thus intends to do what a certain church does because he believes it to be a member of the true and universal church, although he fails to know what the true church is".¹⁹ Secondly, Franzelin has the following passage with reference to the Mass: "He who wishes to consecrate the Eucharist and at the same time has the express intention that the Eucharist consecrated by him should not be a sacrament or that, by the consecration which he is supposed to will, should not be a sacrifice, does not hinder by this perverse intention of his the character (*rationem*) either of the sacrament or of the sacrifice".²⁰ Finally, the following passage taken from Adrian Fortescue: "People who are not theologians never seem to understand how little intention is wanted for a sacrament (the point applies equally to minister and subject). The implicit intention of doing what Christ instituted means so vague and small a thing that one can hardly help having it—unless one deliberately excludes it".²¹

Fr Clark's definition of this doctrine amounts to no more than a caricature; he labels it "the opinion which holds that the external words, actions and matter will infallibly produce the sacramental effect quite independently of and even against the positive will of the person using them".²² He rightly says that this view "borders on a belief in a kind of magical efficacy in irrational elements". However, the advocates of external intention do not deny the necessity of intention. They hold rather that the sacramental action has an intrinsic meaning or significance which

¹⁸ J. J. Hughes, "Ministerial Intention in the Administration of the Sacraments", *Clergy Review* 1966, pp. 736-76. I am indebted to this for much of what follows.

¹⁹ Robert Bellarmine, *De Sacramentis in genere*, I, XXVII.

²⁰ J. B. Franzelin, *Tractatus de Sacramentis in genere*, Th. XVII.

²¹ A. Fortescue, "The Greek Fathers", p. 94, n. 2.

²² F. Clark, op. cit. p. 60.

cannot be altered or destroyed by anything in the minister's private or secret will. Catherinus, the sixteenth century Dominican theologian, illustrated it like this: "Anyone who deliberately bathes a child clearly has the intention of washing, and it is impossible for him not to have this intention if he washes. The same applies in the case under consideration: if the minister of baptism baptises and does everything that the Church requires (and this can be verified with the eyes) it is impossible to doubt that he has an adequate intention and that in consequence he administers the sacrament".²³ Rambaldi, a modern Italian theologian, has clearly summed up the doctrine of external intention as follows: "According to the advocates of external intention the minister does not make the sacrament, he administers it. The sacrament is the Church's rite, performed seriously and freely by the proper minister. The intention required of him is merely the intention of performing the Church's rite. His role is to carry out this rite. According to the advocates of internal intention on the other hand, the Church's rite even when it is seriously and freely performed by the proper minister, is not a sacrament. It is the minister who, by his will, makes a sacrament of the rite which, without his will, would not be a sacrament".²⁴ Thus the question is not whether an intention is necessary, but whether the intention is separable from the serious and free performance of the rite. According to the externalists it is not; the very performance in all seriousness and freedom of the Church's rite implies an intention to do what Christ instituted and this is sufficient to ensure the validity of the rite. This view seems to be that of Fr Schillebeeckx, and it remains a perfectly legitimate view of sacramental intention.

Secondly, Fr Clark's view of simultaneous contrary intentions can be criticised.²⁵ His whole argument depends upon his exposition of this problem. He admits that Bishop Barlow and the other consecrators of Parker had a general intention to do what Christ instituted, but this was nullified he claims by a second intention to exclude the sacrificial priesthood. His basis for this is the so-called principle of positive exclusion, whereby the presence of two conflicting intentions in a minister is held to invalidate the sacramental rite. The evidence for the use of this principle he takes from the teaching of certain moralists from de Lugo onwards. He claims, moreover, that the teaching of other theologians, that in such cases the dominant intention prevails, has been abandoned by the magisterium.

These arguments, however, are not supported by a close examination of the evidence. He quotes a passage from de Lugo which teaches that in a case where a minister holds two contrary intentions equally, the sacrament is not effected because each cancels out the other.²⁶ But Fr

²³ Ambrosius Catherinus, *De Intentione Ministri Sacramentorum*, col. 208.

²⁴ G. Rambaldi, cited in L. Renwart, "L'intention du ministre des sacrements, problème mal posé?" (in *Nouvelle Revue Théologique* 1939).

²⁵ F. Clark, op. cit. ch. 6.

²⁶ F. Clark, op. cit. p. 123.

Clark ignores the major thesis of the chapter from which he draws his quotation. De Lugo holds that in a case where two contrary intentions are present—and he gives as his examples a non-sacrificial Eucharist, and a non-Roman Catholic baptism—then the dominant intention normally prevails: "The common and true rule of the theologians is that the predominant of these two intentions determines the outcome. For although both intentions seem absolute and efficacious, in reality one of them is less efficacious and the other more efficacious and absolute". De Lugo believes that the presence of a second, restrictive intention is always due to ignorance, and it would be abandoned if the minister were better informed. This he regards as the normal case. In the passage quoted by Fr Clark, de Lugo proceeds to consider a second theoretical possibility, of what would happen if you had two really equal contrary intentions. Rather like a donkey might be paralysed faced with a choice between two absolutely identical piles of hay, his solution is that the minister's intentions would cancel each other out and the rite would be invalid.

Equally, in his exposition of this question by more modern authors, Fr Clark deals only with the case of two equal intentions which cancel each other out. He ignores the fact that these authors generally only deal with this purely hypothetical case after they have discussed the more normal situation in which the two contrary intentions are not of equal moral weight, and where the principle of the dominant intention is taught. In one case, quoting from Haine's *Principia Theologiae Sacramentalis*, Fr Clark seems to have deliberately omitted a section from the author's original which directly contradicts what he is trying to prove.²⁷

Moreover, in asserting the principle of positive exclusion, Fr Clark relies very heavily upon its applications within the sacrament of matrimony. He argues from its use in marriage cases at the Rota to its more general application to the other sacraments. Now this appeal is quite illegitimate. Marriage has at least three unique features which set it apart from all the other sacraments with regard to the question of intention. 1. In marriage there are two ministers, and each is both minister and recipient. 2. The sacramental intention in this sacrament is assent to a contract. 3. As opposed to the other sacraments where the minister binds himself to nothing, in marriage the ministers bind themselves to very grave obligations; it is therefore very important that the intention should be very carefully and explicitly formulated. Marriage therefore has a quite unique structure which requires the strictest standards with respect to intention, in order to safeguard the personal freedom of the ministers themselves. In this case it is quite understandable why any contrary intention whatsoever is counted as invalidating the sacrament.

The principle of positive exclusion, then, applies only to matrimony. It would only apply to the other sacraments if the two intentions could be proved to be really, not just seemingly, equal. In most cases of contrary intentions the normal, and in fact the most psychologically meaningful criterion is: which is the predominant intention? which would he dis-

²⁷ F. Clark, op. cit. p. 131.

regard if he had to choose one? does he really and truly intend to do what Christ instituted? All such debate, however, about a duplication of intention is a little unreal and corresponds only remotely to human activity as we know it. As Fr John J. Hughes has pointed out, if the Anglican reformers didn't believe in the existence of the sacerdotal priesthood, how could they have a positive intention to exclude it. People do not consciously form contrary intentions; when an Anglican priest celebrates the Eucharist, he intends one thing—to carry out Christ's command to "Do this in remembrance of me"—and such an intention is sufficient to satisfy the requirements of the main stream of Catholic sacramental theology.

The chief of the arguments of *Apostolicae Curiae* against Anglican Orders is that of the defect of Form. This defect is said to be twofold: that there is no sufficient mention within the Form of the Order being conferred; and that the grace and power of that Order, especially that of offering the Mass, is similarly lacking. This reasoning contains two positions which we must examine. The first is that these criteria are in fact the right ones to apply; the second is that the Pope was correct in his assessment of the Anglican Form. Two preliminary points are worth making about sacramental Forms. The first is that a sacrament can have different Forms in different churches and periods. Thus the Form of Baptism has differed from place to place and from time to time; often in the early church it was administered "in the name of the Lord Jesus", or it consisted of the credal confession of the candidate, or else a Trinitarian Form like our own. The criterion for its recognition as sufficient was whether or not it expressed what the Church meant by the sacrament—and, since the sacraments are rites with rich and many-sided meanings, there will always be the possibility of a variety of recognisably valid forms each expressing some facet of the mystery. The other point is that there can be disagreement or uncertainty in a Church as to which phrase or prayer in a sacramental rite constitutes the Form. This has been conspicuously so in the Roman Catholic Church in the case of ordination itself.

Was the Pope right, then, in insisting that for a Form to be valid in the case of Holy Orders, the specific Order being conferred must be found in the Form, and that "the grace and power of the priesthood", especially that of offering the Eucharist, should be explicitly mentioned? It seems from a study of the early ordination rites—many of which were either unknown in 1896, or else their significance unappreciated—that neither of these two criteria can be verified from the Church's tradition. Let us confine ourselves to the presbyterate since it is to this Order that Leo XIII most often refers.

The ordination rites of Hippolytus of Rome, contained in his "Apostolic Tradition", probably represent the practice of the late second century Roman Church.²⁸ This rite had an immense influence both in the East and West, and is still used in the Alexandrian patriarchate. A presbyter, according to Hippolytus, is ordained by the laying on of hands

²⁸ G. Dix (ed.), "The Treatise of the Apostolic Tradition of St Hippolytus of Rome", London 1937.

by the bishop and presbytery, with a prayer to the Holy Spirit to give strength that the new presbyter may be able to help in the governing of the Church. It is a short, simple prayer with no mention of offering sacrifice. The presbyters are likened to those elders who shared the spirit of Moses; they share likewise in the spirit of the bishop, the spirit of sacerdotium, as opposed to the deacons who are ordained *non in sacerdotio . . . sed in ministerio episcopi*. There is, then, little support in the Apostolic Tradition for Leo XIII's demands, at least as far as the presbyterate is concerned.

If we turn to the later Roman rite of the seventh and eighth centuries, as it is represented by the witness of the sacramentaries known as the Gelasian, the Leonine and the Gregorian, we find again no explicit reference to the Eucharistic sacrifice. The consecratory Form itself says, "Grant, we beseech thee, O Father, upon this thy servant the dignity of the Presbyterate: Renew within him the spirit of holiness: Being accepted of thee, O God, may he obtain the office of second merit; may he teach seriousness of life by the example of his behaviour: May he be a worthy assistant of our order; may the manifestation of all righteousness shine forth in him: That being able to render a good account of the stewardship entrusted to him, he may obtain the rewards of everlasting joy."²⁹ The Order itself is thus clearly stated, with its emphasis upon the duty of assisting the bishop as ministers of second rank, but the nature of their ministry is not gone into in detail. In an earlier prayer of the rite there is an indication that their task was mainly that of preaching: "By this providence, O Lord, thou didst add unto the apostles of thy Son teachers of the faith to be their comrades, whereby with the help of their preaching they filled the whole world: Wherefore, O Lord, grant unto our weakness also such an assistance, who since we are weaker need more of such helpers". But, to quote Dom Gregory Dix, "Nowhere in the whole prayer or in the rite at large is there any explicit reference whatever to the offering of the Eucharistic sacrifice as such, as the special 'grace and power' conveyed by ordination to the Catholic priesthood."³⁰

The ancient Eastern ordinals similarly have Forms which are equally non-specific concerning the sacrifice. The Sacramentary of Bishop Serapion of Thmuis is the earliest Eastern example we possess; it dates from about 340-350 AD. In Serapion's rite for the ordination of a presbyter, not even the Order being conferred is specifically named, still less any mention of sacrifice. The prayer is one of striking simplicity, which nevertheless gives in a thumbnail sketch what were thought to be the presbyter's functions in fourth-century Egypt. The whole prayer is short enough to be quoted in full: "We stretch forth the hand, O Lord God of the heavens, Father of thy only-begotten, upon this man, and beseech thee that the Spirit of truth may dwell upon him. Give him the grace of prudence and knowledge and a good heart. Let a divine Spirit come to be in him that he may be able to be a steward of thy people and an ambassador of thy divine

²⁹ C. L. Feltoe, *Sacramentarium Leonianum*, Cambridge 1896, pp. 119-23.

³⁰ Dom G. Dix, "The Question of Anglican Orders", p. 47.

oracles, and to reconcile thy people to thee the uncreated God, who didst give of the spirit of Moses upon the chosen ones, even holy Spirit. Give a portion of holy Spirit also to this man, from the Spirit of thy only-begotten, for the grace of wisdom and knowledge and right faith, that he may be able to serve thee in a clean conscience".³¹ The presbyter here seems to be one who shepherds and rules the people, who is a steward of the divine oracles (presumably the books of Sacred Scripture), and one who reconciles the people to God. This "reconciling" (*katallassai*) is the only phrase which may indicate a sacramental function for the presbyter, referring probably to the sacrament of Penance. (It is interesting to compare this with the Form for priestly ordination in the Edwardine Ordinals, where this particular function is given special mention.) In Serapion's rite, then, we find that neither of Pope Leo's requirements are satisfied, though we do find a fine balanced account of the functions of a presbyter.

It would be possible to go on to study further rites of the Church, both Eastern and Western, showing that the criteria of Pope Leo are not the norm of the Church's tradition. Dom Gregory Dix and Dom Bernard Botte have both made valuable contributions in this field by their studies of various early ordination texts. But perhaps enough has been produced to show that many orthodox ordination rites, especially the ancient and most influential ones, in no way support Leo XIII's theory that the essential Form of the rite must contain explicit mention of the Order conferred as well as a reference to the chief power and grace of the Order, which in the case of the priesthood he identified with the power to sacrifice the Mass for the living and the dead. We have seen in the case of three important rites that there is no direct reference to the element of sacrifice.

Here may be a good point to introduce the common Catholic objection that a Form which in one period, say the third century, was perfectly orthodox and acceptable, may at a later stage of doctrinal development be simply an ambiguous compromise; this is true, but it may also be an attempt to return to a more central and balanced doctrinal expression in the face of a prevailing exaggerated emphasis upon one aspect of truth. Roman Catholics have generally seen the formulae of the Reformation churches in terms of the first proposition, but we must seriously begin to ask ourselves whether there is any truth in the second; whether we have not seriously misjudged the real intentions and insights of the reformers, both English and Continental, not just with regard to the ministry, but also with regard to the Eucharist and other sacraments.

Perhaps part of Leo XIII's difficulty was due to the period in which he lived, a period of high Ultramontanist theology, which, with its emphasis upon the infallibility of the living voice of the Pope, seriously underestimated the force of arguments from history, especially the history of doctrine. Appeal to the ancient tradition of the Church was regarded as a highly suspect procedure, if not tantamount to heresy. In such an

³¹ John Wordsworth (ed.), "Bishop Serapion's Prayer Book", p. 73.

area as the sacraments, the whole of what they had received from the past was regarded as the "Apostolic Tradition" without any distinction. Any attempt to distinguish between different strata of development in order to discover by scientific historical methods the essential and most primitive tradition, was regarded as dangerous Modernism, soon to be condemned root and branch by Leo's successor. As far as the ordination of a priest was concerned, all the elements of the rite in the Roman Pontifical were regarded with equal veneration, in fact if anything, the later additions, emphasising the priest's sacrificial functions—the anointing of the hands, the tradition of the host and chalice, the formula "Receive the power to offer sacrifice, etc."—were thought to be of prime importance. This non-historical approach combined with the almost exclusive emphasis upon the priest's sacrificial function, as well as the uncertainty as to what constituted the matter and Form of priestly ordination in the Roman rite, form the background motives behind the excessive demands of Leo XIII with regard to the Form of Anglican Orders.

In the light of our more informed historical perspective, it seems that the Anglican Forms for priestly and episcopal ordinations are not so untraditional as Pope Leo thought. A fuller investigation into this field will form a major part of any re-examination of Anglican Orders by the Roman Catholic Church.

It might be as well to conclude this paper by pulling the loose threads together and to try to assess the present situation. Firstly, it seems fairly clear that the condemnation of Anglican Orders by the Bull of 1896 should undergo a reassessment in the light of the obvious deficiencies and ill-defined nature of its chief arguments. Both the arguments of defect of Form and Intention are based on an assumption concerning the ministerial priesthood which is extremely one-sided and almost distorted, one which would define a presbyter exclusively in terms of offering the Mass. The dialogue between Rome and Canterbury over Anglican Orders should begin with a thorough examination, by representatives of both communions, of the meaning of the priestly ministry in the Church's tradition. Closely connected with this there should be an equally thorough study of the nature of the Eucharistic sacrifice, and especially of the presbyter's role in that rite. Without a renewal of understanding on these more fundamental issues any re-assessment of Anglican Orders could again become bogged down in the old polemical ruts—yet even here a reconsideration of our old arguments about Form and Intention will reveal serious defects, as I have tried to show.

Another investigation ought also to be set on foot to study the status of the Anglican ministry as it now stands. This is necessary in view of the fact that since the early 1930s Anglican Orders have been gradually permeated with a strain from the Old Catholic succession. It has been a not infrequent practice to include an Old Catholic bishop amongst the three consecrators at Anglican episcopal consecrations. In the opinion of one writer this has led to a situation whereby "a majority of the Anglican bishops in the world today, and probably the large majority, can trace

their consecration to Old Catholic sources".³² These Old Catholic bishops, whom Rome regards as valid bishops, have normally taken full part in the ceremony, laying on hands and repeating the Form, sometimes, too, declaring beforehand their explicit intention to ordain to the Catholic priesthood.

Along with this there should be an examination of the reasons for the recognition of Anglican Orders by the various Orthodox churches. Those, such as the Church of Rumania, which have formally recognised the validity of Anglican Orders, quite clearly accept the sufficiency of the Ordinal rites for the purposes of priestly ordination.³³ The doubts of the other Orthodox churches seem to be connected with the doctrinal variety of the Church of England, in other words with the soundness of its Apostolic faith. Some of them take the Augustinian sacramental view that Anglican Orders are valid but remain ineffective as long as they continue outside the Orthodox faith. Whatever we think of this view of sacramental efficacy, we would be unwise to pay no heed to the thought of the Orthodox churches on this question.

A further problem which must throw a certain amount of light on the Anglican Orders issue, but which is too big to go into here, is that of the status of the Protestant or non-episcopal ministries. Here we have to ask ourselves: how do we regard these ministries? are they valid? if not, why not? If our answer is because these churches lack episcopal ordination, then we have to think again. Is episcopal ordination essential to the continuation of the Apostolic ministry? Before we say "Yes, of course", we should remember that there are hardly any functions, which today we reserve to the bishop, which have not at some period of Church history been exercised by presbyters. *Episkopoi* and *presbyteroi*, for instance, seem to have been largely interchangeable terms throughout most of the first century.³⁴ We have record, too, of various late medieval papal dispensations giving priests the right to ordain other priests;³⁵ and if we accept the careful reasoning of Dr Telfer, the great Church of Alexandria itself survived up to Nicea with no more than presbyteral consecration of their bishop.³⁶ It seems then that the question of episcopal or non-episcopal ordination is not quite so simple; that the distinction between bishop and presbyter is historically not so hard and fast as our present practice would lead us to suppose. If in fact the distinction between the functions of a bishop and those of a presbyter were ever to be recognised as one of jurisdiction rather than one of order, then the Church would have taken a major step along the road towards understanding and dialogue with the Presbyterian and other non-episcopal churches.

³² J. I. Hughes, "Two English Cardinals on Anglican Orders", in *Journal of Ecumenical Studies*, Vol. 4, No. 1, p. 25.

³³ See Hilaire Marot, "The Orthodox Churches and Anglican Orders", in *Concilium*, Vol. 4, No. 4.

³⁴ Cf. Alan Richardson, "An Introduction to the Theology of the New Testament", London 1968, pp. 325-9.

³⁵ Cf. Alban Baer, Abbot ordination by (in *Catholic Dictionary of Theology*, Vol. I, London 1961).

³⁶ See W. Telfer, "Episcopal Succession in Egypt" (in *The Journal of Ecclesiastical History*, Vol. 3, 1952).

THE PRIMACY OF THE SPIRITUAL

A REVIEW ARTICLE

by

HARMAN GRISEWOOD

The author was at Ampleforth after the Great War, and indeed tells us of it with great charm in his recent autobiography, "One Thing at a Time" (reviewed in the last *JOURNAL*, p. 271). He rose very high in the B.B.C., perhaps his most fruitful years being spent in establishing the Third Programme of which he was Controller. Widely travelled in Europe, he remains in his sixties still full of hope for the future that seems so black to "the Peasant".

The peasant costume deceives nobody; the book¹ is as delicate and *maniéré* as any of its predecessors. The title is a joke, M. Maritain says, meant to warn us that the author is going to be blunt. He will call a spade a spade. But though the spade is named plainly enough, the instrument used is the surgeon's scalpel; and the incisions are made with all the old finesse and daring. The "patient" is French, but the reader who is German or English or American may easily identify the anxieties of Maritain in terms of his own country.

It is one of the features of the post-conciliar scene that we cherish our hopes and examine our fears more and more according to the nation-groups which give rise to them. It is the Church in Holland, the bishops in Germany, the religious in America or the Marxists in England who arouse our interest as manifesting this or that trend which is similar or dissimilar to trends elsewhere. It is the apparent departure from the *ubique* of the Church that strengthens fear or hope according to which view you take.

But this sophisticated old peasant of the Garonne speaks the common patois of educated people everywhere. His voice is importunate. His message troubles the conscience. You cannot shrug him off. His kind still exist, not only on the Garonne and on the Tiber, but on the Rhine and the Ebro; and even on the banks of the Thames or the Ouse. They are not yet extinct, these polymaths of the old culture.

No amount of mere gerontophobia will dispose of this survivor. You cannot make the validity of his thesis depend upon his age group. What he is saying may be true—for now and for the future. If it is, the consequences are grave and urgent, whether we are school-leavers or old age pensioners. The hinge on which this aspect of the book turns is the following sentence: "... when foolishness acquires such considerable dimensions among Christians, either it must be 'resorbed' (re-absorbed,

¹ Jacques Maritain *THE PEASANT OF THE GARONNE* Chapman 1968 277 p 42/-.

French *résorbé*) pretty quickly or it will ultimately detach them from the Church" (p. 50). This is the sentence which shocks and wounds. What is this foolishness of which Maritain speaks? And why should its consequences be so grave?

After the condemnation of the *Action Française*, Maritain wrote a book, defending the Church's intervention, which he called "The Primacy of the Spiritual". His new book—testamentary, valedictory and a summary of all his previous work—more closely resembles "The Primacy of the Spiritual" than anything else he has written. The resemblance is not merely formal. Once again the Church is faced with circumstances which call for the assertion of that same primacy.

The "foolishness" which Maritain condemns—in various forms—is the primacy of this world. The earlier book was specific. It was a defence of a papal decree against a particular usurpation by the temporal of the spiritual order. This book is general. There has been no condemnatory decree. It would be hard to collect a set of formal propositions against which such a decree would be effective. There has so far been no more than a warning (Pope Paul VI, 3rd April 1968) against those who, relying on a spurious notion of *aggiornamento*, "... dare to impose on Catholic dogma dangerous and sometimes reckless interpretations". These interpretations are not specified. But if we want to—or need to—make a guess at what they are, is there a better guide than this old peasant of the Garonne?

His indictment is against various sorts of contemporary gnostic; the kneelers to the world, he calls them; the immanentists, the evolutionary Teilhardists (whose beliefs are distinguished from the true spirituality of Fr Teilhard himself), the Catholic Marxists, the naturalists, the externalists of all kinds ... it is a huge rag-bag of error ready for the wash-tub. But the day for the laundry is not yet.

Cardinal Heenan wrote (*The Tablet*, 18th May): "... the magisterium languishes, because if the Holy See were to condemn every dangerous piece of writing its authority would disappear in a cloud of anathemas".

Where do these declarations leave us, the Pope's warning, Maritain's anatomy of errors, and the Cardinal's statement that the time for the condemnations is not yet? Maybe it will never come. Maybe what is truly a reform will, in Maritain's phrase, be "absorbed"; maybe those who persist in error will detach themselves without being thrown out. Until this process of purgation is well enough advanced for the whole Church to perceive it and to rely upon it—putting our hand into the wounds, so to speak—what can we do besides watching and praying? What should be our "works that accompany our faith"?

The works and the fruits will vary according to the positions previously taken up. The subscribers to *Slant* are not discernibly moving nearer to those of the Latin Mass Society. Which is the barren fig tree? Which is the stony ground?

It might be thought that this pregnant pause is a fine time for Dialogue and other eirenic gestures. But the attempts so far are not

encouraging. Concrete emplacements and a "Maginot" state of mind are more in evidence.

In England we pride ourselves on keeping calm when others lose their heads; on being able to discuss our differences without losing our tempers. But perhaps, like the continuance of our other national virtues, we too easily take for granted the possibilities of discussion. Walter Bagehot gave a warning to the Victorian world in an essay on *Tolerance*² where he shows that a society will deserve toleration and discussion only by maintaining a certain degree of maturity and a civilised outlook. "The only limitations are," Bagehot writes, "that men's minds shall in the particular society be mature enough to bear the discussion and that the discussion shall not destroy the society." It was a warning more appropriate to our own time than to his.

As a society we exhaust our collective maturity by our repugnance for the past, now carried to a point where dissociation from the past is a prerequisite for progress. The phrase "a civilised outlook" is emptied of meaning for those who are re-structuring the foundational ideas on which some new civilisation may—or may not—be built. No, it is a bad time for talk when the streets are filling up with demonstrators and tear-gas. You cannot isolate discussion of spiritual truths from the terrestrial context in which they are applied. But you can, even at the barricades, consider the exigencies of the supernatural and the primacy of the spiritual order.

If this primacy is the test for the Christian—the Christian notion of transcendence—we have a point of departure from which we can begin to interrogate the promulgators of post-conciliar ideas. Just because discussion may have been halted for the time being, it does not mean that all intellectual activity must cease. Questioning can continue, and we might begin by questioning ourselves.

The sub-title of Maritain's book is: An old layman questions himself about the present time. We need not wait for old age for the process to start. Discussion has become a mere sequence of *prises de positions*. We might do well for ourselves, and for others, if we replace it by interrogation. Self-questioning about our Catholic faith is a process whereby, if a corrective is needed, the supremacy of the spiritual can be quickly regained.

Self-questioning about the eternal verities is not a soliloquy. Before long we are on our knees. And in that posture, though there may be no spoken dialogue, we are not alone. We have taken a first step in a process of submission—submission to a Person, not an idea.

Many voices have called to us insisting on this or that interpretation of *aggiornamento*. We cannot have been indifferent to them. We have been moved towards repugnance or acceptance. Now is the time, before the thunder of the anathemas breaks—if it is to break—to ask ourselves how we have responded to the evolutionary Teilhardists, to the die-hard Latinists, to the Catholic Marxists, to the optimists of ecumenism, to the

² "The Metaphysical Basis of Tolerance" (1874), *Literary Studies*, Vol. III.

theological revisionists, to the . . . but everyone may make his own list; everyone should; but he should do so on his knees.

It is a shock to most of us layfolk to realise the extent to which we are involved in this process of assimilation or rejection. We cannot stand aloof from these changes as we may from those which affect other publicised human activities, politics, sport or the stock exchange prices. Our membership of the Church is not like that of a political party or club. Our membership is our religion—shown us under a formal aspect. The wellbeing of the Church is our personal concern—every day. If we feel eager for this or that change, or fearful at the prospect of it, we may not indulge our feelings as though the club or party were about to change its rules. Our concern is much deeper. We are not members of the Church to please ourselves, but to save our souls and do God's will.

In prayerful expectancy that one day the magisterium of the Church will invigorate itself, we can be sure that all this eagerness for change, together with the corresponding distrust of it, will appear as part of the work which the Council undertook. While we are waiting for this day of clarification, there is one sure test that each of us can apply to the various trends and proposals which propel themselves towards us. It is a test that should not lead us into boasting or controversy, but to a state of interior preparedness so that we can greet the decisions, whenever they come and in whatever way, without dismay. We shall be ready then to play our part in carrying them out. We shall understand the context in which they have been made. The test is the primacy of the spiritual.

While on our knees we are well-placed to ask ourselves whether in any of our reactions to these new trends we are, in fact, thoughtlessly perhaps, kneeling to the world. Whether in our enthusiasm for Fr Teilhard we are, to any degree, being seduced away from the transcendent to a cosmic evolutionary Christ; whether in our enthusiasm for the vernacular liturgy there is enough understanding of that interior participation—*participatio actiua, not actiua*—which *Mediator Dei* asks of us; whether in our zeal for reform of the social order we are not forgetting that improvements to the human condition are only incidental to the Church's mission.

And if our response is the other way round, one of distrust or repugnance, we may question ourselves to find any hard deposit of mere gratification or obstinacy; and if we do find such a cyst, using Maritain's scalpel, we can cut it out.

In applying, *clauso ostio*, this test of spiritual supremacy to our motives, we shall surely at some point recall that all the great deviationists of the Church—Marcion, Tertullian, Luther and the rest—were led astray by a feeling of enthusiasm or disgust which seemed at first, and no doubt was, a zeal for the truth. In our own day the common danger for the zealots of reform seems to be a pursuit of this world's perfection to a point where love of the everlasting is dimmed or lost. It may be lost too by reactionary antagonism. The supremacy of the spiritual cannot be recovered by mere thought or cleverness, but only by him to whom we pray: *Flecte quod est rigidum . . . rege quod est devium*.

"THE ENCYCLICAL"

HUMANÆ VITAE ON THE REGULATION OF BIRTHS

In certis fides, in dubiis libertas, in omnibus caritas

It might seem more prudent for us to say nothing on this critical subject: but that would be to skirt round a responsibility. While it becomes the Benedictines to add oil to the water, not fuel to the flame, it is expected of us, by those who look to us for guidance, to add some small perspective. By the time this is in print, Leo Pyle, who four years ago edited "The Pill", will have published his edition of *Documentation on the Birth Regulation Debate*. (D.L.T., pp. 256, paper 8/6, mid-October.) Entitled "Pope and Pill", it will contain the majority and minority reports of the Study Commission, the Encyclical, and recent major contributions to the British press on the subject.

THE first and most striking thing about the Encyclical is the seriousness of its subject. Few issues are more central to the daily life of every individual; and perhaps on none other is each person so well equipped (as being involved) to make his or her contribution, and above all his or her final decision in conscience on bended knees before Christ, our maker, brother, mediator and final end. Other issues so often require a wealth of expertise, a particular historical circumstance and long experience in that particular discipline, before a realistic judgment becomes practicable; this issue, *per contra*, carries its own immediate in-built imperative, largely carries its own expertise in the law written into our very nature, and has a moral directness which makes the decision private and personal as between creature and Creator, not social or received merely from exterior authorities. No man can avoid facing the problem, except the celibate without pastoral care. No man, when the time is ripe, can even shelve the problem—for it is cast in the form of a pressing moral imperative.

But a sympathetic discussion of the Encyclical by many minds is essential, if each of them is to perceive all the issues at stake upon which a responsible decision is to be made at a sufficiently serious level. These few remarks are intended to uncover the main issues, without our attempting to take up any position prejudicial to free judgment. It seems right to look at the subject at four separate levels. Firstly, what is the nature and tone of the Encyclical; what is its expressed intention? Secondly, how mandatory is its exterior authority—that authority attaching to it in virtue of its author and place of origin? Thirdly, how mandatory is its interior authority—that authority attaching to it in virtue of the cogency of the arguments and illustrations adduced to support its conclusions? Lastly, what of the pastoral problem; what of the way it came into being, came to be promulgated, and must hereafter be effected? Of these four, some who are strong traditionalists will see the second as the crux of the matter; while others who are convinced anti-authoritarians will see the third. Here is an example of a difference of temperament, as old as society, between the forces of continuity received authority and the forces of

radical analysis; and to say either is right is to deny that each at times has desperate need of the other. But ultimately, in moral matters, right once recognised is binding on conscience without regard to custom or ameliorative circumstances. Right knoweth no law but itself.

I. THE NATURE OF THE ENCYCLICAL

At the end of 1930 Pope Pius XI issued his famous encyclical on Christian Marriage entitled *Casti Connubii* (Eng. Transl. CTS Do 113), "from the watch tower of this Apostolic See". Its tone was censorious and legalistic: he spoke of "those who are totally ignorant of the sanctity of marriage, who imprudently deny it, who even allow themselves to be led by the principles of a modern and perverse ethical doctrine to repudiate it with scorn". He spoke of "these pernicious errors and degraded morals" and of "poisoned pastures". On the subject of contraception, Pius XI spoke of "this criminal abuse, violating the act of nature . . . an act against nature which is shameful and intrinsically immoral". He attacked those who "wanted to satisfy their carnal desires without incurring any responsibility", and invoked Scripture (Gen. 38:8, the sin of Onan) to show that God "detests this unspeakable crime with the deepest hatred and has sometimes punished it with death". He condemned contraception as an offence against the law of God and nature, an ugly stain and a grave sin. Throughout the encyclical, the tone and control is Augustinian (*de bono conjug.*); and it is hardly disguised by such remarks as this: "Christian parents, even though themselves in the state of grace, cannot transmit their supernatural life to their offspring: indeed the natural generation of life has become the path of death by which original sin is communicated to the children" (sec. 14).

The present Encyclical is of a very different kind. It is compassionate, pastoral, idealist, having none of the aggressiveness of *Casti Connubii*, and none of that insistence on obedience to the letter of the Pope's ruling without regard to personal judgment (cf. *Casti Con.* 108-9). The positive aspect of the subject has been assiduously pursued, attention being constantly directed to values at their highest expression. Where the 1930 encyclical was written to combat error, the present one refers for its *raison d'être* to "changes (that) have taken place, which give rise to new questions which the Church could not ignore"—rapid demographic development, woman's place in society, man's extended dominion over the forces of nature. New conditions have bred new insights and new ethical norms, for example the so-called "principle of totality", which suggests an increased sense of responsibility in modern man, who can now control biological rhythms by reason and will. This is a far cry from the older arguments about satisfying carnal lusts; and indeed only in one place (sec. 17, the weakest part of the Encyclical) are such arguments redeployed. Sin, moreover, is only referred to very much *en passant* (sec. 25).

Casti Connubii, following St Augustine, had placed offspring at the centre of marriage to the detriment of conjugal love, which was given short shrift: "Both matrimony and the use of matrimonial right have secondary

ends—such as mutual help, the fostering of reciprocal love, and the abatement of concupiscence—which husband and wife are quite entitled to have in view, so long as the intrinsic nature of that act, and therefore its due subordination to its primary end, is safeguarded" (sec. 59). *Humanae Vitae* has advanced far beyond this view and appears to teach that, while there are two inseparable principles of marriage, union and procreation, the latter is set in the context of the former, as being in a certain sense dependent and altogether irrelevant outside that context. Love bears fruit: so intimate are these two aspects of marital love that the conjugal act, "while most closely uniting husband and wife, (thereby) capacitates them for the generation of new lives". The act "safeguards both these essential aspects, the unitive and procreative", mutual love ordained to parenthood. If either of these is in jeopardy, i.e. if the act is imposed wantonly by one partner or if the possibility of parenthood is deliberately frustrated, then, the Pope teaches, what occurs is not a true conjugal act in the sense ordained by the Author of life: "its meaning and its purpose is to contradict the nature both of men and of women and of their most intimate relationship, and therefore it is to contradict also the plan of God and his will" (sec. 12-13). Prescinding for the moment from the correctness of this argument, let us notice its whole tone, which is deeply concerned with the sacredness of man's love for woman and with the insistence that love's operation is able to prove of itself the essential unity of the two principles. It is evident from the nature of the conjugal act of loving, the Encyclical suggests, that the partners are not arbiters of the sources of human life, but ministers of the design established by the Creator: simply because the act is generative, intrinsically ordained to life-giving, of which God is the principle, it thereby remains not totally within man's unlimited control. This form of argument is deeply persuasive, not rudely coercive; and that is a far advance upon the past.

So also is the theological basis of the Encyclical deeply persuasive, for those at least who have the mind that can receive that level of argument. The Pope has insisted that the vision of married life should embrace the wholeness of man's vocation, not merely his pilgrim state. Seen *sub specie aeternitatis*, man is destined for supernatural life, for the vision of God and for communion with Him. All that comes before prepares man, as a pilgrim before he reaches the shrine; from which it follows that it would be folly to mistake the appearance for the reality or the journey for the destination:

For if I should (said God)
Bestow this jewel also on my creature,
He would adore my gifts instead of Me,
And rest in nature, not the God of nature:
So both should losers be.

This is no less true of marriage than of other matters, since marriage is a prime sacramental sign prefiguring the supernatural relationship of Christ-and-Church (sec. 8, 25 end). Its whole purpose is orientated not to pleasure or to toleration of the human condition and the burdens of living,

but to the fashioning of the soul for God. Its test as a sacrament is that its origin and its final end should both be God—and it stands up to that test, as *Humanae Vitae* shows (sec. 8). As God, the author of the life processes of marriage, is at once entirely expressed in the two concepts of Love itself, the *fons et origo* of Love (I Jn. 4:8) and Fatherhood, the ultimate source from which every other source stems, including the processions of the Trinity itself (Eph. 3:15), each of them being two aspects of a single reality; so it is liable to be reflected in His creative action, and especially those creative patterns which most closely mirror the relations of God and man. Thus we should expect to find, as an antecedent probability before we search, a *vestigium* (or mark) of the image of the Godhead in the marital pattern of man: the law written into our very being is, we should expect, written with the hand of Love and Fatherhood. If then we search and find that conjugal union most adequately reflects in human flesh the union of Love, and find also that procreation of offspring as adequately reflects the Fatherhood from which all parenthood is derived, should we not then say, "this is a sign of God Himself"? And if we do, should we not seek the completion of the sign, first in the unity of its action (to love and to father are but one coterminous act) as signifying the unity of the single God; and secondly in the final end to which it points as a sacrament, which is the ultimate union of pilgrim and Goal? Theologically, then, we can wholeheartedly underwrite *Humanae Vitae's* vision of the total man in his eternal vocation, invoking the dual reality of marriage, which reflects by its essential unity of action its supreme origin, its Creator's design of love, and its sacramental indication of the final state beyond marriage itself. These are the reasons which so convincingly link conjugal union and procreative intent as dual principles of a single act. Theologically, it is a highly persuasive argument.

This persuasiveness runs through the whole document.¹ Where earlier statements on moral subjects were preoccupied with law and lines of limitation, *Humanae Vitae* is preoccupied with growth of spirit and tendency to perfection. Indeed the word *tend* appears more than once in it, and that is most significant. In discussing conjugal love, the Pope says of self-giving that "husband and wife tend towards the communion of their being in view of mutual personal perfection, to collaborate with God in the generation and education of new lives". In discussing conjugal continence, the Pope says that "husband and wife tend towards securing perfect self-mastery . . . in particular with regard to observance of periodic continence", which confers on a marriage a higher human value and richer spiritual values, deepening their love. This new language of tendency is a much enhanced expression of the problem.

The 1930 encyclical showed great reluctance to allow Christians the final judgment in their own conscience. "Many illusions would be invited

¹ In fairness it should be said that the wording has its critics among priests and married people. Both the pontifical style and the over-biological treatment of marriage have given cause for offence. Cf. *New Blackfriars*, Editorial, September; *Herder Correspondence*, September, leading article.

and many errors mingled with the truth, if everybody were left to discover (divine) laws by the light of reason alone . . . frail human nature is so easy a prey to carnal passion and can be so readily deceived and corrupted by it . . . let the faithful not trust too much in their own judgment or surrender to the allurements of a false freedom or so-called independence of thought" (sec. 108-9; note the emotive phrases). In clearest contrast, the present Encyclical discusses only the positive value of striving/tending (both words are used) to understand ("anyone who reflects") and to follow ("strengthened by goodwill") the Church's teaching upon what "will easily appear to many to be difficult, or even impossible of actuation". Sec. 20 reads with all the tenderness of a Gospel counsel: "it demands serious engagement and much effort. It would not be practicable without the help of God. Such efforts ennoble men and are beneficial to the human community". Sec. 29 speaks of "an urgent invitation", and this is essentially what this Encyclical is.

There is a fine appreciation of the organic ways of response to values (no longer to law): the Pope speaks of "creating an atmosphere favourable to education in chastity". Constantly he appeals to man's essential dignity, to true human values, to the vocation to perfection and Christian witness, to the Christian vocation begun at baptism and further specified and reinforced by matrimony. He recommends the assistance of prayer and the graces of the Eucharist, and a striving towards the highest ideals; and he recommends the strength imparted in shared efforts towards fidelity, found in the apostolate of like to like, strong couples helping weaker by guidance and example. Gone is the threat of sin and grave matter and the time honoured bogey of Onan's death: instead we are told to turn our faces to the light and seek help.

A codicil will illustrate the point. For some curious reason, the end of sec. 29 to *Priests*, present in the Latin, Italian and French texts, has been excised from the English. This is specially a pity, for it admirably underwrites the new tone of exhortatory compassion and value-response found in *Humanae Vitae*. Fr Mahoney, S.J., a Heythrop moral theologian, offers the following translation:

When you speak, then, beloved sons, put all your trust in God, confident that the Spirit of God not only assists the Magisterium as it puts forward correct teaching, but is also within the hearts of the faithful, enlightening them and inviting them to give their assent. Teach married couples the great need they have of prayer, help them to come often with great faith to the sacraments of the Eucharist and of Penance, and encourage them never to lose heart whatever their weakness.

In another area (sec. 24, *to men of science*) we can see a marked advance, and perhaps the morning star of a future solution. In 1951 Pope Pius XII expressed a hope that medical science would succeed in providing a sufficiently secure basis for a regulation of birth, founded on the observance of natural rhythms. In 1965 the Council Fathers dropped the stipulation about natural rhythm and simply said that biological, medical,

psychological and social scientists "can serve the cause of marriage and the family and peace of conscience, if by comparative studies they try to elucidate better the conditions favourable to a lawful regulation of procreation" (*Caudum et Spes*, 52). This is surely the one area open to investigation on moral grounds, the area of control before the conjugal act, the area of medically preparing the body to be in a specific condition for an act. It is not hard to dismiss abortifacients as murder, and mechanical preventatives as unnatural and unaesthetic interference; but it is not easy, in the light of the processes of medicine (e.g. blood regulation for heart trouble) to dismiss ovary regulation. Here it is argued that suspension of ovulation is simply suspension of the power to conceive; which, being an anticipatory and indirect action, does not contravene the Encyclical (notably sec. 14 and 16). This is the grey area, yet to be definitively mapped out in moral terms.

In sum, St Augustine's view of the essential sinfulness of sexuality has been totally abandoned. In its place has been put a deep reverence for conjugal love as the prime medium of mutual sanctification. Where "the way is hard that leads to Life", there is nothing but sympathy and encouragement from the Pope. One remembers the words of the Risen Christ: "Simon Peter, do you love me more than those? Tend my sheep".

II. THE EXTERIOR AUTHORITY (*Humanae Vitae*, Part I)

Medieval popes argued that authority over the spiritual sphere resumed and included authority over the temporal.² The same argument can be used with greater cogency about the positive law of divine revelation and the rational law of natural revelation. The Pope has a prime duty to exercise the teaching authority of the Church in the former, interpreting revealed Truth; and if that, then all the more natural Truth, which is of the order of God's providence, "an expression of the will of God, the faithful fulfilment of which is equally necessary for salvation".

The moral law, for the most part, falls into the area of natural law, though it is substantiated by revealed law. The Magisterium has dominion over both, and most clearly so where morality (involving the salvation of souls) is concerned. It has always been within the Church's province to teach on the nature of marriage and on conjugal rights and duties. It properly falls to the Pope to give guidance on this, as the visible shepherd and the principle of unity.

But we must distinguish the ways in which the Pope speaks, and the degree to which his utterances are binding.³ The Vicar of Christ, discharging the office of Pastor and Doctor of all Christians, by virtue of his supreme apostolic authority, will speak infallibly, even if he does not have the consent of the universal Church, when he defines *ex cathedra* doctrines regarding faith and morals to be held by that Church. This

² Cf. art. elsewhere in this issue, on "The Institutionalisation of the Papacy in the Middle Ages".

³ This was touched upon in the last JOURNAL, p. 227, note 7.

has not occurred here. He may speak as Patriarch of the western Church, as Bishop of Rome, as principal of the Episcopal College, as spokesman of the *consensus fidelium* (the voice of the faithful), as linch-pin of a General Council. These have none of them occurred here. Lastly, he may speak with the moral and magisterial authority of the visible Father of the Church, divinely invested, and more likely to be the proper channel of spiritual truth—for the Spirit works through men, and more often through those men who constitute the established structure of Christ's Church. That is what has occurred here: and while we may be left free to reject his teaching (and at the time of writing, even this is in hot debate), we must not do so lightly, for the weight of probability will fall more for the Pope than against him. In forming their consciences, therefore, the faithful will be rash not to give greater account to the papal teaching (as being all but mandatory) than to any other single source, even (some would say) including their own light of reason.

The extreme papalist interpretation of the Magisterium is this: that while there is no divine guarantee that the course decided upon is finally right, it is clear to all who live in the light of faith that it is right for them at this time. New knowledge or a development in doctrine may cause the Magisterium to modify its teaching, but for the time during which a doctrine is in effect, it is subjectively the most proper course for the sanctification of the faithful. Therefore obedience to the Magisterium is absolutely mandatory, though it is not reinforced by the certainty of Infallibility. This being so, the time of decision is over once the Encyclical is issued, and the time of clarification and acceptance is at hand.

The extreme anti-papalists would call this "creeping infallibility". They would claim that it leaves no room for conscience or for free assent, and that such a doctrine borders on fideism. They value the internal autonomy of the responsible person above all tradition, all corporate wisdom, all inherited understanding; and above all, they value it above any external authority, whether coercive or merely moral. For them, moral freedom may be simply the right to choose, not more subtly the right to choose right. Here we might remark upon the difference between St Augustine's definition of free will, "the liberty of choosing good or evil"; and St Anselm's. For Anselm, the power to do evil was not freedom but the negation of freedom. This shows us how mandatory is the dictate of conscience, when it is clear and well informed. But how is conscience honestly formed? To whom does it listen first? To what or to whom does it give most weight?

The force of the magisterial decision varies. It will be greater if the Pope, "using the counsel and seeking the help of the universal Church" (a phrase much lobbied in Vatican I), speaks with more than the lone voice of the Shepherd. It will be greater if the Pope takes special pains to consult his fellow bishops in a wide selection of situations throughout a world that is at once underdeveloped, developing and overdeveloped. It will be greater if the teaching propounded is a clear restatement or an advance in received ecclesial tradition—what the Encyclical calls "the

moral teaching on marriage proposed with constant firmness by the teaching authority of the Church" over a considerable period. As to the first, the Pope removed the subject from a General Council and entrusted it to a Study Commission, whose advice has been largely disregarded. As to the second, the Pope took cognisance of "the successive judgments and counsels spontaneously forwarded by or expressly requested from a good number of Our Brothers in the Episcopate"; which gives cause for uneasiness as to how widely representative that advice was. The Encyclical admits that "the Successor of Peter is, together with his Brothers in the Episcopate, the depositary and interpreter of the Church's teaching", and it at once prompts the question, why then were the bishops so insufficiently consulted? As to the third, the Pope's teaching draws heavily on Pius XI's *Casti Connubii* (1930) with Leo XIII's *Arcanum Divinae Sapientiae* (1880) behind it, Pius XII's allocutions and the Trent Catechism.

In sum, the Pope spoke not as "an Italian bachelor" (*Economist*, 3rd Aug.) but with great personal and official authority. It is only a pity that he has chosen to isolate himself so entirely in his exercise of the Magisterium, so obviously taking all the burden of decision on to a single pair of shoulders. This has undoubtedly weakened his appeal, at least subjectively in the hearts of those who must receive it.

III. THE INTERNAL AUTHORITY (*Humanae Vitae*, Part II)

We must distinguish at the outset between three kinds of arguments. The first and most immediately attractive are prudential, resting on the force of human situations and the present state of human history. The second are traditional, resting on the force of received custom and the wisdom of the ages. The third are strictly moral-theological, the most apparently remote, and the most difficult to grasp as reflective of present reality in the human predicament, but ultimately the most compulsive as brooking no compromise.

The Encyclical employs the prudential type of argument to its own great defect in sec. 17, *grave consequences of methods of artificial birth control*. It contrasts the ideals of the Cross with the morality of dissolute men, instead of the morality of high and exemplary humanism (which is where the issue should be compared). It suggests as inevitable consequences of birth control conjugal infidelity, lowered morality (especially among the young) and loss of respect for woman's physical and psychological equilibrium. The last of them might well be used to argue in favour of birth control, rather than against it! These are not arguments that would ever persuade attentive Christians to forgo contraceptives, nor would they ever compel the attention of the less attentive. They only invite attack, especially the phrase "considering (woman) as a mere instrument of selfish enjoyment". This phrase has been matched by others in the Pastorals, for example Archbishop Dwyer's "a husband must not make unreasonable demands on his wife"; or Archbishop Murphy's reference to woman as "a mere chattel of her lord". None of them find any chord in the heart of present day married couples (cf. sec. 12 end) except one of contempt.

Indeed in another place (sec. 16 end) the Pope speaks of the proper value of the conjugal act in infertile periods as "to manifest affection and safeguard mutual fidelity", which is far closer to the reality of marital love today. The phrase "to safeguard mutual fidelity" is pregnant with truth as to the needs of couples in love; for love is not a constant state, but a living dynamic that needs the action of life. But to return, the same criticism is true of the hogey of government family planning, "placing at the mercy of the intervention of public authorities the most personal and reserved sector of conjugal intimacy": is this a fair account of modern government, and if it is, why do individuals freely tolerate life under such constitutions?

Of the second, the traditional forms of argument, the Encyclical has wisely employed nearly nothing (cf. sec. 10 end, sec. 11 end). In such a question, a reanalysis in each new crisis of doubt is essential; and indeed the whole of Part I, *new aspects of the problem*, is given over to showing that received teaching has not merely been reheated (as funeral meats coldly serving the wedding table), but has been re-examined. A new effort of understanding has been made in a new situation. New circumstances ("action in anticipation of the conjugal act"), new ethical philosophy ("the principle of totality") and new theologies of personality have been taken into account, and then largely discounted. In one case, sec. 15 on *licitness of therapeutic means*, a new principle has been found acceptable, namely impediment to procreation as an unintended secondary effect of medical curative action (in fact an old principle brought to bear on the pill).

Of the third kind of argument, the moral-theological, much must be said, for much weight is put upon it. In many places a flat statement is made without any supporting reasoning offered at all: "every marriage act must remain open to the transmission of life", "as man does not have unlimited dominion over his body, so also . . . over his generative faculties, because of the intrinsic ordination towards raising up life, of which God is the principle", "in recourse to infertile periods, the married couple makes legitimate use of natural dispositions in anticipation of the conjugal act . . . (by direct means) they impede the development of natural processes". All of these assertions raise, each in turn, a whole debate.

The underlying moral argument is from natural law.⁴ Here a distinction must be drawn between the biological providential law of nature, the law by which organisms are seen to operate without any guidance or hindrance from the will; and the law of God recognised by man as the

⁴ It is interesting that the Study Commission Majority Report (Pt. I, ch. IV; *Tablet*, 22nd April 1967, p. 452) speaks not of natural law but of "the objective criteria of morality". This refers both to values and needs, and to means. "If these criteria are observed, then a right ordering of the human act according to its object, end and circumstances is maintained". These criteria are all flexible enough to embrace the human situation. They are, like the predicament of man, geared to a concrete situation with its own stresses. Indeed they presume a resolution of tensions, involving the least amount of evil, granted that some physical evil (not moral evil) accrues to every situation. Some would say that this all slides into the heresy of situation

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design and intention of a Creator, who allows man fruitful or destructive participation in the final outcome. It is by no means clear whether the Encyclical has honoured this distinction. It speaks of "the creative intention of God, expressed in the very nature of marriage and of its acts". "The Church teaches (according to) the norms of the natural law, as interpreted by her constant doctrine"; "the conjugal act capacitates husband and wife for the generation of new lives, according to laws inscribed in the very nature of man and woman"; "the disponibility to transmit life which God the Creator, according to particular laws, inscribed in a reciprocal act of love . . . to use this divine gift, destroying . . . its purpose is to contradict the nature both of man and of woman, and therefore also the plan of God and his will". When the Encyclical observes that "human intellect discovers in the power of giving life biological laws which are part of the human person" (i.e. the tendencies of instinct or passion), it quotes St Thomas Aquinas in its support (S.T. 1-11:94.2)—but Aquinas is not discussing biological laws at all. He is discussing the self-evident principles apparent to speculative reason, and the single first principle of practical reason "that good is to be done, and evil is to be avoided", the practical law on which all other precepts of natural law are based. Aquinas makes the triple distinction in natural law between "the law of nature, which nature has taught to all animals"; the speculative law of the pursuit of truth and avoidance of ignorance; and the practical law of the pursuit of good and avoidance of evil. In the practical order, only this last most fundamental of principles constitutes unchanging law, while (Aquinas holds) the dependent principles are subject to change: "in matters of action, truth or practical rectitude is not the same for all as to detail, only as to general principles; and where there is the same rectitude in details, it is not equally known to all" (S.T. 1-11:94.4 and 5). Elsewhere Aquinas argues that matters of natural law vary according to the states and conditions of men, being particularised in different ways according to the various stages of mankind.

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ethics: others, that humanity is left to flower in every kind of situation, according to its nature. These are the criteria:

1. The action must correspond to the nature of the person and of his acts so that the whole meaning of the mutual giving and of human procreation is kept in a context of true love.
2. The means which are chosen should have an effectiveness proportionate to the degree of right or necessity of averting a new conception, temporarily or permanently.
3. Every method of preventing conception—not excluding either periodic or absolute abstinence—carries with it some negative element of physical evil which the couple more or less seriously feels. This negative element or physical evil can arise under different aspects: account must be taken of the biological, hygienic and psychological aspects, and personal dignity of the spouses, and the possibility of expressing sufficiently and aptly the interpersonal relation or conjugal love. The means to be chosen, where several are possible, is that which carries with it the least possible negative element, according to the concrete situation of the couple.
4. In choosing concretely among means, much depends on what means may be available in a certain region or at a certain time or for a certain couple; and this may depend on the economic situation.

If Aquinas' general principles are applied to marriage, some modern moralists (for instance, F. X. Kaufmann⁶) would reduce them to two—the existence of the family as a distinct social unit, and the prohibition of incest. All other alleged universal norms may well be culled from the findings of ethnology, by men who are given to judging from the point of view of an ideal marriage at a certain time in a certain culture (for example, a middle-class concept of marriage assuming intimate emotional ties between the partners). If this is so, the historical dimension, ever subject to change, enters the definition of so-called "immutable law". Dr Kaufmann would say that it is natural to man not merely to confirm his own nature, but in some degree to define it in ways that answer to the changing conditions of his existence. This, he holds, is in accord with the relativity so consistently discovered by the positive sciences, and conflicts with traditional Catholic teaching about absolute validity in moral norms. It sets a challenge to Church doctrine, however, far less serious than it seems at first: for it releases the Church from a barren defence of untenable positions and highlights the real value of a human nature conditioned by a certain culture in a certain age. It provides for change; but only slow change on a massive social scale, not particular human caprice.

Such general and slow mutability leaves in the hands of man the power to shape his own modes of living as an autonomous moral agent. On the one hand he is thereby no longer a slave to fixed laws beyond the control of his perception and will; on the other, he will see and conform to the slow unfolding of cultures in which are embedded the principles of moral obligation. For the individual, in time the norms of morality will be so set as virtually to amount to a law of human nature. In that way mankind evolves and men conform: this breaks the shackles of immutability without disturbing the permanence of moral obligation transcending the individual—and it also allows for a breakthrough in new conditions and new understanding.

Thus man is conceived as an existent nature charged with the responsibility of realising itself in this world. And moral law is conceived as a set of norms protecting man from what is detrimental to human self-realisation. If this is accepted, the Magisterium will then be forced to take a more flexible view of natural law, preaching not immutability, but—more pastorally—preaching the highest standards for a given age. No longer can it go on grounding the principle of conjugal acts being open to the transmission of life, merely upon "the natural laws and rhythms of fecundity disposed by God". It must preach much more positive values, appeal more to man's moral vision than to his mechanism. Thank God, this seems in *Humanae Vitae* already to be the tendency, to

⁶ Cf. first paper in the report of a congress of German moral theologians, ed. Franz Bückle, *Das Naturrecht im Disput* (Düsseldorf, 1966); Herder Correspondence, "New Thinking on Natural Law", Dec. 1967, esp. p. 350-2; cf. also Professor Bückle, "Bibliographical Survey on the Question of Birth Control", *Concilium* V.1 (Moral Theology), May 1965, p. 53-69, dealing with various interpretations, viz. the pastoral tendency, the casuistic approach, the radical approach.

preach values instead of laws, ideals instead of precepts; showing, under the guidance of God's love, what is in each age the best end of man and the best means of fulfilling it.

It is important to advert both to ends and to means. There are some who say that rhythm regulation by medicine is intentionally contraceptive, that natural regulation (sec. 16) is virtually the same—and if not the same, not so “by a theological quibble”—and that, since the Pope grants the latter, it is the thin end of the wedge of total permissiveness in contraception, which is now bound to come in time. This is to confuse ends and means. The end, prevention or postponement of contraception, or regulation of births by spacing them, is not of itself immoral and may, in fact, be the only responsible course for a parent or would-be parent to pursue. But the means can never be justified by the end, however laudable it is (cf. Romans 3:8): the means ought never to offend the moral law. To take two extremes, permanent sterilisation for contraceptive reasons is nothing other than mutilation of our body, of which we are not owners but stewards; and abortifacient contraceptives designed to destroy fertilised seed (i.e. an embryo child) are, in the most technical sense, murder (infanticide). It is not for us, even for therapeutic reasons, to take life, given by God (*Gaudium et Spes*, 51). So an act must be moral, both as to its cause, condition, intention, means and final outcome: nowhere in the chain from will to accomplishment can immorality be condoned. Whether an action is immoral is another debate; that it is, renders the whole process immoral.

Whether immoral? Those who have casuistic consciences may be glad of the judgment of a Liverpool University medical scientist, Dr K. McCarthy (cf. *Tablet*, 31st August, p. 871-2), a Catholic with a necessarily professional interest in the medical ethics of reproduction. He holds that by legitimate use of casuistry, the Encyclical can be reconciled with the use of contraceptives without offence to informed consciences. Firstly, he points out that the papal principle that all marital acts must remain open to the transmission of life is not violated by the use of any contraceptive method whatever, whether natural or artificial rhythm control, anovulant pills or barrier-type mechanical contraceptives; for statistics show in abundance (and they are available) that these only reduce the probability of fecundity, but never render it certainly impossible. No contraceptive method is so fully effective as to contravene the papal principle, for none guarantee a woman against pregnancy. Secondly, he shows that there are 23 days in a woman's cycle during which intercourse is aesthetically possible, and in any individual cycle (admittedly it varies when, from person to person) only three of these are fertile. Because these are not precisely known to the partners, they must, in resorting to the natural rhythm method of pregnancy prevention, leave wide margins on either side of these three days or else take risks: so these 20 “safe” days may well have to be reduced by half. If, argues Dr McCarthy, “the woman makes use of the pill, the three fertile days will virtually cease to be fertile as a direct consequence. She must therefore in conscience refrain from

intercourse on these three middle days of the cycle when it may be presumed ovulation would have occurred had the pill not been taken. The 20 days remaining for intercourse may be used with a clear conscience even though the pill is being taken, since it is highly probable that those days would not have been fertile even without the pill. The fertility status of those days was already minimal. Possibly, but not certainly, it has been reduced still further by the pill. When uncertainty exists, the benefit of the doubt may be taken with a clear conscience”. Clear conscience? These are desperate days, and those are desperate arguments!

A last distinction should be drawn between objective and subjective morality. Just as there is a radical difference between material (in fact) and formal (in intention) heresy, the second only being culpable unless the first is, too, by springing from culpable ignorance, so it is with the laws of morality. For sin to be present, not only must a moral law be contravened objectively (in fact), but it must be subjectively recognised as a moral law and deliberately contravened (in intention): indeed it is even possible to sin in intention by doing an act which is objectively not immoral. There is still the same caveat about crass negligent ignorance: it would be hard to condone abortion as subjectively innocent, if only because the light of conscience and the doctrine of connaturality, which is much akin to it, tell an innocent, chaste and undeformed mind what is inexcusably wrong (on all this, Newman is the master). But it is possible to be objectively beyond the bounds of morality, for instance in virtue of a curious kind of social training, without having the subjective intention or understanding that an act is immoral: here cultural ethos has much to answer for, either way. There is in the confessional, then, a distinction between materially grave sin (objectively analysed) and formally grave sin (subjectively understood and conceded): usually only the latter constitutes sin as such. Nevertheless, the Pope rightly speaks of “the objective moral order established by God, of which a right conscience is the faithful interpreter . . . in a correct hierarchy of values”. A right conscience, that is the key.

In sum, it seems that the case for immutable law can never wholly exclude the dimension of change. It seems that the factor of cultural milieu is one element of this change which deserves more study than it receives. Cultural milieu will largely determine the hidden assumptions that go unnoticed in any critical judgment. It will do much to create the atmosphere of mind from which attitudes and consequent arguments are born; and it will considerably influence the language with which these arguments are invested. This is true of both those who produce a doctrinal document (and Fr Martelet, a principal drafter of the Encyclical, has said as much himself) and of those who have to interpret it and live by it. It may be that the cultural ethos has predisposed those who react so strongly against *Humanae Vitae*; for there has undoubtedly been in the last 50 years a marked shift from a sense of sinful weakness to a sense of psychological maladjustment brought in by Freud, from self reliance to environmental reliance, from sense of self sanctification to sense of self

fulfilment. Equally, in the other court it may be that the cultural ethos of clerical Rome has much to answer (both good and bad) for the whole development of the Church's teaching on Christian marriage, for the arguments marshalled in this latest development of that teaching, and for the underlying unvoiced assumptions in it.⁹ Some say it is too much to hope for, to abstract all moral law from an historical context. But there are strong arguments for saying that to support this view is to fail to separate the subjective from the objective; and that there always remains an objective residuum, a bedrock since time immemorial.

IV. PROMULGATION AND PASTORAL ACCEPTANCE (*Humanae Vitae*, Part III)

The subject strikes so deep into the very being of man and woman, and is so hard to accept as coming from outside the privacy of marital union, that its mode of pastoral promulgation, and the preparation of the minds of the faithful for its acceptance, are of the first importance. Ideally it should have come from a General Council, the College of Bishops taking careful advice from qualified laymen with both marital and scientific experience from all over the world: then it would have approached a *consensus fidelium* and would have encouraged individuals in the isolation of their own particular predicament to accept it as carrying a universal value. If the Pope chose not to invoke collegiality in reaching his decision, he should at least have consulted the national hierarchies (as in the case of the Assumption declaration in 1950) as being closely involved in the execution of that decision, and therefore entitled to have their opinions heard and represented at the hour of decision—not that a consultative vote should ever bind the Pope who finally decides. Had the Pope done that (and perhaps he has done more than we know), he would have received a world-wide view of the faithful's considered opinion on the subject; and while no moral law can be established by the counting of hands, for democracy reveals not the best but the desire of the most, the element of consultation makes the final outcome more palatable. Never, then, could the *Economist* have written: "for an Italian bachelor to claim to be the voice of God when talking of matters of human sexuality will appear to many low churchmen as the most literal possible manifestation of the sin against the Holy Spirit . . . the Pope has abdicated from a

⁹ One wonders in these processes, what is the influence of the so-called "Curial party" upon the Pope. Under the title "Mafiosi", Anthony Spencer discussed this subject in *Personal View* on BBC 3 (*Listener*, 15th August, p. 197-8). He described the Pope as a prisoner of his own Curia, a *consorteria* of nepotistic relationships akin to the Sicilian Mafia. "The Pope is simply not given information which is not good for the Curia, nor any information which would disturb his peace of mind. The Curia's tight control of two-way communications could, of course, be broken by a drastic structural reform, but the reforms made earlier in this year . . . have actually weakened the Pope as against the bureaucracy that cocoons him, and comes between him and the universal Church. . . . I see in this Encyclical the last desperate throw of the conservatives to dominate the Curia . . . the fury that is at present directed against this tortured man is likely to be redirected at the cancerous system that has been crippling the Church for so long. The Mafiosi-type structure cannot last long." This is a personal judgment to which we must not give too much weight.

position in which he was revered and venerated as the father of all, to become the spokesman of a faction" (3rd August, p. 14).

What has happened in the event? Pope John set up a Study Commission, possibly to give guidance to the Council Fathers. He later took the whole subject off the floor of the Council, reserving it to himself. Pope Paul, on his accession, inherited the problem. After prayer and reflection, the Holy Father received the report of his Commission and ordered a draft encyclical.⁷ The Commission Report was in two parts, a Majority Report signed by 19 theologians and by other lay experts, and a Minority Report signed by four theologians of known conservative view, with a summary account submitted by a team headed by Fr Joseph Fuchs, S.J., of the Gregorianum, Rome (who was a Majority signatory).⁸ A first encyclical was drafted by Cardinal Ottaviani's Doctrinal Congregation, partially by Fr Gustave Martelet, S.J.: it was "heavy, prolix, lacking in openness and breadth of humanity". The Pope himself wrote the second draft with expert help before last Christmas. During the spring, after more prayer and consultation with experts (but notably not with the bishops of the Church at large), it was reworked and printed. Then the watchmen of the Church, Cardinals Suenens of Malines, König of Vienna, Döpfner of Munich (though notably not Alfrink of Utrecht) seem to have interposed and demanded at least some modifications. Again the Pope revised his draft, with Cardinal Seper of the Doctrinal Congregation, finalising it in early July. Still the bishops of the world were left in virtual darkness as to its purport or development: moreover, they were left ignorant of the explosion that was to be launched into the middle of their every diocese before the month was out.

The last hours before promulgation best illustrate the tragedy of its building. The theological world was bending its energies in two directions far removed from marriage—Uppsala and the Lambeth Conference. *Casti Connubii* in its day (31st December 1930) had been among other things a calculated reply to the 1930 Lambeth Conference, where birth control had been condoned with qualifications: so it was imperative, at least for the sake of Church relations, that *Humanae Vitae* should in no way coincide with the 1968 Lambeth Conference—otherwise the Anglican bishops would perforce have to advert to it and disown it, if they were to remain consistent. As the timing of the Pope's allegedly reactionary *Credo*⁶ had seemed calculated to upset Uppsala, so the Encyclical of the

⁷ Fr Bernard Häring, a very distinguished moral theologian, consultant to the Preparatory Commission of the Council, Council *peritus*, member of the Pope's Marriage Commission and adviser to the Pope, recently explained the genesis of the Encyclical at a biblical-liturgical conference at Holy Cross Abbey, Colorado. It was reported by the *National Catholic Reporter* and then in the *Tablet*, 31st August, p. 878-9. Cf. also his "The Encyclical Crisis", *Commonweal*, 6th September 1968, p. 588-96.

⁸ Cf. *Tablet*, 22nd and 29th April, 6th May 1967 for full texts. These are soon to be republished.

⁹ Time called it "a portrait of Christianity little changed from medieval days". *Newsweek* called it "a paraphrase of the Fourth Century Nicene Creed built largely on the assumption that theological formulas found serviceable for the mysteries of the faith centuries ago are intellectually adequate today". *Commonweal* called it "the work of a Pope who had lost all contact with contemporary Catholicism". Thus the American reaction.

Lambeth Conference. Meanwhile, all over the world, bishops had not been given advance notice either to prepare themselves as national hierarchies, or to write considered Pastorals, or to prepare their diocesan clergy with conferences, or even to prepare their own minds with advice as to the details of the wording of the Encyclical: most of them were on Retreat or summer leave. On 20th July, as Lambeth began assembling, first copies went out to papal representatives throughout the world. On 27th July, as priests and parishioners prepared for their summer vacations after a long year, the text was consigned to the bishops' conferences. On 29th July, when editors of religious and theological journals had already filled their pages, past and to come, with problems far removed from natural law, the Encyclical was presented to the world.

As an exercise in goodwill, psychological preparation and fond care for the delicate adjustments of family life, it was a disappointment, a sad piece of mishandling. The whole machinery for consulting the clergy and laity at grass roots level—the priest in the battle line who has to effect the order, and the spouse who must obey it—disturbingly failed. It has been a tragedy of misconsultation and miscommunication, and that on a subject which so deeply touched every man.

CONCLUSION—ON CONSCIENCE

The time is not ripe to reach a closed decision. Indeed it seems ripe neither for the teaching that the Pope has spoken finally on this matter in a totally mandatory statement; nor the contrary, that the Holy Father has made an exhortatory statement of the highest significance, leaving the individual to make his own response to the values proclaimed according to his own unclouded conscience. One or the other is right, but which? If we knew we were shouldering Christ's yoke, and not merely Peter's, the burden would be light. It is for each to decide, alone in prayer.

It is sufficient, then, to conclude with relevant passages from two Vatican Council documents, in which the dilemma is lucidly stated. The first is the Declaration on Religious Liberty, which reads:

The human person as such is endowed with reason and free will and so possesses personal responsibility. It is in keeping with this dignity, then, that man is driven by his own nature, and also bound by a moral obligation to seek truth and in the first place religious truth. He is also bound to cling to the truth when he knows it and to organise his life in accordance with its demands. However, man cannot fulfil this obligation in a way which is in keeping with his own nature unless he enjoys psychological freedom as well as immunity from external coercion . . . a man's own conscience is the means whereby he recognises the dictates of the divine law. He is bound to follow it faithfully in every sphere of his activity in order to reach God who is his final end. Therefore he must not be forced to act in any way against his conscience, particularly in religious matters. This is because the practice of religion by its very nature consists primarily in those voluntary and free internal

acts by which a man directs himself towards God. . . . however in forming their consciences, Christians must pay careful attention to the holy and certain teaching of the Church. For by Christ's will the Catholic Church is the teacher of truth; it is her task to declare and teach authentically the truth which is Christ. She also has to use her authority to expound and support the principles of the moral order which stem from the actual nature of man. (Sec. 2, 3, 17.)

The second is the Pastoral Constitution of the Church in the World of Today. It reads:

Married people should fulfil their duty with human and Christian responsibility. They should form a correct judgment by common reflection and effort, bearing in mind both their own good and that of the children born or expected. They will consider carefully the conditions of the time and their own living conditions, material and spiritual, and they should take account of the good of the family community, of society as a whole and of the Church. *This judgment married people must ultimately make for themselves in the sight of God.* Yet they must be aware that they cannot proceed arbitrarily. They must be guided by conscience and conscience must be conformed to the divine law; they must submit to the Church's teaching authority which interprets that law authoritatively by the light of the Gospel. (*Gaudium et Spes*, 50.)

From these, it seems that the dilemma remains, conscience versus Magisterium; or in Newman's phrase, "conscience, the aboriginal Vicar of Christ, monarch in its peremptoriness" versus an utterance of the visible Vicar of Christ. The Council Fathers do not seem to countenance a conflict between these two, yet for many in the Church today that is what has happened. Whatever our mind, we should never lose touch with the Church, nor forget that the sacraments are not the sole channels of God's grace. And we should never lose sight of this: that Christ did not say "thou art the Church and upon this Rock I will build my papacy", but "thou art Peter and upon this Rock I will build my Church".

ALBERIC STACPOOLE, O.S.B.

The views expressed above are not always those of all members of the Community. They are intended as a personal contribution to the *status questionis*: we all have some particular insights or ways of thought, each with its value. The views of some may be more adequately represented in Dom David Knowles' fine *Tablet* article, "The Encyclical without Abiguity" (5th October, pp. 981-3).

"On Human Life: an Examination of *Humanae Vitae*" by Peter Harris, Adrian Hastings, Lionel Keane (priest theologians), John Horgan and Robert Nowell (married journalists) is to be published on 24th October (Burns & Oates, 12/6). It includes a Latin/English of the Encyclical and appendices on the various contributive documents. An English edition of Jan Grootaers' "Mariage Catholique et Conception" (Ed. de l'Epi, Paris, 1968) is in preparation. It provides a historical outline of the Papal Commission and of the Conciliar Commission on Marriage. It shows that the so-called Minority Report was not a report emanating officially from the Papal Commission (for Cardinal Dopfner brought that—the Majority Report—to the Pope himself). Cardinal Ottaviani, President of the Commission (who should surely have submitted the official report in person) later submitted what has become the Minority Report. None of the Commission was allowed to know what the document contained, and unlike the Majority Report it was never brought before the Commission for open debate. In an age of collegiality, this is difficult to understand.

IN MEMORIAM: HERBERT READ

1893-1968

by

ROBERT SPEAIGHT

If a man is a Yorkshireman, that is liable to be one of the more important things about him. Herbert Read was born and died in the same corner of the North Riding—which is the way he would have wanted it and the way others would have wanted it for him. It is a part of England that needs no introduction to readers of the *AMPLEFORTH JOURNAL*—they all remember their "Gormires"—but if a friend and, so to speak, honorary oblate of Ampleforth may be permitted to lower his voice in a whisper of advice, it would be to suggest that Herbert Read's "The Innocent Eye" would make unexceptionable refectory reading. Here he describes his childhood as a farmer's son near Kirbymoorside, and his misery when he left it to go to school. The book is an exquisite *adagio* of reminiscence, never sentimentally indulged, and it takes one back to an essential England scarcely affected by the erosions of social change.

The visitor to Stonegrave House, which Herbert acquired shortly after the second World War, would notice first, perhaps, the pictures on the walls—Miro, Picasso, Patrick Heron, and other representatives of the contemporary movement in art. On the bookshelves he would see the masters from whom Herbert had learnt enough to discard what he did not need—Blake, Nietzsche, Kierkegaard and Simone Weil. He would rightly conclude that he was in the home of a man in some sense attuned to modernity; a man who listened more readily than he talked; a man who listened all the more readily when he was disinclined to agree; a man whose eyes and ears, heart and mind, were almost vulnerably open. The John Osborne of "Look Back in Anger", the Colin Wilson of "The Outsider", already seem a little threadbare, but I remember how warmly Herbert supported their right to be angry or to feel outside. This gentlest and most reasonable of men must have put his signature to more protests than anyone in England. His capacity for indignation was noble, and even naive. Yet his anarchist sympathies went hand in hand with a lifelong search for order; his welcome for novelty, when it was genuinely creative, was matched by a respect for tradition when time had tested it.

That was the second thing you noticed at Stonegrave, unless indeed it were the first. The thick stone walls and stone passages, the ample kitchen with its big round table, the spacious square rooms, the elbow-room for family and friends, the quiet and generous hospitality—all this bespoke not only a view, but a way, of life. Decency, solidity, continuity, the right priorities. I was reminded of Herbert Read's essay on Eric Gill, whom he admired for his craftsmanship and also for his desperate attempt to create a cell of good living in the surrounding chaos. Herbert would say that he had been born a peasant and always remained one, with an equal contempt for the plutocrat and the proletarian, although not for the

landed aristocracy. It was more than music that put him on easy terms with Hovingham. He had learnt a good deal from Burke before he learnt other things from Bakunin, and he once told me that he owed the Knight-hood, which so disconcerted his anarchist friends, to "Rab" Butler—a Conservative Chancellor of the Exchequer.

Did this *disponibilité* add up to eclecticism and inconsistency? I do not think so. Although he was always ready to remake or, more exactly, to enrich his mind, his character was firm. You always knew that you were talking to the same man, even if he offered you new opinions. It was the "good soldier" who had won the M.C. and the D.S.O. in the first World War, courageous and disciplined, energetic and tough. He was capable of dialogue not only with other people but with himself. His mind moved to a rhythm of thesis and antithesis, taking much from the classicism of T. E. Hulme and T. S. Eliot, and much from the romanticism of Shelley and the psycho-analytical theories of Freud. You may object that in thus avoiding rigidity, he never quite arrived at definition. He would only affirm that certain things were good—freedom and order, art and contemplation, love in the home and in the forum, with money not despised but kept, thriftily, in its proper place. He reconciled all these things in himself and in his daily conduct, but he never quite resolved them into a philosophy which would give them proportionate weight and coherence.

I remember that during the inter-war years he was pretty close to the young Catholics who were following, or promoting, the publications of Sheed & Ward; Tom Burns, and his brother Charles, Harman Grise-wood, Eric Gill, and Father John-Baptist Reeves, O.P. He was sympathetic to the writings of Jacques Maritain, and he contributed a valuable essay, "Form in Modern Poetry", to "Essays in Order". One had to be careful in those days, and Tom Burns wrote a cautionary Preface to the book: "Mr Read in availing himself of theories of contemporary psychology is taking a risky but a necessary step in the pursuit of 'greater self-knowledge' on the artistic level". And there was a passage which Eliot, in "After Strange Gods", quoted as an example of "modern heresy":

"Character, in short, is an impersonal ideal which the individual selects and to which he sacrifices all other claims, especially those of the sentiments or emotions. It follows that character must be placed in opposition to personality, which is the general common-denominator of our sentiments and emotions. That is, indeed, the opposition I wish to emphasise; and when I have said further that all poetry, in which I wish to include all lyrical impulses whatever, is the product of the personality, and therefore inhibited in a character, I have stated the main theme of my essay."

This passage and the context of its quotation seem to me important for an understanding of Herbert Read, and of what separated him from Eliot with whom he was at once closely and independently associated. It is, I think, a fairly safe generalisation that if a man is a poet at all, his poetry counts for more than anything else in his work. Eliot and Herbert Read were each a poet and a critic, and each wrote more criticism than poetry—Herbert, as it has been said, taking over the torch from

Roger Fry. He was the most influential theorist of art, as Eliot was the most influential theorist of poetry, in their generation—and neither wrote for lack of contradiction. In each case, I think, the critical mind checked the creative impulse but when the impulse was released, sensibility had unfettered play. You may wish that Herbert had written more poetry and less criticism, but the poetry he did write was very good indeed. You may also wish that he had written more imaginative prose, for "The Green Child" is among the best novels of its time, and "The Innocent Eye" will long outlive the critical disquisitions with which it was afterwards included. My point is that whatever opposition of character and personality Herbert may have posited and Eliot objected to, there was none in their creative writing—although an awareness of it from their respective points of view may have limited their output.

Herbert lived, quite happily, in the *ambiente* of a natural Catholicism. His wife and their four children were all Catholics. The boys went to Ampleforth, to which they paid the compliment of reasoned and respectful criticism, when they thought it was required. Herbert would certainly have paid the same compliment to the new Abbey Church, but he was too close a neighbour of Byland and Rievaulx not to give monasticism its due. I think, however, he sensed and feared the tension between the institution and the individual—a tension which is more easily resolved within a secular institution than in one which claims to be divine. He was a true anarchist in the sense that he regarded all authority as relative; freedom meant nothing unless it included the right to stand out, to speak out, and to walk out. It was not that he excluded the possibility that he might be wrong; but he would have claimed the right to be wrong and to say so. In one of his autobiographical writings he suggests that, if he had lived in France, he might have been drawn into the Maritain circle as something more than a sympathetic onlooker. This struck me as curious. Membership of a *petite chapelle* is often more congenial than membership of a church, but the members of this *chapelle* never forgot that they occupied only one corner of a vast cathedral.

Nevertheless Herbert Read gave a great deal to Ampleforth—a challenging but eirenic independence; a watching brief for intellectual liberty; an exacting and astringent taste; a wide knowledge of contemporary movements; a breath of aesthetic innovation; a certain quiet and salutary jolt to inherited attitudes; above all, an unfailing friendliness and good will. Put it more simply and say that he was the best of neighbours. Some will remember the play he wrote for the Helmsley Festival in 1951, acted in drenching rain before an audience sticking to their seats like soldiers sticking to their guns. Father Austin led the contingent of monks who were supposed to be coming down the valley from Rievaulx, and I shall never forget the singing of the Lykewake Dirge, which he had set to music, and the Canticle of St Bernard. It was my privilege to narrate the Pageant, and to speak the words of St Aelred's welcome to Espec:

Father and Founder of our house,
We now receive you as a friend
Into our holy Friendship.

That was always the attitude of Ampleforth to the good and wise man who had come with his family to live near by. The Helmsley play has only a modest place in the works of Herbert Read—indeed, I doubt if it has ever been reprinted—but more than anything else, except "The Innocent Eye", it uncovers his roots in the North Riding. With its casual allusions to Scawton Moor and Sproxton Bank and Caulkleys Wood, it is Yorkshire to the bare bones of its simple, stressed verse, diversified by easy rhymes:

Equipped with bow and slender spear
We go to hunt the vaulting deer,
The trees have lost their freshest leaves
And for his mate the merlin grieves.
Before us runs a scented trail
Enticing hounds o'er moor and dale.

No reverberation here of the *avant-garde*, the *conférencier* of so many congresses, the militant connoisseur of the latest visual experiment, I do not know if anyone ever referred to Herbert as the "sage of Stonegrave"—but they might well have done so. In the Helmsley play he had gone back to boyhood and come down to earth. And what good earth it was! Eliot had written about "the life of significant soil", and that soil was indeed significant which nourished both Herbert Read and Henry Moore. Significant, too, that while the achievement of the one is being honoured by a great exhibition, the passing of the other should be mourned; and natural that they should have been the closest friends. Both were essentially simple men, caught up in the complications of their time, even when what they made in words or stone seemed anything but simple. Each was trying to achieve or to elucidate the same thing:

in good gait and going
In fine song and singular sign; in all
God's festival of perfect form.

Neither had averted their gaze from the contemporary horror:

But we who have put our faith
in the goodness of man
and now see man's image debas'd
lower than the wolf or the hog—
Where can we turn for consolation?

The Catholic Church has a hard and difficult consolation that Herbert Read was unable to accept, but no one who knew him should have lost his faith in the "goodness of man". And as for the goodness of life, he taught us

... that a certain way of life was good
the easy salutation, the open hand
the sober disquisition, the frank eye
the unfailing satisfaction
of water, wine and bread.

The family's judgment upon this portrait of Herbert Read, shown to them before it went to print, is: "it pinpoints the things about him which he took most seriously himself". [Ed.]

THE ATLANTIC BATTLE WON

A QUARTER-CENTENARY ARTICLE

by

VICE ADMIRAL SIR PETER GRETTON, K.C.B., D.S.O., O.B.E., D.S.C.

There were, during the Second War, three crisis points which Britain had to survive and overcome, if she was to continue to exist as a nation. They principally involved each of the three Services in turn. The first was the Battle of Britain, won in the air in September 1940, which secured our homeland. The second was the Desert Battle, won in September 1942, which saved our bridge to our Far Eastern Empire. And the last and most closely run was the Atlantic Battle, fought over a long time, but reaching a climax in the spring of 1943. It concerned the protection of our vital supply lines, the arteries of our very sustenance, which, if throttled as they were being, or severed altogether as they might be, would quickly have forced Great Britain to surrender and thereby have brought total darkness to Europe, bereft of any hope of immediate future liberation—for how could D Day have been launched from across the Atlantic?

How close run it was is little appreciated: but the tell-tale figures of shipping losses in the Atlantic and British coastal waters leave no room for doubt. By the end of 1940 we had lost 900 ships, in 1941 some 1,150 ships, in 1942 some 1,665—a loss rate too crippling to sustain: we lost over 100 ships a month in June 1940, in half of the months of 1941 and in all but one of those of 1942, a year which saw seven and three-quarter million gross tons of British and Allied shipping sent to the bottom. At that rate the Germans were throttling us to death.

Then in 1943 something happened. In the spring months the loss figures were still high, but they quickly diminished and the pattern changed in a permanent way. The shipping losses in 1943 were 600 ships, in 1944 some 200 and in the last months of the War only 100. After March 1943 (the last nightmare month) monthly shipping losses never again reached three figures, dipping away very considerably in the months immediately following. What happened?

Some of the answers are given in this commemorative article below. More credit must go, for that miraculous and utterly vital change of fortune, to a handful of Escort Commanders and their captains than to anyone else. Of these it would not be wrong to single out Captain Johnny Walker of Support Group EG2 and Commander P. W. Gretton of Escort Group B7 (who for his convoy work was awarded the D.S.O. three times). In a certain sense we can be more specific and say that the Atlantic Battle was won during four successive convoy actions during mid-March-late May 1943; and of these, three were fought by B7 Group. It is sufficient to give the record in cold statistical terms to show its significance: it is set out more fully in Admiral Gretton's memoir, "Convoy Escort Commander" (1964).

During 31st March-8th April, a fast convoy of 61 ships (HX 231) sailed to U.K. They were attacked by a pack of 17 U-boats, which sank three ships in convoy and three stragglers. B7 sank two submarines; crippled another, forcing it back to base, and damaged several more.

During 23rd April-7th May, a slow (six knots) convoy of 39 ships (ONS 5) sailed to U.S.A. A third of them were sunk. They were attacked by four packs of 16, 17, 24 and 16 U-boats respectively, in what the Commander of B7 described as "the longest and fiercest convoy action of the War, ending with a clearcut victory". The naval historian, Capt. Stephen Roskill, said that "it was in its own way as decisive as Quiberon Bay or the Nile". The American naval historian Samuel E. Morison said of it that "ONS 5 is regarded by both Allies and Germans as a turning point in the struggle for the North Atlantic". Of the four packs of submarines which attacked, B7 sank eight (two collided) and damaged several more.

During 15th-25th May, a slow (seven knots) convoy of 39 ships (SC 130) sailed to U.K. They were attacked by four packs totalling 20 U-boats, the last formal attacks of that summer. Five submarines were sunk, one of them containing Admiral Dönitz's son; and two more were certainly damaged.

The total record of these three convoys covered by B7 Escort Group was 15 U-boats sunk and six seriously damaged, for the loss of 16 merchant ships. Of these actions, Admiral Dönitz later wrote:

"the overwhelming superiority achieved by the enemy defence was finally proved beyond dispute in the operations against convoys SC 130 and HX 239. The convoy escorts worked in exemplary harmony with the specially trained support groups. . . Operations could only have been resumed if we succeeded in radically increasing the fighting power of the U-boats. This was the logical conclusion to which I came, and accordingly I withdrew the boats from the North Atlantic." This he did on 24th May, as convoy SC 130 steamed into U.K. home waters. The Germans knew then that they had lost: in May alone they sustained the loss of 41 U-boats, and that was intolerable.

Of all this, Churchill later wrote, "the Battle of the Atlantic was the dominating factor all through the War . . . amid all other cares we viewed its changing fortunes day by day with hope or apprehension."

Admiral Gretton retired from the Navy in 1963 as Deputy Chief of the Naval Staff and Fifth Sea Lord. In 1965 he wrote his second book, "Maritime Strategy: a Study of British Defence Problems". He has just produced his third book, "Former Naval Person: Winston Churchill and the Royal Navy", which the Oxford Churchillian historian Martin Gilbert is to review in the next JOURNAL. His eldest son, Michael (B 63), followed his father into the Navy.

This article is a shortened version of one which appeared in the May issue of *Navy*.

In March 1943, the situation was very serious. After a spell when losses had been lighter, due to bad weather restricting U-boat operations, the total of sinkings had suddenly soared. To quote Captain Roskill's "The War at Sea", Volume II:

"No one can look back on that month (March) without feeling something approaching horror at the losses we suffered. In the first ten days, in all waters, we lost 41 ships; in the second ten days, 56. More than half a million tons of shipping sunk in those 20 days; and what made the losses even more serious than the bare figures indicate was that nearly two-thirds of the ships sunk during the month were sunk in convoy. . . Where would the Admiralty turn if the convoy system lost its effectiveness? They did not know; but they must have felt, though no one admitted it, that defeat stared them in the face."

People may have been depressed in Whitehall, but we at sea were too much involved to have doubts about the final outcome—our worries were of a different kind.

I thought that instead of recounting more stories of convoy battles or of encounters with U-boats, I would approach the subject from a different angle and, instead, make a few remarks on some aspects of a convoy escort commander's task. To do this I tried to remember what were the particular anxieties which burdened one's mind and which particular tasks needed most attention.

First came the struggle to get the Escort Group to sea complete in numbers, with its equipment working effectively and each ship with a full, trained crew. Many of the ships of the Group were old and were not designed for the weather which one found in winter in the Atlantic. Much of the equipment was saturated with seawater for weeks on end and at the end of each passage there was a great deal of maintenance and repair work to be done if the ships were to be fit for sea for the next convoy. Another of our constant anxieties was the asdic dome which stuck out of the bottom of the ship and was liable to damage if one went too fast in bad weather. On the whole, the engines gave little trouble; the old ships had well-tried machinery and the newer ships such as corvettes and frigates had simple rugged propulsion units, specially designed for the job; but the electric and electronic equipment, the guns and indeed the hulls of the older ships were not designed for the battering which they regularly received in the Atlantic.

Once at sea, it was no easy task to keep the equipment working properly, and it was not often that every ship reported that all its gear was fully effective. Any defect made a change of station necessary—a ship with no asdics would be put astern and one with no radar close to the convoy.

Training was the biggest preoccupation. During the first year or so of war the standards had been low, due mainly to lack of time. By 1942, one or two days were spent before each convoy passage in exercises against submarines, against aircraft and against surface targets, and this made a tremendous difference to the standard of training and also made it easier to detect any defects in the ships or their equipment in time to put them right before sailing. However, one remembers the great relief when the exercise period was finished and one set off with a complete group to meet the convoy. Officers and men were extremely tired and would complain that the three days before the convoy were more tiring than the passage itself. But the exercise period was more than worth it.

As soon as one had met the convoy, exchanged ideas and papers with the Commodore and settled the escorts in their stations, the next preoccupation was oil fuel. Unfortunately the old destroyers which were used as escorts needed regular fuelling if they were to get across the Atlantic without running out. The new frigates and corvettes were better off but, especially if they had to use high speed, they also needed to refuel from time to time. The equipment used for fuelling at sea in those days was primitive and it was just not possible to fuel in the worst of the Atlantic weather. Thus it was necessary to take every opportunity while the weather was good to top-up the destroyers, and one of the first things one did on joining the convoy was to close the escort tanker. These ships were manned by Merchant Navy crews and they became expert at handling the rubber hose which they towed astern and which we picked up and connected to our fuel systems. But it was essential to try the gear of each escort tanker at the start of the trip to ensure that everything worked perfectly, for the thought of the tanker's gear becoming defective was a nightmare. Worse still was the thought that the tanker might run out of

fuel, which happened during one west-bound convoy I escorted. The authorities were reluctant to send large amounts of fuel away from the country and were inclined to be parsimonious!

During the first 24 hours, too, one would ensure that voice communication both between the escort and the Commodore, the escort tanker and the rescue ship, if there was one, worked properly. At that stage of the war, voice communication, as opposed to Morse, was still somewhat new to the Navy; the sets were not satisfactory and it was a constant battle to ensure that when one made a signal all ships received it and were able to reply. Eventually, I got in the habit of breaking all the rules of Radio Silence and making a short, unexpected transmission during every day and requiring ships to report visually that they had received it.

And while considering visual signalling, it is as well to remind the reader of the great size of convoys, which were often six or seven miles wide. There were seldom more than eight escorts, which were stationed round the convoy, and visual signals had to be passed from ship to ship, a process which took a long time. So if one wanted to get a night policy signal out to the group, for example, it was necessary to start it on its way well before dark when, of course, light signalling became dangerous.

Our weapons were well-tried and we were ahead of other navies in anti-submarine equipment, but we took time to appreciate how close to a U-boat it was necessary to explode a depth charge to get a kill. By the end of 1942 we were all fitted with forward-throwing weapons with much improved lethality. The only disadvantage was that one approached the target slowly, cat-and-mouse fashion, and these weapons only exploded if they hit the target. Consequently, some of the more conservative old hands preferred to dash in at high speed with their depth charges which at least made a noise and a spectacular plume. We were remarkably unprepared for using guns against surfaced U-boats, particularly at night. There had been plenty of target practice at several thousand yards range, but when it came to night snap-shooting against a conning tower only a few hundred yards away we seemed unable to hit. I designed with some success a realistic exercise to improve our shooting, but it was an alarming experience to the ship towing the target.

Historians are inclined to forget the difficulties of interpreting the asdic and the radar signals and one gets an impression of smooth certainty; my memories are more of the doubts about the contacts reported. The asdic report might be a whale, a shoal of fish, or tide rip; the radar contact might be a seagull, a floating cask in the water, an escort out of station at night and, sometimes, even a cloud. It was these uncertainties which made life difficult, for every time a contact was reported, one had to decide whether to take it seriously and go to Action Stations or not. The operators were upset if one was sceptical, but, on the other hand, everybody got very tired, especially in bad weather, and it was important to avoid disturbing people off-watch unnecessarily, particularly at night.

Of all the factors in the defence of convoys, aircraft escort was probably the most important. So another constant preoccupation was

whether the convoy would be allocated an aircraft and, if so, whether it would find us. In the early days, air navigation had not been good, and it was only when a procedure by which we homed aircraft on to the convoy using high-frequency radio was adopted that the situation improved. Indeed, until the spring of 1943 co-operation with the Royal Air Force had been unsatisfactory. There were faults on both sides but communication was poor, understanding of each other's problems almost non-existent and results consequently deplorable. Coastal Command sank a very large number of U-boats in the last two years of the war but in the first two years successes were few and this was often due to lack of team work with the ships below.

Probably the most searing memories of the Atlantic are those of bad weather, monotony and boredom. My Group ran solidly for three months in the winter of 1942-43 without sighting an enemy or losing a ship; it was very difficult to maintain enthusiasm and alertness and one used all sorts of distractions to keep people on their toes. I welcomed the sight of an iceberg, for instance, as we could have a surprise target for the guns; and some shoals of fish were deliberately attacked in order to test the training of the depth-charge crews.

Finally one had at the back of one's mind the necessity for making the appalling decision on what to do if ships were torpedoed. Did you send back one or even two escorts to pick up the crews, thus leaving a gap through which more U-boats could attack and sink more ships? Did you allow another ship of the convoy to act as rescuer? Did you leave the men to their fate and hope to send back a fast escort later on when the U-boat attacks had stopped? The decision was easier when a specially fitted rescue ship was present but we did not always have one in company. To me, this dilemma was the worst experience of the war.

But to end on a more cheerful note, everything combined in April and May of 1943 to reverse the trend of events. The fruits of hard training were gathered. Co-operation with the Royal Air Force improved greatly and Coastal Command had acquired a magnificent squadron of "Liberator" long-range aircraft working from Iceland. The first escort carriers joined some convoys (notably HX 239) and, most important, Support Groups, mostly detached from the Home Fleet, reinforced the escorts of convoys which were threatened or were under attack.

A series of successful battles ensued, some of them lasting many days, and while losses of merchant ships became few the destruction of U-boats steadily increased until 40 were lost in May alone.

On 24th May Doenitz withdrew the U-boats from the North Atlantic. To quote his memoirs: "I ordered them to proceed, using the utmost caution, to the area south-west of the Azores. We had lost the battle of the Atlantic".

BOOK REVIEWS

especially for those who think that the New Jerusalem is a book!

In this issue, reviews have been arranged under headings in the following order: Scriptural Studies; Studies on Anglican Orders; Love and Unlove; Guilty Bystanders; General.

I. SCRIPTURAL STUDIES

THE JERUSALEM BIBLE (READER'S EDITION) Darton, Longman & Todd 1968 1,695 p + 8 p maps 36/-

The Reader's Edition of the Jerusalem Bible contains the English text printed clearly with spacious margins and titles of each section of the text. However, the notes are shorter than in the Standard Edition, being reduced to a page or two introducing each of the main classes of books, and a few footnotes and references. This edition, adequately bound and selling for the astonishingly low price of 36/-, is designed for the ordinary reader, who, while not undergoing a formal course of study, will welcome the modern clarity of the text, and the results of modern researches. Fifteen pages of chronological tables and eight pages of maps are at the rear. G.W.

Oswald Loretz THE TRUTH OF THE BIBLE Burns & Oates 1968 182 p 30/-

"What is truth," asked jesting Pilot, "and did not wait for the answer." (Bacon). Others may feel a similar impatience when it comes to the winding ways of biblical truth, but anyone willing to face the challenge of this present study will be more than rewarded. With admirable singleness of purpose the author concentrates on what the Bible understands by TRUTH in a penetrating and lucid manner. The exercise is a very valuable one and from the very concentration of theme the reader will gain insight into the biblical theology which has been developing steadily. Only in the case of introducing the Käsemann-Küng problematic of the Canon as a source of division in the Church, which he inserts between the "Bible's Claim to Truth" (Chap. V) and "Scripture's Claim . . . as Absolute Truth" (Chap. VII), does the author steer somewhat off his chosen course.

While not enlarging upon it, the presence of propositional or systematic truths in the Bible is conceded. The aim of the book is, however, precisely to study the more characteristic truth of the Bible—the truth not as in the western notion of *adequatio rei et intellectus* but the truth which has more to do with the inadequacy of the intellect for the "thing", for the religious "thing". "What Scripture understands by 'truth' is above all faithfulness and steadfastness." God is "true" in so far as he is faithful to his covenant. Scripture could only be untrue if it said that God had broken his covenant (p. 86).

Nevertheless human authors are involved in the inspired writings, and "to err is human". Given the author's key concept of covenant and truth the question of inerrancy, in the sense of critical physical and historical fact, is seen in a true light and the difficulty of admitting error in this perspective is reduced to proper proportion. It is not immediately obvious how this can be reconciled with *Dei Verbum*, Chap. III, art. 11, "as teaching firmly, faithfully and WITHOUT ERROR, the truth that God wanted to put into the sacred writings for the sake of salvation". It is enlightening to have one's attention drawn to the newness of this formulation and what it may imply. On the other hand one hesitates to take it as a perfect corroboration of the author's position, rather than as a judicious middle way which does not eliminate the cartesian approach to truth as forthrightly as is claimed. The Council has carefully refrained from giving rules for distinguishing between truth and error. It was always recognised that (in one of Galileo's aphorisms) "The Scriptures are to teach us not how the heavens go, but how to go to heaven". This finds new expression today in the words "for the sake of our salvation". The primacy of "religious truth" in the Leonine

encyclical *Providentissimus Deus*, the "formal-material" truth of subsequent studies now find more felicitous and meaningful expression in the more biblically based *Dei Verbum* and in the author's present work.

From everyone who gives first place to an understanding of Revelation in present religious thinking this book will receive a welcome. It can be recommended especially to those who wish to follow up the outline of Vat. II on Divine Revelation.

Sancta Maria Abbey,
Nunaw.

D.McG.

Albert Gelin, S.S. THE CONCEPT OF MAN IN THE BIBLE Chapman 1968 163 p 25/-

One of our difficulties in reading the Bible is to know what the words which are translated as soul, flesh, spirit meant to the writers. While we think of these terms in our way largely derived from Greek thought, the sacred writers were almost entirely Semitic and approached it differently. Fr Gelin's book deals with just this. In the language of the Bible, "man" means a "psycho-physiological organism" made up of two elements—*nephesh* and *baser* (roughly translated as soul and flesh), kept alive by the "life force" from above—*ruah*. Then, man is in the image of God. Many are the theories what this means. His posture is upright, unlike and therefore superior to the animals, or he is the lord of the animal kingdom, which status is a delegation from God. He must struggle to keep this as well as keep his proper place in relation to God. Later thought (in Wisdom) saw man in the image of God through his incorruptible nature; and the New Testament through his participation in Christ.

Another aspect of man is his sex relationship and the family, which loom large in the Scriptures where the family is a blessing from God, and the image of husband and wife the most vivid way of representing the covenant between Yahweh and Israel. Man is one whom God is saving, and so the whole salvation-history in the Scriptures—man at prayer, his restoration after sin, his new birth in the new Adam—are treated as parts of the total picture of man's nature. The chapter on prayer makes full use of the psalms in a way which is helpful to anyone who wants to "pray the psalms" with understanding. There are suggestions for further reading at the end of each chapter. Hebrew words are simply transliterated and there is a glossary of some common Hebrew terms and a few Greek ones.

This book is firstly a study of Scripture, but it includes statements of the Church's magisterium to show how the Scripture doctrine is restated. It is almost deceptive in its simplicity, but a second reading is enough for one to appreciate the depth of its thought, and the value of its treatment of the subject.

GILBERT WHITFIELD, O.S.B.

II. STUDIES ON ANGLICAN ORDERS

Francis Clark, S.J. EUCHARISTIC SACRIFICE AND THE REFORMATION 2nd ed. with a Foreword by Cardinal John Heenan, Archbishop of Westminster Basil Blackwell 1967 xxvi + 582 p 55/-

This new edition of a book which at its first appearance in 1960 created no small stir among theologians and historians of doctrine, challenging as it did views which had, at least in certain circles, become traditional, is welcome. It makes readily available again a study of permanent importance and adds an author's preface summarising and assessing the reception it achieved between its publication and the end of 1966. It is sad for a Christian of any allegiance to recall that its author has more recently found it necessary both to leave the Society of Jesus and to give up the exercise of his priesthood. Only the most bigoted controversialist could rejoice over such a happening. No one would presume to judge his conscience, nor, by any objective standard, does this affect his conclusions, which, as the present reviewer said in the E.H.R. for 1962 (p. 557), rest "upon close historical argument" and not upon *a priori* theological considerations. (Here a word of appreciation is due for Fr Clark's all too laudatory reference to this short notice of his work and to a review by me of another book in the J.T.S. of 1961, p. 134-46.) On reflection it seems unfortunate that Fr Clark made

it apparent in his very first chapter that his writing was closely connected with the perennial controversy about the Catholicity of the Church of England and that King Charles's head of theological writing in England, Anglican Orders, for this makes a serious study appear merely controversial. (Never, perhaps, since the Donatist controversy has a question of technical validity of sacraments so bedevilled theological thought and, one suspects, often distorted progress in theology as has this unhappy aftermath of the English sixteenth century.) It is, of course, a curious irony that, of the two chief opponents of the Anglican claim to valid Orders in recent years, one has secularised himself and the other, Fr Clark's fellow Jesuit, Fr Anthony Stephenson, has joined the Anglican Communion, but this no more affects the basis of the argument than does, for example, the secession to Canterbury and subsequent return to Roman obedience of Archbishop de Dominicis of Spalato in the early seventeenth century. This is an age of theological *malaise* curiously similar to the sixteenth century and changes of belief and allegiance are to be expected. But now, as then, the wise theologian will base his arguments more upon the intrinsic value of the statements of theological writers than upon their personal religious choices.

This said, it remains to be considered how far Fr Clark's main thesis stands today, eight years after his book's first appearance. Fr Clark is able in his preface to the new edition to cite an impressive measure of agreement with his contention that later medieval theology had not, as has so often been claimed, seriously distorted the doctrine of the eucharistic sacrifice, especially by separating it from the historic redeeming work of Christ or by making the Mass a repetition of Calvary which adds to the sacrifice there offered. It is true that ulterior motives for this agreement would not be hard to find. Roman Catholic theologians would naturally welcome a claim that Latin Christianity had not gone astray on this matter before the Reformation to such an extent as to justify the Protestant revolt—though, in an age when ereticism sometimes seems to go the length of wishing to disown rather than defend one's spiritual ancestors, this could not perhaps be taken for granted! Evangelicals, on the other hand, not unnaturally would wish to deny that the Protestant revolt was a mere tilting at windmills and to maintain that Luther and his successors both understood and repudiated any doctrine of eucharistic sacrifice in itself, not merely one badly presented to them. The one apparent vested interest was the traditional Anglo-Catholic view, going back to Tract XC, that the Church of England rejected only debased views of the Mass, but, as Fr Clark generously says in other words, no serious attempt has been made to salvage what is now seen to be "an illusory explanation" (p. xxiii) of the English Reformation. To the best of my knowledge his claim that "No serious attempt has been made at the scholarly level to challenge the results of this investigation" (p. xxiv) is justified. Indeed, if anything, the progress of research into later medieval doctrine has strengthened them. Thus, for example, Dr Heiko Oberman, in his valuable study of the theology of Gabriel Biel, emphasises that Biel regards the Mass as a *representatio*, and in no way a repetition, of Calvary, even though he thinks that Biel fails to bring out the unity of the two offerings through overlooking the idea of Christ's heavenly offering adumbrated in the Epistle to the Hebrews, a neglect which Fr Clark himself admits in the case of later medieval theologians, as compared with earlier ones (p. 287. Cf. Oberman, "The Harvest of Medieval Theology" (Cambridge, Mass., 1963) pp. 271-275 and 279-280). It is interesting to see that Fr Hans Bernhard Meyer, S.J., in his "Luther und die Messe" (Paderborn, 1965), whilst admitting that Luther was very much under the influence of later medieval theology in his whole approach to the Eucharist, points out that Luther reacted strongly against Biel's sacrificial view of the Mass, although, as he says, this is unbalanced in that, in common with other scholastics of his day, Biel devoted more attention to the doctrine of the Real Presence than to the nature of the offering in itself and is concerned rather to justify the multiplication of Masses than to analyse the nature of the sacrifice, but Luther reacted chiefly because he came to see the Eucharist as something given by God to man, in his own favourite phrase, a "testament" given by Christ, who suffered once for all. So, partly because of his Nominalistic conviction of God as sovereign and transcendent, "Von daher komend sah Luther, die Eucharistiefeier als reine Gabe Gottes, der von daher kommt des Menschen das bloße

Annehmen im Glauben entspricht, und lehnte das Opfern der Kirche als Anmassung ab." (p. 389. Cf. pp. 151-166). As Fr Meyer points out, Luther is here pushing the "ritual passivity" of the medieval laity to the point of a theological principle, in the process excluding the Bride of Christ from any share in His offering (p. 390). It is not so much misunderstanding of a substantially sound theology of the Mass, still less rejection from a false one, which caused the Reformer to deny the eucharistic sacrifice, but rather his rejection of the whole idea of the Church's share in Christ's sacrifice—a notion of which he seems to have had a psychological horror (which came out in his well known feeling of repulsion at his First Mass), conditioned as this rejection may have been by certain aspects of his theological training (pp. 163 and 206-7).

What, it may be asked, is the relation of all this to the controversy on Anglican Orders? I would suggest that, though not irrelevant, the question of the attitude of the Anglican Reformers to the Mass is not the essential point. Cranmer and his colleagues undoubtedly shared the attitude of the Continental Reformers to the idea of eucharistic sacrifice and their reasons for so doing were in no way different. Did this of itself invalidate the Ordinals they composed? Though it may be granted that this question is different from that of whether a bishop or priest who personally has defective views of a sacrament can confer it validly, it is still, I would submit, the actual wording of a rite, and not the views of those who have compiled it, which is vital in considering its validity. The ultimate question is whether the actual words of Anglican Ordinals express sufficiently the mind of the Church to effect their purpose. If we had to take into account the theological views of all framers of liturgies before we approved them there would be no end to doubts and difficulties. It is not my purpose here to pursue that ultimate question—that would take far too long—but it may be hoped that enough has been said to indicate why demonstrations of the Protestant theology of the Anglican Reformers—which, it must be admitted, has, in the teeth of history, too often been denied or glossed over by Anglican writers (although recognised among the Tractarians by Hurrell Froude) do not, even to the most candid among us, in themselves dispose of the claim of the Anglican Church to a genuine priesthood. Theology, not history, must have the last word. The decisive question is what are the essentials of a valid rite of ordination—and here, as in the case of earlier disputes on the subject, increasing knowledge of ancient liturgical forms calls for a lot of rethinking. In an age which, perhaps iconoclastically, rejects medieval liturgical rites, one must proceed warily in assessing the theological effects of possibly unenlightened, but well meaning efforts to reform them in the sixteenth century.

One word is worth adding. To the reviewer one of the most valuable aspects of Fr Clark's book seemed to be his demonstration that to medieval theologians the word *immolatio* did not mean the same as *caecatio*, the slaying of the victim (pp. 402 sqq. and elsewhere). Unless they were wholly ignorant of its etymology, deriving from the consecration of Roman animal sacrifices by the placing of the sacred meal on the head, it could hardly have been otherwise. (I remember vividly when first reading Fr Clark's book asking a classical colleague, a known expert upon Latin philology, now, alas, dead, whether *immolatio* could mean "slaying" and receiving the reply that he would never have thought of using it in such a sense.) It would seem that this important point, upon which hangs so much in estimating what medievals say of the eucharistic sacrifice, has not yet been taken, even among Fr Clark's former confrères, for one finds Fr Meyer unhesitatingly translating *immolatio* by *Schlachtung* when discussing the view of Biel.

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Oxford.

J. J. HUGHES ABSOLUTELY NULL AND UTTERLY VOID Sheed & Ward 1968 xvii + 348 p 63/-

Fr Hughes' book will already be familiar to many readers of the JOURNAL. It is an account of the events which led up to the issue in September 1896 of Leo XIII's Bull *Apostolicae Curiae*, in which it was declared that Ordinations carried out according to the Anglican rite had been and were "absolutely null and utterly void". The issue had first been raised publicly by the French Lazarist priest, Fernand Portal at the end of 1893, as a result of his friendship with Lord Halifax, the Anglo-Catholic leader.

Fr Hughes is preparing a second book in which he will argue, not so much that Leo XIII's decision was a wrong one, but that recent developments in eucharistic theology have made it irrelevant to what may now be thought of as the crucial issues. Very probably it will stimulate controversies in which the present reviewer will by no means be qualified to take part. But the present volume is historical, not theological, and, as Fr Hughes recognises, it does not bear directly on the main conclusions of *Apostolicae Curiae*.

Briefly, his argument is that Cardinal Vaughan and those who acted with him, in particular Canon James Moyes, Dom Aidan Gasquet and Monsignor Merry del Val, did three things it would have been better not to have done. They misunderstood, and seriously misrepresented at Rome, the reasons which led Halifax to raise the question of orders at all, believing that it was being done in order to buttress a dying heresy, and not, as Halifax claimed, to find common ground on which two separated parts of the universal Church might meet and talk. They persuaded the Roman authorities not to investigate the whole question *de novo*, but merely to set up a commission to investigate the existing practice of treating Anglican orders as null and void. And, thirdly, they supplied the commission thus constituted with historical material and theological argumentation which was inaccurate, incomplete and misleading.

The present non-availability of the relevant material at Rome plainly precludes a truly comprehensive account at the moment, but, with this limitation, Fr Hughes does seem to have made out his case. Obviously, in assessing it, it would be improper to allow any weight to traditional ecclesiastical loyalties. "A generation of Roman Catholics," he writes in his introduction, "which has seen the Pope publicly ask forgiveness for sins perpetrated in the past against the separated brethren in the name of the 'preservation of Catholic truth' need hardly feel defensive or apologetic at concrete evidence of such failings." Agreed. But where a historian's sympathies, or lack of sympathies, lead him to press his argument past the point at which the evidence will carry him, then the ordinary criteria of criticism apply. And the present reviewer believes that Fr Hughes does quite often pass that point. For example: his treatment of Cardinal Vaughan, though generally careful and even gentle, is marred by the extraordinary statement that he seems never completely to have overcome the view of those members of the old Catholic aristocracy in England who regarded their Church as a sort of exclusive club which would be spoiled by the influx of too many outsiders. And again, the stress repeatedly laid on Merry del Val's youth (he was 30 in 1895) seems to be intended to convey the idea that he was both inexperienced and ignorant. Yet Portal was only 34 when he first concerned himself with Anglican affairs, and one may wonder whether four years make so much difference. Fr Hughes' portrait of Canon Moyes is so unsympathetic as to be positively vindictive.

These blemishes, if such they be, do not affect the main argument of the book. But it is to be hoped that, in any reconsideration of the orders question, this kind of argument will not be thought relevant at all. What will count will not be whether the investigation of 1896 was bungled, but whether a completely new approach can properly and profitably be made.

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The reviewer (A 50) is presently working on a study of Leo XIII.

III. LOVE AND UNLOVE

John Cowburn, S.J. LOVE AND THE PERSON Chapman 1968 442 p 70/-

No one can live a sane and healthy life without love. It is essential to the full development of the human personality, and without it we would simply grow to the full stature of misanthropes and desiccated old bachelors. The literature of antiquity is full of this theme: the Greeks philosophised about it; the Jews made it part of their law; and the Christians elevated it to the very summit of the sublime. In our own day, the philosophers and theologians have penetrated deeply into the mysteries and

psychological problems inevitably involved in the theory and practice of love and a whole succession of books came out some years ago on the subject. The ones which came my way were, firstly, a work by the Scandinavian theologian Anders Nygren, who was answered by Professor Burnaby; Denis de Rougemont came in with a monograph on the wayward conception of love, with its roots in dark enthusiasms and heterodox ecstasies; and a literary discussion followed which led us into metaphysical labyrinths, where eros jostled with agape, the ego-centric with the theocentric, the centripetal with the centrifugal, animus with anima, libido with sublimation, the desire to possess with the desire to be possessed, all ornamented with curious words like angst, mystère, and dionysiac frenzy. In this confusion of the analysis of the psyche, Dom Aelfred Graham published his work on the Thomistic conception of charity, and Fr Martin d'Arey did his best to sort things out a bit. But the ancient philosophical conception of eros had by then become so worn with current use that it had to be brought in like an old coin for reminting by the classical scholars Armstrong and Markus; whilst the same was done for agape by the biblical scholarship of Celsus Spieck. There, I thought enough had been written on the subject of love, and I lost sight of any further literature about it.

But love is like truth. They will both remain even when faith and hope have passed away, and in this life there will always be a literature of love. The latest philosophical and theological work on the subject is this book under review, and it deals with all aspects of it—divine, trinitarian, fraternal, conjugal, erotic, and in fact universally embracing. The writer is acquainted with at least 173 authors. I was so impressed with his erudition that I took the trouble to count them up. Practically everyone is there, from Aristotle to Mouroux and from John of the Cross to Saint-Exupéry. It is a great work, more comprehensive than any before, easier to read than Rahner or Teilhard, not so mystical as the visionaries, not so poetical as Donne or Claudel, and quite free from scientific jargon.

Love is so essential to a healthy life, both for the married and the celibate, that we simply must get it right. It is such a beautiful thing that it is a sin to abuse it or tarnish it in any way. Love is the life of God in Himself; it is the key to the understanding of creation and redemption, it should inspire every action of human life, and it should be preserved like some delicate plant which grows and flowers in maturity. Books like this help to cultivate the real thing.

ALBAN LLOYD, O.S.B.

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Victor J. Pospisil *DIVORCE AND REMARRIAGE* Burns & Oates 1967 217 p 30/-

Society is utterly dependent on the family for its survival and effective functioning. It is from the family that men and women emerge as mature individuals who conduct the affairs of the community and receive the means of entering into personal relationships of which the most significant is marriage. Successful marriage is the key to a successful community and the abysmal ignorance that confronts all societies, including the Church, about the nature of marriage is, in my opinion, the single most important challenge that will face humanity from now onwards. Vatican II said little of any real consequence either about marriage or sexuality and the exploration of these subjects in depth is just beginning. In this journey of discovery the point that will differentiate the Christian from the humanist is the conviction engendered by faith that the truth about the human situation will be realised only when full cognisance is given to God's revelation interpreted by Christian tradition.

Unlike contraception, divorce and remarriage does have one of the clearest declarations in the scriptures from Christ. The mind of the Creator, from the very beginning, desired that marriage should be lifelong and indissoluble. To this command the Catholic Church has been fully responsive at least in the last thousand years. The author advances the view that nowhere in the scriptures, the pronouncements of the Fathers, the Popes and the synods is there to be found an absolute ban against dissolubility and remarriage and he urges a re-examination of the position which will

allow the Church to discover and dispense the power which he maintains she possesses, namely by Divine authority to dissolve sacramental, consummated marriages.

This work is not an extensive study as, for example, Professor Noonan carried out on contraception. There are weaknesses in presentation and in basic conceptualisation. The author accuses other exegesis of biased and one-sided interpretations; this is precisely what he does throughout the book when he cites passages, particularly the teaching of Trent, which oppose his views. The main proposition that the scriptures prohibit intrinsic indissolubility, i.e. the dissolution of the marriage by the partners themselves, but countenance extrinsic indissolubility misses the whole point about marital breakdown. This is that when a marriage breaks down it is a failure of a total relationship resulting from the mutual limitations of the spouses. The legal and social aftermath is of minor importance compared to the intrinsic failure facing the couple. The emphasis which is placed on the Church having the power to dissolve marriages is an accurate reflection of a legal response to an acutely distressing situation but it seems to me to be the inappropriate one.

The whole Church knows that there is a monumental problem affecting the life and Christian practice of those Catholics whose marriages fail. As things stand they have a choice of remaining trapped in an impossible situation or leaving the Church and starting afresh outside it. There is no doubt that we have to move on from this impossible position. Here the Church can adopt the position of the civil law and this is what the author advocates, and use its divine authority to dissolve sacramental consummated marriages allowing remarriage.

Alternatively, and this is the view I hold, it should hold on to a divinely given ideal of marital indissolubility and examine in depth the nature of marriage. With this approach it will set out on a long and exacting course of examining the conditions, which will, of course, alter in various ages, which will allow the marital relationship to become viable, help it in crisis and through its efforts vindicate Christ's ideal of a life-long union whenever there is a minimum capacity for a physical, emotional and spiritual relationship. When these conditions do not exist then whatever the outward appearances, no marriage or sacrament exists and the Church will not need to defend either in the name of Christ. On the other hand, whenever the slightest possibility for a relationship exists then her task will be to engender the motivation that will allow, through creative suffering, the maintenance of an increasingly viable relationship.

Thus the Church has a choice of joining the ranks of well-meaning pragmatists who can only operate in legal terms of sanctioning dissolution and remarriage without fostering what is good for man. Or she can set out to do the much harder work of researching into the nature of marriage which will allow increasingly a more effective prevention and reconciliation whenever this is possible as well as clarifying the absence of marriage when no relationship is possible. I believe that the latter course, which is the harder of the two, is infinitely more in keeping with the intentions of her Divine author.

J. DOMINIAN.

"PeKa", 18b Copthorne Road,
Rickmansworth, Herts.

IV. GUILTY BYSTANDERS

Sebastian Moore. NO EXIT. Darton, Longman and Todd 1968 151 p 12/6

In his "Theology of Hope" Jürgen Moltmann argues that the hope of the gospel "has a polemic and liberating relation not only to the religions and ideologies of men, but still more to the factual, practical life of men and to the relationships in which that life is lived" (p. 330). The New Testament injunction not to be conformed to this world has to be understood in this sense.

It is the full force of this kind of claim for the gospel which the series of meditations forming the substance of Sebastian Moore's latest book strives to communicate, with all its costly demands, to the general reader caught up in the maelstrom of contemporary Western culture for whom traditional theological language has lost its savour. Those who were enabled by Dom Moore's "God is a New Language" to see the

gospel of Christ in relation to their own lives in a new and helpful way will find further sustenance here. "No Exit" gains over its predecessor by a more immediately evident cohesion and development of thought.

The book's various Christological themes converge on a presentation of the trial of Jesus as the key to a more discerning grasp of what Christianity is really about. It is here, the author insists, that we may best hope to discover how Jesus "let a partially revealed truth destroy him and become in him full revelation" (p. 13). Jesus transcended the politics of the men of his time, but only through a special kind of involvement in an ambiguous political situation which enabled him to break through it by passion, death and resurrection.

Much vital wisdom is to be found in this book's gropings for deeper insight, irrespective of its sometimes elusively cryptic style. On p. 116 "James Morrison" should read "Frank Morrison".

MARTIN MOLYNEUX.

Heythrop College,
Chipping Norton, Oxon.

Thomas Merton CONJECTURES OF A GUILTY BYSTANDER Burns & Oates 1968 328 p 42/-

In journalistic style, Merton records a synthesis of thoughts on a collection of life-problems, ranging from ecumenism and race-relations to personal spirituality. He does not dissociate himself from mankind, but objectively examines our world in the banality which has resulted from its rejection of God. He admits the futility of our attempt to impose egocentric values on life, by which we make it increasingly incomprehensible and difficult to justify. We have alienated ourselves from God, he thinks, by our persistently wilful and absurd assertion that our individuality is ultimate. Those who have relinquished God as the centre of their existence, have induced the confusion and chaos which has invaded modern-day philosophy, psychology and personal relationships. Man's encounter with man could be, should be, man's encounter with God; instead, man's denial of his own Christocentric potential produces war on every level of his existence. Bigotry and intolerance, manifesting themselves in twentieth century religious persecution and race hatred, are born of arrogance or pseudo-religious false-modesty, and of personal or nationalistic pride. Acceptance of self and of others, because of God's immense individual love for mankind is the remedy proposed by Father Merton in this book. He considers that love adores truth and is worshipped by it; truth does not capitulate to the shallow hypocrisy of warped social conventions, which engender mistrust, suspicion and hatred. Truth, he maintains, devastates the ego and awakens it to an awareness of its twofold, individual and collective responsibility for Peace. Once man is purified by this honest appraisal of self, love enables him to identify joyously and without restraint with struggling humanity. In this way we journey together to the summit of our existence, that summit consistently aimed at throughout Merton's work—the pre-ordained embrace of Christ in every man.

J. W. THOMPSON.

V. GENERAL

Adrian Hastings CHURCH AND MISSION IN MODERN AFRICA Burns & Oates 1967 263 p 21/-

No single volume, much less a single author, could treat adequately a field so vast and varied as the one suggested by this title, especially if the author set out to make personal pronouncements rather than present a digest of the findings of men with experience in differing areas of the African continent.

It is for this reason that the most valuable passages in this book are those derived from the author's exchanges with missionaries in the field and the weakest are those where he is exposed to generalisation which, because of the limited space devoted to concrete evidence, tend to distort the analysis of the undoubted problems of the Church in Africa as well as to misrepresent the missionaries' awareness of them.

He is at his best in his historical *exposés* (though here, a lapse in his use of African genealogies as a yardstick for the passage of time, and some questionable

assessments of the measures taken by Cardinal Lavigerie and of his outlook on the Church in North Africa) and when he is enunciating the theological basis and principles of the mission.

Perhaps the very best contribution he could have made to missionary studies would have been to devote his entire book to Buganda, to which he has given his priestly life, and show how these principles can and should be applied, not forgetting, as an historian, the real achievements of the past. But as it stands, the book has a great deal to offer even the seasoned missionary.

The White Fathers,

14 Holland Villas Road, W.14.

WILLIAM BURRIDGE, W.F.

Brian Wicker FIRST THE POLITICAL KINGDOM—A PERSONAL APPRAISAL OF THE CATHOLIC LEFT IN BRITAIN Sheed & Ward (Stagbooks) 1967 143 p 12/6

This is far more than a mere appraisal of the Catholic Left. After examining the background of this movement Brian Wicker goes on to trace the philosophical origins for the constant opposition between subjectivist and objectivist theories of ethics. He shows how and in what sense the liturgical decrees of the Council should lead a Catholic to adopt a socialist-flavoured approach to politics. He goes on to criticise the current Catholic Left theology or absence of theology, suggesting at the same time that this movement is in fact the sole hope for the survival of Christianity. In so far as its basic aim is to encourage a more logical approach to Christian living—practising more blatantly what Christian principles and premises would lead us to practise—I would agree. I am less happy about the total annihilation of the "God of the gaps"—at least the Wicker version of him. A book that demands study and provokes thought.

RALPH WRIGHT, O.S.B.

Christiane Brusselmans I GO TO MASS WITH GOD'S FAMILY Burns & Oates 1968 12/6

This has been prepared by a catechist for six to ten year olds, so that they can follow the Mass through its prayers, shortened and modified. It carries a leaflet as a guide for parents and teachers using the book with their children, introducing them to the Mass. It is therefore a book for children, for parents and for classroom work. As such, it looks very good: those who have helped to produce it include Mgr Cerfaux and Fr Schillebeeckx.

R.E.

ed. Oliver and Ianthe Pratt EXPERIENCE OF LITURGY Sheed & Ward 1968 184 p 13/6

The liturgy is the summit towards which the activity of the Church is directed; at the same time it is the fount from which all her power flows (Const. Lit. No. 10). There is a two-way traffic, we find the world good and bring it to God in the liturgy, in the liturgy we meet God and take him out to the world. The living reality is suggested by these opposing tensions but it is idle to try to pin them down exactly. The second tendency will be more marked in monks, who make a living out of the liturgy, or, to speak with more decorum, for whom it is the principal activity. The first is found in this book.

Experience of the liturgy is to be welcomed as a reaction of those on the receiving end of liturgical renewal. After all, who is the liturgy for? Surely not for the "professionals" whose job is to make the liturgy available, but for the people of God. As the editors say, "Worship is too important to leave to the liturgists". More than reaction should be expected of the laity; they should influence the liturgy so that it expresses "the responsibilities of Christians in the social, political and economic spheres".

A sincere contribution by Paul Burgess, a young industrial worker, shows how the adolescent crisis of faith can be met. And why some fail, and how a renewed liturgy may help them.

G.L.N.

Nunraw.

COMMUNITY NOTES

Father Abbot writes: In recent months the Community has lost two monks who for many years have both played a leading part in the life of the monastery and school. Father Oswald Vanheems, who died of an acute leukaemia on 1st June after eight days of illness, had been Housemaster of St Dunstan's since its formation in 1935, Senior Science Master and First Cantor. Father Peter Utley died suddenly on 28th August of a coronary thrombosis, having completed 28 years as Housemaster of the Junior House, 29 years as Commanding Officer of the C.G.F. and many years as the outstanding cricket coach of the 1st XI and Junior House XI. Their respective contributions to the life and work of the school are well known. Their devotion to their work was quite clearly, for both men, an integral part of their monastic observance. In the case of Father Peter, who had been asked to retire from his work in the school, it was evident that he was as enthusiastic about facing the future in his new work for God as he had been for the work which he had done so well for so long. Father Oswald, too, had shown during his short illness what had been the real motives that had inspired him during his life. Although very different in temperament and outlook, they had in common a devotion to the monastic way of life as it is lived at Ampleforth and to which they had pledged themselves on the day of their profession. St Benedict would have recognised in them authentic sons and our prayer is that God will find them as acceptable to Himself as they were to their brethren and to those who had learned to know them.

OBITUARIES

FR OSWALD VANHEEMS, O.S.B.

FR OSWALD died of leukaemia very quietly and peacefully without any fuss at about 8 o'clock on Saturday morning, 1st June, in the Purey Cust Nursing Home at York. He had been ill for only a little over a week—so far as anybody knew. It was the first serious illness of his life—and the last. Fr Oswald could be kind and sympathetic to others when they were ill, but he himself seemed to have little time to be ill; it would have interrupted too much that life of regular duty, regular work which he had lived all his monastic and working years.

Edward Oswald Vanheems was born on the 1st April 1903 at Richmond, Surrey. The family later moved to Ealing to the parish which was to become the parish of Ealing Abbey and with which his family have always continued to be connected. He was the elder son of Mr. Sidney Vanheems, who was head of the family business whose name is a household word in all clerical circles. He was sent north to Ampleforth to school at the age of 11 and it did not seem surprising, with his staunch Catholic background, that he entered the novitiate straight from the school in 1921 in one of the first novitiates after the first World War. He was professed as a monk the following year.

Fr Oswald was, therefore, two months over 65 years old when he died and he had been a monk for 47 of them. All that time, except for three or four years spent as an undergraduate at St Benet's Hall, Oxford, he had lived and worked at Ampleforth—and indeed for longer than that if his school days are counted in. He was, therefore, an Ampleforth monk through and through. Ampleforth had shaped him and stamped him as her own, *Hic habitabo, quoniam elegi eam* could be said of him as it was said by Ronald Knox when he preached the funeral sermon of that great Ampleforth monk Abbot Edmund Matthews.

There was more to Fr Oswald's life than just that—though he would have rejoiced in being just that. When he returned from Oxford in 1937 he started to teach Physics in the school, later becoming senior Science master: up till a week before his death he was still teaching Physics in the school. In 1935 he became the first housemaster of the newly formed St Dunstan's House: when he died he was still its first housemaster. He became the General Secretary of the Ampleforth Society in 1940: he remained its hard-working General Secretary up to his death. His fine singing voice at a very early date in his monastic life marked him out to be First Cantor in the Monastic Schola and so he remained until his death. One could go on recounting the monastic duties which he was given and the works which he was asked to undertake and one would find that he always continued in them to the end: that he was always obedient to the principle, monks never resign. The same qualities of continuity and perseverance ran through his whole life and can be seen even in the number of little, pleasant customs which he formed and to which he was always faithful, whether it was leading the Juniors on an annual cross-country walk and picnic during the Christmas holidays or taking the boys through the caves at Sutton Bank on Goremire Day (of course, he always walked to and from Goremire). The diary which was found in his desk after his death is another example of this characteristic of Fr Oswald; it contained the name of every boy who had ever been in his House entered under the date of his birthday, his marriage and other important events of his career.

In the Benedictine way of life there is a word for this kind of faithful, abiding and enduring perseverance in the spirit and work of a monastic community: it is called *stabilitas* and it is of the very essence of the Benedictine vocation. Fr Oswald had this characteristic gift in abundance and it was this that made him not only an Ampleforth monk but a good monk.

One hears so often that this is a Permissive Age: Fr Oswald, one can say with some conviction, was not of the permissive type and with even greater conviction that if he had been, his influence over others, in the school and especially as a housemaster, would have been a great deal less than it was. He had standards and he insisted on them and it was precisely the recognition of the uncompromising character of his judgments and reactions which won him immediate respect, and, in the end, affection. But it was a respect and affection which would not have been his if those

who worked with him and under him had not realised that if he was often something less than permissive with others, he was never at all permissive with himself. Such a realisation might not come all at once and it would probably be true to say that it was after a boy left school that he came fully to appreciate Fr Oswald. And so it was among the Old Boys of the school, and of his House in particular, that he was always at his best, just as it was mainly his own brethren who knew his special sense of humour, his not infrequent and, in fact, chatty gaiety and that sense of occasion which, although he disliked speaking in public and perhaps did not do it very well, so often in conversation made him choose exactly the right word or the right phrase to hit off persons or things.

In July 1930 Fr Oswald was ordained a priest. One must admit in the present climate of monastic opinion that the vocation to be a monk and the vocation to be a priest are two distinct things, but one may perhaps be forgiven for believing that where they are found united they enrich and cross-fertilise each other, and in the current phrase that they add a new dimension to each other. So surely it was in Fr Oswald's case: it would not be possible to think of him as other than a Monk-Priest. He did not wear his heart on his sleeve, and his diary, as has been pointed out, was for other purposes than to recount the story of his soul: but what his priesthood meant to him, someone who served his Mass would instinctively know, and perhaps the boy who served his last Mass a week before he died had some inkling of it and will remember it, for it was not merely that his Mass, like everything that Fr Oswald did, was a model of exactitude, neatness and dispatch: there was an inner quality to it.

Fr Oswald's active life was wholly absorbed in the school and he had little or no experience of the expressly pastoral side of the community's work, but he made up for that by his long years of devotion to the boys of St Dunstan's and that wider apostolate which he was able to develop as General Secretary of the Ampleforth Society. These two forms of service were in a very real sense his life's work and the proof and justification of their being so were the affection and loyalty of those who were thus brought into contact with him, whether as boys or as Old Boys. What better memorial could a Monk-Priest-Schoolmaster want than their memories of him; memories which will sometimes be legendary but always kindly.

To his family his monastic brethren extend their sympathy: for themselves they mourn one who served the community well.

FR PETER UTLEY, O.S.B.

PANEGYRIC preached by Father Abbot at the funeral of Fr Peter on Monday, 2nd September 1968, at Ampleforth.

"Beloved, if conscience does not condemn us, we can appear boldly before God, and he will grant all our requests, since we are keeping his commandments, and living as he would see us live. What he commands is, that we should have faith in the name of his Son Jesus Christ, and at his command should love one another. When a man keeps his commandments, it means that he is dwelling in God, and God in him."

I John 3:21-24

We are assembled here to thank Almighty God for the graces which we have received through Fr Peter Utley, and to pray for the repose of his soul. Richard Utley, "Dick" as he was then called, left this school in 1924. That was the year when Abbot Smith died, to be succeeded by Abbot Matthews. It was the year also when Fr Paul Nevill became Headmaster; and Fr Peter, for the best part of his life, was to identify himself with the ideals which were dear to Abbot Matthews and to Fr Paul.

When he left the school it must have been clear to those who knew him that he was destined for a brilliant career. He began his two years' training at the Royal Air Force College at Cranwell; was commissioned in 1926, joining 58 Squadron of Bomber Command. By then he had already made his mark as a cricketer. In 1927 he had already become a regular member of the Hampshire County Cricket Club, had represented the Royal Air Force, and was chosen to play in a Gentlemen versus Players match of that year.

His professional competence, which was characteristic of him all through his life, was reinforced by remarkable personal qualities—a charm of manner that was magnetic in its capacity to draw people, an ability to make friends that was instinctive. Not only was he a lovable person in himself but he knew the secret of loving, a loving that was at the same time magnanimous and spontaneous. That noble soul could never have borne a grudge against anybody. Nobody could quarrel with him and remain at enmity with him. He was a big man and his relationship with others was strong. Moreover he had within him a power of leadership, characterised by a strong sense of duty and a loyalty to persons and causes. It was clear that he was going to do well in the way of life he had chosen.

It must have been puzzling for many when at the age of 22 he deliberately decided to become a monk, although in fact he was only fulfilling a desire that first came to him when he was 14. How many persons there must have been who shook their heads at the apparent waste of so much potential. And how incredible it must have seemed that a man with such marked personal qualities which endeared him to so many, and who would certainly have risen high in the career that he had chosen, should now turn his back on so much. But it was a clear call from God and he entered into the monastic life fully aware of what he was putting behind him and equally aware of what he was to embrace. His early life in many ways determined the pattern of his work in the school and the community. For 28 years he was the Housemaster of the Junior House and close on some 1,500 boys were his direct and personal responsibility for two important years in their lives. And how many of them have subsequently paid tribute to the influence which was Fr Peter's on them, an influence which perhaps derived not so much from what he said and what he did but from what he was. For 29 years he commanded the C.C.F. which brought him many contacts, both in the school and outside: and that work was recognised by the award of the O.B.E. Since 1933 he played a prominent part in the cricket of Ampleforth; indeed his was the dominating part. For 35 years he worked daily in the classroom,

teaching French and Religion. And to all this work he brought a devotion and a loyalty which were strong characteristics of his. And yet those who met him and those who worked with him knew always that there was something deep in Fr Peter Utley. He was, as indeed are all humans, a mixture of weaknesses and strengths. If his mind was intuitive rather than analytical, he was a practical person, but sensitive; and he had good taste. He was very English but had a profound feeling for Europe, its civilisation and culture. He was a conservative and a traditionalist, but bold and a man of pronounced initiative.

His close friends knew that his reaction to persons and situations would generally be predictable and consistent, his planning and organisation less so. His reactions were those of a man who had high standards and ideals. But there was one thing about him, and I think it is the thing by which he will be best remembered. I will explain it this way: there are two communities at Ampleforth, indeed I think that in fact they are only one; the community of monks at prayer and work here at Ampleforth or on our parishes, and that other community which is made up of old boys from the school, our parishioners, the members of our lay staff and our friends, a host of persons whom it is our joy and privilege to serve and from whom we receive so much. Now Fr Peter understood this certainly as well as, and probably better than, many of us. Effortlessly he attracted people to himself, and in return gave himself unsparingly to them. All his many contacts with persons in every walk of life were seen by him as opportunities to witness to Christ and to Christian values. He understood that this large invisible community, which is the extension of our own, was something which we in the community must treasure and value.

He was a lovable person who knew the secret of true love. As time went on his natural gifts became increasingly transformed into strong Christian virtues and themselves became instruments for communicating the love of God to those with whom he came into contact. As a young man he had consecrated himself to God, taking the vows of obedience, of stability and conversion of manners, as we call it. Now it is axiomatic that no one is safe to command until he has learnt to obey. That Fr Peter had learnt in the Services. But his obedience was a true fulfilment of his monastic vows, for through it he sought the will of God, and through his acceptance of obedience he accepted the will of God. And this is no guesswork of the internal workings of Fr Peter's mind. This I knew to be true. And that is why his leadership had a sensitiveness and a gentleness which made his influence so great. And he stuck to his tasks, prepared at any moment to relinquish them if that was what authority required of him. But he stayed on as long as he was wanted, always cheerful and gay, devoted and loyal; loyal to his work, to his community and to his friends. A very stable person, a very mature person in a world that is changing fast. But although a monk's life is characterised by stability in the work he has to do and fidelity to the community to which he belongs, the monk himself is bound by his vows to make progress in devotion to Almighty

God and to become daily more Christ-like. This is what we call "conversion". And it became very clear in the last two or three months that Fr Peter Utley had acquired a genuine detachment from the things of this world. It was in no sense because he did not appreciate or did not value the world; quite the contrary—but internally he had become detached. And it was clear that there was only one thing that was dominating his life, and that was to fulfil the will of God.

After 28 years in charge of the Junior House it seemed right that he should be given a change of work. He had shown very evident signs of tiredness in recent terms. There had been less vigour in his life these last three years. So it was decided that he should go, for one year only, to work in one of our parishes in order to gain experience in the pastoral ministry of the adult world. He knew that he was only going for one year and that he would return here so that he could devote himself more completely to the many persons who come to this monastery for help and guidance. And because I treasured the influence that he would have within the community in the monastery, I looked forward to his return. The day before he died he was cheerful and gay and joking, looking forward, not backward. It was God's will for him that he should leave the tasks that he had done so well. He had accepted that totally, obediently, because it was God's will. He was ready to die, so God took him.

MONTY WRIGHT, soldier, miner, and company chairman; brother of Fr Terence and father of three sons in the Community—Fr Stephen, Br Ralph (a subdeacon) and Br Timothy (just down from Oxford)—and of Miles (T 62), died on 30th September at about 10 a.m. He had been seriously ill for some time, behaving with remarkable fortitude.

He had married his wife Marjorie on 6th June 1934, Abbot Edmund Matthews conducting the marriage. Then he had promised to cherish her "till death do us part". In this case, a mystery to be wondered at, they were not parted even by death. Marjorie Wright had for several years been suffering from deteriorating health, finally succumbing just an hour before her husband died. Their sons were with them at their deaths. Neither of them ever knew that the other had died.

On the following Saturday their coffins lay side by side on the sanctuary of the Abbey Church, while Father Abbot and the Community sang a pontifical Requiem Mass. They were buried in the cemetery of Ampleforth parish church. *Quis separabit?*

At a time when death has come both to the community and to its friends, we have to report the deaths of two people who have especially cared for our interests. The first is Margaret Lambert, wife of Fr Sebastian's brother Paul, and mother of Fr Jerome, who died on 20th August and was buried, after a Requiem in the Abbey Church, in our own graveyard in the monks' wood. During and after the war years—those lean years of persistent

austerity, when sugar and jam were measured by teaspoonfuls—she kept house for St Cuthbert's. And secondly Gerald Lee, Chairman of the Catholic Records Press, who died on 31st August, aged 68. He was a co-founder of the Press in 1920, and for many years printed our JOURNAL in a style of print which set it noticeably above the rest in its class. Besides his technical service, his courteous charm in business exchanges made dealing with him a delight and an education. These two, who had our warm appreciation, now have our prayers.

ST SYMEON'S ORTHODOX CENTRE: OPENING CEREMONY

25TH JUNE marked a significant act of reconciliation, when Metropolitan Anthony, Russian Exarch of Western Europe, celebrated on behalf of the Serbian Orthodox Patriarchate an Orthodox Solemn Eucharistic Liturgy before the High Altar of the Abbey Church, assisted by Serbian Orthodox clergy from Britain and Yugoslavia. For some time the two Churches, East and West, have felt the need of an act of reparation for mutual wrongs of the past, especially during the Second War and particularly in Yugoslavia. As a mark of this intention, the Abbey (as reported in the last Community Notes, p. 278) has placed a house, now called St Symeon's (after St Symeon Nemanya, the Myrr-Bearer, d. 1162), at the disposal of the Orthodox Community in Britain, which was blessed by Metropolitan Anthony immediately after the Liturgy.

It was an occasion of colour (for the four icons stood as sentinels along the sanctuary, with flowers hiding their stands); of pomp and circumstance, with Bishop Billington representing the Apostolic Delegate, the Bishop of Whitby representing the Anglican Church, Mgr O'Sullivan representing our own Bishop and Deacon Marc Ilich, who had flown in from Belgrade, representing His Holiness the Serbian Orthodox Patriarch; and of great dignity, as the Metropolitan and his several assistants intoned the Liturgy in their—to us—unusual vestments of rare shades and with much incensing, while a small choir sang unfamiliar Russian church music with delicate perception. Many languages, Old Slavonic, Russian, Greek and English were used during the course of the Liturgy, a truly oecumenical gathering, which included in its congregation several Anglican and Methodist clergy, nuns and laypeople from local parishes and around Yorkshire. Mr Tim Dufort, whose boys are at Ampleforth, and who has done so much in the planning of this venture, read the Epistle: appropriately enough, his grandfather held the Order of St Sava and his grandmother the Royal Red Cross of Serbia.

In his address, Metropolitan Anthony said: "We have now been together before the Throne of God; we are one in hope, if not yet one in sacraments, and we are also one in determination to overcome all those things which human frailty and ill-will have put as barriers between us. Let us love between one another, and so with one mind we shall be able to acknowledge the Father, the Son and the Holy Spirit, as our Liturgy says".

Afterwards, at Oswaldkirk, during the blessing of St Symeon's chapel and house, it began to rain more than it might. This drew from Fr Vladimir Rodzianko, whose house it is to be, the remarks: "when seeds are planted, you need rain to make them grow". It rained; but soon there appeared in the valley of Ampleforth a distinct rainbow. New beginnings...

SAINT LOUIS PRIORY

EXPANSION: September 1968 marks another milestone in the development of the Priory and School. Yielding to the persuasion of our supporters, after much deliberation and prayer, we have decided to increase the size of the school. The number of boys admitted to the school this academic year is slightly over 50 compared with the previous average number around 35. There will be three streams instead of two, not an A, a B, and a C, but rather one stream for the very bright boys, and two collateral streams for the less bright. The total enrollment will thus increase over the next six years from 200 to 300 boys.

This increase involves new buildings, the immediate need being for a Junior School to replace the Singer house which has been thus far the rather crowded quarters for the seventh and eighth grades, and which is quite inadequate for the expanded numbers. Work on this building was started in January and it will be ready for occupation when the new term begins.

By the time the "bulge" enters the Upper School it will be necessary to build classrooms, the library and faculty and administrative facilities, not only to house the extra students but to free rooms in the monastery at present being used for these purposes but now fortunately required to house our American juniors who are returning from their course of study in Europe and for the novices who will henceforward make their novitiate in St Louis. To help in the planning, a New York firm of educational consultants has been called in. Their representative has made a number of visits to the school, observing it in action and holding consultations with the community and the lay faculty. To obtain a maximum of efficiency and flexibility at a minimum of expense a great deal of thought was given to the "multi-purposing!" of the many spaces which are used in a day school for only short periods of time. A final agreed report of our needs was sent to the architects who have roughly sketched an interesting looking building to satisfy them. These plans will be worked over by the community, lay faculty, consultants and architects in anticipation that the working plans will be ready early in 1969 and building operations will follow very soon after.

Building operations being inseparable from fund-raising, much thought has been given to this also. An interesting film has been produced which it is hoped can explain to business corporations and educational foundations the aims and scope of the school and the teaching methods used. Several thousand photographs of the school in action—Classes, athletics, extra-curricula activities—were taken and large prints made of them. The film

opens live with the Prior saying something about the English Benedictines and how they come to be in St Louis. The story of the school is then taken up by the Headmaster and as he speaks his picture fades out and a series of pictures illustrating his talk is projected from the stock of still pictures of school life, except that they are brought alive by an ingenious technique of showing the whole picture, then zooming in on some particular detail, or roving about the picture from one detail to another. The film has already been shown a number of times to a variety of audiences and has been warmly acclaimed.

INTEGRATION SUMMER SCHOOL: Our effort to help the negro community of St Louis has been continued and expanded. Last year, by way of a pilot experiment, a five-week summer school for 20 negro boys financed by some of our friends was organised with such success that we were assured that we would receive assistance from government funds to run similar schools in future years. In the event we were asked to try an innovation—to organise a summer school to be attended on equal terms by poor negro boys and fairly affluent white boys of about the same intellectual ability. Many were sceptical of our ability to find affluent white boys who would attend such a school but the school went ahead with nine white boys and 41 negroes, financed by the Government poverty programme and the Danforth Foundation who showed their interest in the plan by providing funds to cover the salaries of all the teachers. As before, a number of Priory students volunteered to serve as student counsellors. The senior counsellor was the negro teacher who served us so admirably in our first venture and he was joined on the faculty by another negro maths. teacher from the Public School system who also helped in the athletic programme. It seems probable that the success of this summer school will inspire other private schools in the area to undertake similar ventures in future years, thus helping in some measure to solve the racial problem which is apt to lead to violence in the long summer vacation as recent events in a number of cities bear witness.

THE ANGLICAN CATHEDRAL AT LIVERPOOL

THE Benedictine Exhibition that burst into life for the Coventry Cathedral "Vision of Europe" week last year has undergone an Indian Summer, again under the care of Fr Mark Butlin, in Liverpool Cathedral (the Scott one) during the City of Liverpool's "Community & Unity" fortnight, from the end of May. Talks have been arranged around the title theme, covering industry, religion in society, Christianity versus Communism, race and colour, monastic life, the strong and the weak. The opening service on Ascension day had for its centre-piece a sermon on "One Living Community"—preacher: the Abbot of Ampleforth.

The theme of the exhibition, augmented since Coventry, particularly by contributions from Taizé in France and the English lay communities

of Scargill and Lee Abbey, was "No Man is an Island": its contributions come from as far afield as Hungary, Tanzania, India and Vietnam. Next year the Exhibition may undergo an Indian Autumn by being taken on to Edinburgh Cathedral: if it does, who knows but that the theme will then be "Ask not for Whom the Bell Tolls".

DIALOGUE IN CARDIFF

Fr Leo Caesar, Catholic chaplain of Cardiff University, has for some time been a member of the National, the Welsh and the diocesan Ecumenical Commissions. With Bishop Langton Fox, he met the five denominations of the Welsh Council of Churches, resulting in a decision that they and the Catholics should co-operate in dialogue and social work. He is an active member of the local Council of Christians and Jews, and his archbishop's nominee to a committee to close the Human Rights year with an inter-denominational service in the Temple of Peace. He is chaplain to the Catholic Civil Service Guild, to the Guild of SS Luke, Cosmas and Damian, to the Cardiff Newman Circle, to the Welsh Institute of Science & Technology, and to other groups. All this he does on top of his lectures and tutorials at the University Extra-Mural Dept. He describes this account as a naked confession of "pluralism"!

RELIGION AND PSYCHOLOGY

It will be remembered that Dr J. Dominian wrote for us in the Spring issue the principal article on "The Christian Response to Marital Break-down". There appeared in the August *New Blackfriars* (p. 629-39) a remarkable paper, originally given to the Coventry Newman Circle, on "Psycho-analysis and the Spiritual Life", which the French journal *La Vie Spirituelle* has asked to republish in French translation. In the forthcoming November Anglican journal *Theology*, Dr Dominian has a further article on "Forgiveness and Personality", which he considers is one of the best bits of work he has yet done on that subject. He is presently engaged on a book on "Psychopathology and Faith", which will take him well into next year. He then promises again to lend his pen to the JOURNAL, possibly with a review from its earliest stages of the Dynamic Psychology Movement.

What is specially interesting about Dr Dominian's work, is that he is as a Catholic doctor combining his two disciplines in a bridge study connecting the fields of mental psychological knowledge and religion. This is proving most fruitful. It may well be a field that should engage the energies of some priests, too, and particularly religious with their background of community life.

OLD AMPLEFORDIAN NEWS

ALL Old Boys will be saddened by the deaths of Father Oswald Vanheems and Father Peter Utley, two men who in their different ways served both the boys and the Old Boys for 30 years and more. Their obituaries, together with that of Bernard Rochford, a Vice-President of the Society, will be found elsewhere in this JOURNAL. A further note on Father Peter can be found in the section on the O.A.C.C. following these notes.

Father Oswald became Secretary of the Society in October 1941 and held that post till his death in June. Father Abbot has asked Br Felix Stephens (H 61) to act as Secretary to the Society until the next A.G.M. All correspondence to the Secretary of the Society and notes for the next two issues of the JOURNAL should be addressed to him.

VANHEEMS MEMORIAL APPEAL

MANY members of the Ampleforth Society have expressed a wish to subscribe to the memory of Fr Oswald Vanheems, for the great work he did over many years for the Society. A Vanheems Memorial Appeal has already been organised by the Old Boys of St Dunstan's House, and it is thought that those members of the Society who were not of his House and who would want to subscribe in some way, will do best by contributing to this Appeal. Mr J. M. Reid has undertaken to organise the Appeal and details of methods of contribution may be had from him at 7 Bradbourne Street, Parson's Green, S.W.6.

THE AMPLEFORTH SUNDAY (ONE DAY RETREAT)

24TH NOVEMBER 1968

A NOTICE of this year's Ampleforth Sunday is enclosed for Old Boys with this issue. Cardinal Heenan and Father Abbot will both be present, and will give discourses; there will also be a panel to answer questions. This one day Retreat for Old Boys and their wives will take place at Netherhall House, 18 Netherhall Gardens, N.W.3, on Sunday, 24th November. The Retreat will begin at 11-30 a.m. Tickets include the price of lunch and tea and will cost 27s. 6d. each, or 50s. for a double ticket. Write to B. V. Henderson, P. C. Henderson Ltd., Harold Hill, Essex.

BERNARD ROCHFORD, K.S.G.

1886 - 1968

BERNARD ROCHFORD came to the school with his elder brother Joseph in 1897. He was a minute ten-year-old, but it soon became evident that this small figure harboured high principles and a quiet courage. He was an exceptionally popular and respected boy, and was elected Captain of the

School and Captain of Football. He went up to Oxford and took a degree in History (he was, indeed, the first layman from Ampleforth ever to get a B.A.). He then went on to read Law, but on being called to the Bar abandoned Law to join his father in the family business. Later the two brothers were in control, and their complementary qualities made for striking success: his work in nurseries, especially during the War (for which he was made O.B.E.), was given later recognition by the award of the Victoria Medal of Horticulture which he much prized. There were years when many would, and probably did, point to him as an example of wide and well-merited wellbeing with happiness at home and prosperity and success abroad, especially in Local Government and as Chairman of the Bench. But trials followed. Death took from him four of his children (he had married Angela Kelly in 1913) and there were unexpected disappointments and long-drawn anxieties. He needed all his quiet courage: in his second marriage to Grace Kendall he found support in his closing years. He was a warm friend of Ampleforth, and he took the opportunity to prove it when we were building our new church. He made a lavishly generous contribution to the building fund. We did what we could in repayment: we enrolled him and his wife in the community in respect of suffrages after death. Also he received the papal distinction of K.S.G. He died in Eastbourne on 18th August. May he rest in peace. We offer our warm sympathy to Mrs Rochford and his surviving children.

We congratulate the following on their marriage:

Henry Gerard Roche (C 62) to Margaret McDonnell at St Etheldreda's, Ely Place, on 20th July.

Hon. Henry Nelson (T 61) to Dorothy Caley at Our Lady and St Edward, Driffield, on 8th June.

Peter Moore (A 61) to Susan Mary Franks at Our Lady and St Chad, Kirbymoorside, on 31st August.

Henry Beddingfeld (E 62) to Mary Ambrose at the Church of Our Most Holy Redeemer, Chelsea, on 7th September.

John Edward Trafford (O 52) to Amanda Quinnen at Ealing Abbey on 23rd July.

Andrew Mark Lawson (C 57) to Rosemary Veronica Vickery at St Andrew's Cathedral, Glasgow, on 8th June.

Sir Charles Garnet Wolseley (C 62) to Anita Maria Fried at St James's, Spanish Place, on 15th June.

Peter Fell (A 59) to Brigid Riva at St George's Church, Sudbury, on 22nd June.

Anthony Huskinson (O 61) to Gina Maria Gilbert in New York, August 1968.

Captain Charles Jackson to Penelope Druce at Our Lady of Ransome, Eastbourne, on 17th August.

Anthony John (W 60) to Jane Frances Bason at St Peter's, Melton Mowbray, on 7th September.

Hugh Cochrane (B 64) to Jennifer Susan Grange at St Mary's, Cadogan Street, on 19th September.

Stephen Shillington (C 61) to Yvonne Taylor at the Church of Our Lady and St Kenelm, Halesowen, Worcestershire, on 25th May.

AND the following on their engagement:

Peter Rudolph Feilding (A 59) to Diana Mourné Cox.

Hon. Patrick Maurice Pakenham to Mary Elizabeth Plummer.

Christopher John Blount (C 64) to Suzanne Fiona Kathleen Lovelock.

Edmund Hugh Barton (B 54) to Barbara Helen Bracken.

Peter L. Havard (A 57) to Pamela Jean Spooner.

Dr Michael Burke (A 60) to Jillian Younger.

BIRTHS

Virginia and Ralph Pattison, a daughter, Marie Cecille.

Maureen and Patrick Pollen, a son.

Joan and Simon Dyer, a son, Jonathan Simon.

Christine and John Cunliffe, a son.

WE congratulate the following on their ordination to the Priesthood:

GABRIEL CAVE (O 56) in Portsmouth Cathedral on 22nd June. He is now at St Peter's, Winchester.

DAVID CORBOULD (B 58) by the Archbishop of Southwark on 21st July.

LEO CHAMBERLAIN (A 58) by the Bishop of Middlesbrough at Ampleforth Abbey on 7th July.

JOHN MADDEN (E 63) has joined the Jesuit Noviceship. Other Old Amplefordians training in the Society of Jesus are DAVID HAROLD BARRY (A 58) at present teaching in Africa, and NORMAN TANNER (H 61) who is in his last year at Oxford University where he is reading for a History degree.

According to a list kept by Father Oswald the following are also members of the Society of Jesus:

FR O. FISHWICK, 1923.

FR D. C. BARRETT, 1940.

FR J. BARRETT, 1930.

FR J. C. EDWARDS, 1942.

FR J. ECKES, 1939.

FR F. SCHUEREN, 1943.

J. C. B. GOSLING (O 48), Fellow of St Edmund's Hall, Oxford, has been awarded the Greek Moral Philosophy Prize for 1968 at Oxford University.

JOHN HAVARD (A 50) has been appointed Head Master of the Newman School (Comprehensive) at Carlisle.



BERNARD ROCHFORD, K.S.G.
1886-1968

Bassano & Vandyk



SIR HERBERT READ
1803-1968

Rollie McKenna



VENTURE SCOUTS
Ladder pitch in Slip Gill.

P. B. Conan



DICE GOODMAN

who retired this summer as Senior Chemistry Master after over forty years on the Chemistry staff (see p. 433-4).



P. F. J. Hardcastle (E 66) flew to Lagos on 7th October as the second volunteer to assist the five medical and nursing teams of the Save-the-Children Fund in Nigeria and Biafra. They distribute food to up to 4,000 starving women and children per day, most of them Ibo.

DR E. BYRNE-QUINN, M.R.C.P. (D 54) has gone to the U.S.A. with a Research Fellowship with the Professor of Medicine at the University of Colorado.

M. H. D. COLLINS (D 47) has gone to Chicago from Brussels as Export Sales Manager for Farm Equipment for the International Harvester Co.

T. P. CHARLTON (C 43) has been appointed Manager of the Port Elizabeth branch of the Metal Box Company of South Africa.

RICHARD CAVE (O 31) was Chairman of the meeting of the International Federation of Multiple Sclerosis Societies held in Vienna in August.

JOHN CODRINGTON (W 43) is a Director of Selection Trust Ltd.

SIMON BRADLEY (O 51) is a Director of International Distillers and Vintners Ltd.

L. P. T. NESTER-SMITH (W 53) is Director of Sales for Redland Tiles Ltd.

E. H. KING (1924) has been appointed to the Council of the M.C.C. and elected Chairman of the Finance and General Purposes Committee. He is also Chairman of Warwickshire C.C.C.

NORMAN MACLEOD (B 57), having passed the California State Bar Examination, is giving up the practice of Law as a Solicitor in the U.K. and is returning to California to practise Law as an Attorney.

C. D. WATKINS has been having an exhibition of his paintings at the Alwin Gallery during the summer.

BRIGADIER T. P. H. MCKELVEY (O 31) is "Consulting Physician, Headquarters, FARELF, at the Medical Directorate Headquarters, FARELF" and not in charge of the Medical Directorate as was stated in the last JOURNAL.

MICHAEL GRETTON (B 63) has been given an award of £100 by Trinity College, Oxford, in recognition of his all-round excellence during his Oxford career. He was President of the J.C.R., played Rugger for the University XV—being ousted for the University match by an old boy from St Benedict's, Ealing—and cricket for the Authentics. He took a Second in P.P.E. He has also played cricket and Rugger for Oxfordshire and the Navy. He is a Lieutenant in the Royal Navy and has returned to Dartmouth to complete his studies.

H. O'BRIEN (B 64) has been accepted at St Bartholomew's Hospital.

D. J. PEARSON (D 63) has qualified as a Doctor and has been offered a post as House Surgeon at St George's Hospital.

M. CHISHOLM (E 67) has been accepted at the Royal Dental Hospital, London.

M. G. TUGENDHAT (W 62) and J. R. DE FONBLANQUE (O 61) have started work in the Diplomatic Service.

M. MANASSEI (C 64) has applied for Columbia University, N.Y., after two years at Tufts University, Mass.

J. D. POLONIEKI (H 63) took a 2nd class degree of Bachelor of Technology in Maths at Brunel University.

P. BOYS is at the College of Law, Chancery Lane, working for an L.L.B. Intermediate.

C. J. LOFTUS is at the Manchester College of Commerce.

LORD RAMSAY (W 66) and C. S. FAIRHURST (T 67) have been accepted at Mons Officer Cadet School.

A. S. LUKAS (E 66) is at the R.M.A., Sandhurst.

J. F. Q. FENWICK (W 67), R. M. FESTING (C 68) and W. R. MACDONALD (E 68) have been awarded Army University Cadetships at Cambridge.

R. T. STRINGER has entered the R.N.C., Dartmouth.

OLD AMPLEFORDIAN CRICKET CLUB

R.P.H.U.

It somehow seems irrelevant to be reporting on the 1968 season. Cricket at Ampleforth for many years and for many people was Peter Utley. It was not so much his ability for imparting technique and lore, but his gift for sharing his enjoyment and love of the game. This is about cricket, so those who knew him as well or better, must forgive those of us who played cricket with him. We knew his gift for sharing but we treasured his especial interest in cricket.

He played for the O.A.C.C. on Whit Monday this year. That day he bowled 20 overs and took the only three wickets—he watched one of his Old Boys take a 100 off us and he put his pads on. "I am paying for my pride in accepting your very kind invitation to play for the Old Boys, and this morning it hurts to laugh or whistle! It was all such fun and you can never know the great pleasure it was to be among my Old Boys in a medium I understand. A thousand thanks for such a privilege." This letter was the Peter we knew and as for privilege, that was ours.

SEASON 1968

It was not one of our more successful years. There was an awful lot of rain. As a trial year for the heady excitements next year of the Cricketer Cup, it can only be described as a flop. The School XI may feel pleased that they gave us one of our three wins—we did not lose all the others, only some.

It was, too, and perhaps this is a reason, a year of change. The old management has finally succeeded in withdrawing from the front of the stage. Basil Stafford was elected Chairman and will no doubt give as much time and support as he has in the past. The growth of the Club from one weekend and a few days at Ampleforth at the end of the Summer Term to the present list of 20 fixtures, a membership 100 strong, an invitation to play in the Cricketer Cup, dinners in London and on Tour, usually with at least 25 and sometimes over 40 members present, are the outward signs of the creation of a strong and flourishing Club.

Richard Carey succeeded as Secretary, and his first Tour could have been a disaster, but somehow he kept things going during four consecutive days of incessant rain. If he can do that then there need be no fear for the future of the Club.

Mr Hall also retired from active duty as umpire after many years of faithful service. He came to us in the days when the Kremlin's only word was no and he caught the habit, but he is still very much with us, recording in the score-box.

The President, Edmund King, has also had his part in the creation of another strong and flourishing club, Warwickshire C.C., of which he is the Chairman. This achievement has been recognised by his appointment as a founder member of the new Cricket Council, the new governing body of the game, and also his appointment as Chairman of the Finance and General Purposes Committee of the Council. An honour to him and also to Ampleforth cricket.

Although cricket is the reason, excuse for all this activity, no small part is played by the friendships made, continued and cemented. It has been mentioned before (and should always be) but one suspects that certain sides are much easier to find than others, not so much for the cricket either. This additional fixture list is almost as important—Fiona Gray at Ampleforth, Judy Dick at Send, Morag Stafford at West Wittering and Mrs. Sheila Jackson in Derbyshire. Their hospitality is always generous and the Club owes much and offers many thanks to them for their generosity.

Only one point remains to be made. The Club is making a serious effort to put into the field a Cup side that will win. This will be helped by the knowledge that the school have generously offered their support and the first round next year will be played at Ampleforth on Sunday, 25th May, against the Old Cliftonians.

Ampleforth College 166 (Whitehead 49, Grabowski 3-14); 207-6 dec. (M. Grieve 70, Stiliard 50 not out, Evans 4-29). O.A.C.C. 194-8 dec. (Savill 72); 183-7 (C. Andrews 43). Won by 3 wks.	(Carey 101 not out). Draw.
Yorkshire Gentlemen 242-3 dec. (J. Brennan 121 not out, Millbank 68, Utley 3-104). O.A.C.C. 156-8 (R. Andrews 40, J. Brennan 4-32). Draw.	Emeriti 229-6 (de Freitas 102, Wynne 5-38). O.A.C.C. 68 (Lysons 6-25, Hollis 3-16). Lost by 161 runs.
O.A.C.C. 209 (C. Andrews 52, Wynne 49, Savill 56, T. Perry 6-65). Periwinkles 196 (Brierley 48, A. Huskinson 5-39). Won by 13 runs.	O.A.C.C. 120. Old Rossallians 122-4. Lost by 6 wks.
Stonyhurst Wanderers 243-7. O.A.C.C. 8-0. Abandoned—Rain.	Middleton 237-6 dec. (Hamilton 75 not out). O.A.C.C. 110. Lost by 127 runs.
Downside Wanderers 267-8 (Inchebald 84). O.A.C.C. 37-1. Abandoned—Rain.	Sussex Martlets 224-6 dec. (O'Gorman 56, White 57). O.A.C.C. 130. Lost by 94 runs.
O.A.C.C. 216 (Kirby 68). Old Georgians 169-5 (O'Gorman 56). Draw.	Galleons 142 (Sear 74, Corbould 7-35). O.A.C.C. 138 (Corbould 39, Grabowski 3-13). Lost by 4 runs.
O.A.C.C. 219-5 dec. (N. Butcher 51, Cressley 53 not out). Repton Pilgrims 167-9 (Hare 82 not out). Draw.	O.A.C.C. 200-3 (Spencer 103 not out, A. King 48). Send 144-9 (Evans 3-15). Won by 56 runs (45 overs).
Staffordshire Gentlemen 211-4 dec. (Bagshaw 61 not out). O.A.C.C. 201-6	

RESULTS

Played	Won	Lost	Drawn	Abandoned
14	3	5	4	2

Also 4 fixtures abandoned without a ball bowled.

For O.A. Shooting Club report, see School Shooting Notes.

SCHOOL NOTES

THE SCHOOL OFFICIALS were:

Head Monitor	...	M. R. Whitehead
School Monitors	F. K. Friel, J. T. M. Dalglish, M. A. H. O'Neill, A. M. Horsley, W. R. MacDonald, A. B. de M. Hunter, N. P. Wright, P. Hadow, A. M. D. Gormley, C. P. Carroll, M. T. Ryan, R. L. Bernasconi, R. W. Woodcock, P. B. Conrath, B. N. R. Bartle, J. F. Tufnell, M. M. Griffith-Jones, D. C. A. Mathias, F. D. S. Chapman.	
School Shop	B. N. R. Bartle, R. W. Woodcock, C. P. Carroll, J. R. Strange, M. C. A. Pender-Cudlip, S. A. Willbourn, J. S. E. Laury, I. R. Broxup, J. R. Parker, P. M. Dessain, A. R. Leeming, J. W. Fane-Gladwin.	
Librarians	P. Hadow, A. C. Mafeld, M. J. Fattorini, N. P. G. Boardman, D. S. P. Solly, P. W. James, P. D. Clarke, J. P. MacHale, R. F. Sheppard, M. Reilly, P. J. Ford, R. S. G. Watson, P. St. J. Baxter.	
Bookroom	A. M. Wagstaff, C. J. A. Barnes, M. J. Fattorini, C. M. Crutchley, S. P. Bowie, C. F. Couldrey, N. C. D. Hall, J. R. Dawson.	
Captain of Cricket	...	M. R. Whitehead
Captain of Athletics	...	M. J. Pahlabod
Captain of Tennis	...	F. D. S. Chapman
Captain of Swimming	...	D. M. Tilleard
Captain of Shooting	...	R. R. Stringer
Master of Hounds	...	B. N. R. Bartle

THE following boys left the School in July:

St Aidan's: B. N. R. Bartle, I. R. Broxup, J. T. M. Dalglish, P. M. Dessain, M. J. Fattorini, A. G. Graves, T. R. Huws, S. J. E. Knock, M. A. B. Lamb, R. A. W. Lloyd, W. A. Mineyko, D. M. Viner.
St Bede's: C. F. Cooke-Hurle, J. F. M. Dufort, B. S. A. Gibbs, C. F. Grieve, B. P. F. Houghton, A. B. de M. Hunter, M. J. F. Pahlabod, B. A. L. Reid, D. E. Satterthwaite, P. M. Shepherd, R. R. T. I. Stringer.
St Cuthbert's: C. Clark, H. F. W. Colville, F. K. Friel, A. M. Gordon-Watson, J. A. Liddell, D. C. A. Mathias, L. H. Robertson, J. R. Strange.
St Dunstan's: A. C. R. Adams, J. H. Barton, C. H. M. de R. Channer, G. R. Darby, M. Eera, D. P. J. George, A. M. Horsley, J. M. F. Peet, A. H. Rambaut, M. T. Ryan, A. C. Shaw, I. K. Sienkowski, R. W. Woodcock, J. T. S. Zawidowski.
St Edward's: C. P. Carroll, D. G. Cunynghame-Robertson, J. H. Darnton, W. R. MacDonald, C. B. de M. Madden, P. H. Nevill, C. P. W. L. Penno, S. G. Pugh, D. M. Tilleard.
St Hugh's: J. A. Callighan, C. M. Crutchley, J. S. E. Laury, M. A. H. O'Neill, D. A. Potez, P. J. B. Rooney, G. W. Russell.
St John's: C. H. Burbury, A. D. Coker, P. C. A. de las Casas, C. A. Hoghton, M. H. McCreanor, M. J. W. Morrison.

St Oswald's: P. J. Anderson, P. J. A. Anthony, D. G. Marsden, P. S. Morrissey, C. O'R. A. Murray, C. E. Sommer, M. R. Whitehead, D. R. B. M. Young.
St Thomas's: D. M. Ahern, R. E. Barton, F. D. S. Chapman, N. F. E. Eastwood, K. C. Fane-Hervey, M. M. Griffith-Jones, Q. D. Kean, A. E. J. Reichwald, R. M. Ruck Keene, A. C. Tempest, N. P. Wright, C. B. Young.
St Wilfrid's: G. P. Adrien, J. Burridge, A. M. D. Gormley, J. R. D. Melhuish, M. G. Smith, N. J. Stanley-Cary.
Junior House: W. G. Marsden.

THE following boys entered the School in September:

C. K. Badenoch, N. G. Baker, A. P. D. Bates, E. P. Bennett, M. J. Bourke, E. H. Briscoe, C. V. Clarke, N. I. Coghlan, W. M. Colacicchi, J. G. Collins, J. A. Compton, N. A. Compton, H. P. Cooper, M. R. Cooper, P. J. Cranmer, M. J. G. Donnelly, L. J. Dowley, T. R. H. du Boulay, A. J. Duncan, A. J. H. Dunn, C. A. L. Errock, M. W. B. Faulkner, R. H. Fergusson, S. D. W. Geddes, M. B. Gould, S. Hall, H. R. Hamilton-Dalrymple, R. A. Harrison, D. M. Harwood-Little, H. F. Hatfield, A. Jennings, J. B. Lewis, C. N. Moon, N. Moroney, Hon. G. E. J. Noel, M. A. A. Nolan, T. J. J. Park, M. J. F. Parker, M. J. M. Petit, M. S. F. Pritchard, J. C. H. Rigby, H. J. J. Rylands, D. A. Sellers, R. G. Killingbeck, C. M. Slawinski, J. V. Smyth, H. S. T. Spender, P. J. Treherne, D. G. Unwin, J. B. Ward, M. C. Weaver, T. H. Wettern, P. C. J. Willis, S. M. Willis.

THE following boys came up from the Junior House in September:

C. H. Ainscough, P. J. Brady, S. Brooks, I. A. Campbell, S. M. Clayton, P. H. Cochrane, J. F. M. Connolly, J. H. Deedes, W. M. Doherty, T. O. Dowling, J. A. Durkin, T. Eckhoff, P. D. N. Fazackerley, H. J. N. Fitzalan-Howard, C. G. Franklin, N. O. Fresson, M. S. Galloway, P. S. Gaynor, J. K. Glaister, J. C. Gosling, E. P. S. Graves, J. P. Guver, A. P. J. Houghton, M. T. C. Houghton, N. B. Herdon, A. J. Hope, R. F. Hornoyd-Strickland, R. A. Hunter Gordon, A. P. H. Kerr, P. L. O'C. Lawrence, P. E. Lecutier, N. J. Leeming, R. M. R. Lewis, M. C. Liddell, M. E. Lister, M. A. Lloyd, D. J. G. Loftus, A. F. Loring, T. P. MacAdorey, D. A. McGrath, J. G. McDonnell, S. C. G. Murphy, P. N. Nelson, R. J. Nelson, S. F. S. New, M. M. Newton, B. Peacock, J. A. A. Potez, B. P. Rambaut, C. A. B. Ratcliffe, P. J. N. Ryan, P. G. Serop, F. Seilern-Aspang, J. A. Stilliard, C. J. Stringer, P. F. Sutherland, J. P. Townsend, M. E. Walker, E. J. Young.

ENTRANCE SCHOLARSHIPS 1968

MAJOR

J. V. Smyth.—£900, Carlekemp Priory School.
 P. C. J. Willis.—£300, Holmewood House.
 R. H. Fergusson.—£300, Farleigh House.
 E. P. Bennett.—£200, Dragon School.
 R. L. M. Schlee.—£200, The Hall School and Ampleforth.

MINOR

M. H. Armour.—£100, Moreton Hall and Ampleforth.
 E. P. P. Clarence-Smith.—£100, All Hallows and Ampleforth.
 A. Jennings.—£100, Avisford.
 C. J. Fraser.—£100, Moreton Hall and Ampleforth.
 R. P. Fane-Hervey.—£100, Holmewood House and Ampleforth.
 T. M. Powell.—£70, St Richard's and Ampleforth.
 J. R. Dawson.—£70, Avisford and Ampleforth.
 N. I. Coghlan.—£70, Ranby House.

S. Hall.—£70, Howsham Hall.
 M. C. Weaver.—£30, Winterfold House.
 J. F. B. Ward.—£30, The Beacon School.
 M. A. Lloyd.—£30, Gilling and Junlor House.

ON 6th July His Lordship Bishop McLean conferred the sacrament of Confirmation on the following: T. R. V. Buxton, E. P. P. Clarence-Smith, R. P. Fane-Hervey, S. J. R. Fraser, F. Hallawell, J. D. Hughes, R. V. St J. Killick, S. A. Stainton, J. E. M. Walker.

S. F. Fane-Hervey has been awarded an Army Scholarship and M. Rowland a Royal Navy Reserved Cadetship.

THE Headmaster gave a supper party at the end of the Summer Term to mark the retirement of Richard Goodman, who has been head of the Chemistry department since 1926, and presented him with an oak desk (the work of Hutchinson of Hushwaite). In a speech of thanks Mr Goodman referred to his early days at Ampleforth and his close association with Fr Paul Nevill, and was obviously moved by an occasion which brought back so many memories. We wish him a very happy retirement. An appreciation appears elsewhere in this JOURNAL.

We also send our good wishes with Mr S. Houston who has joined the History staff at Bristol G.S., and with Mr J. Fairclough who has joined the Classics staff at the Royal Grammar School, Guildford.

WE congratulate Dr and Mrs Briske on the birth of a daughter, Susan Jane, on 12th August 1968.

WE welcome the following to the teaching staff: Mr G. W. Compton (French); Mr I. Davie (English); Mr P. Hawksworth (French and German); Mr D. Lenton (Classics); Mrs Rodzianka (Russian).

A YEAR ago these notes recorded that the forbidding 40-mile Lyke Wake Walk across the North York Moors had been accomplished by Fr Edward and a party of boys from St Edward's House. Since these "pioneers", several groups have been successful, not the least noteworthy being that from the Masters' Common Room. Led by Mr Gilbert, on his fourth walk, Messrs Criddle, Corring, Henry and Willcox devoted a holiday to showing that in these matters experience can be a match for youthful enthusiasm. They completed the walk in a time which was well within the 16-hour limit which Richard Thorniley-Walker, a member of the first group, threw down as a challenge.

ON 5th May well over 100 boys joined groups from York and Middlesbrough on a 15-mile sponsored walk which started at Rievaulx and ended with an inter-denominational service in the ruins of Mount Grace Priory, Osmotherley. Those who took part raised over £800 for "Shelter" to aid the homeless in Britain.

R.A.G.

RICHARD ALLEN GOODMAN came to Ampleforth, straight from Oxford, in 1926, to take charge of Chemistry. He retired in 1968.

I was first aware of Goodman in October 1925, when I, a callow freshman, on my initiation to Hall at Jesus, spotted a dignified, upright, immaculate, rather austere figure, graduate gowned, at the head of the Scholars' Table. It was Dick Goodman. When he retired he was rather more familiar, and although a diabetic for a number of years, just as impressive.

In his early days here, Ampleforth was not academically distinguished; but, guided by Father Paul, its achievement steadily grew. Dick, in the Chemistry department, played a major part in the growth. It was not until 1937 that Ampleforth's first Open Scholarship in Natural Sciences at Oxford was gained by Tony Willbourne. It was considered worthy of a celebration lunch at the Worsley Arms, attended by Dick, Father Oswald and myself. After this break-through, Scholarship honours in Natural Sciences became almost commonplace, and offer a remarkable tribute to the success of Dick's teaching. In this he was, as in appearance, immaculate, demanding and thorough. Slipshod work by his pupils was brutally, but kindly, rejected. In his teaching he maintained close contact with all modern trends, and was rarely found wanting. Particularly did he cultivate and foster his connection with the University of Oxford, where he was held in high regard. When one learns that, in October next, Dick is to receive a presentation from some of his former pupils, at a dinner in London, it reflects the esteem and affection in which he is held.

It was part of Father Paul's policy for the school to develop a lay teaching staff, to work side by side with the monks. As this lay staff grew and developed, Dick emerged as their natural leader, and he was eventually appointed to be the Headmaster's representative in the Common Room. It is largely due to his efforts that the present day conditions of employment are in existence. In this development it was ever present in his mind to foster and maintain a happy liaison between laity and monks. That today this is taken for granted is due primarily to the continued and persistent good sense of Father Paul and Dick Goodman. Neither of these two men was, to use Father Paul's favourite expression, "mealy-mouthed", and both were devoted, each in his own way, to Ampleforth.

Outside the school, Dick had varied interests. The Oswaldkirk Tennis Club, the Village Hall, various charities, local history, all benefited by his shrewd sense and guidance. A staunch Anglican, he has for many years been a Lay Reader in the Church. He was, and is, a great walker, walking always with observation and purpose. Particularly did he enjoy his long and traditional Goremire Day outings. It was then that one found Dick at his happiest and most relaxed.

He has been a good friend to many, but a stubborn opponent of anything he judged to be wrong.

He married early and would be the first to pay tribute to the help he has been given by his wife, Dorothy. We wish them both many years of

contented and useful retirement, with his son David and his grandchildren.

The gifts he received on his retirement—an oak desk from the Headmaster, and a matching chair from the Common Room—reveal his determination to keep up his work and his interests. He cannot be idle. It is a source of satisfaction to know he will continue to live in Oswaldkirk, where his experience and shrewd good sense can still be readily available.

GENERAL STUDIES

AN important development in the school curriculum occurred in the Autumn Term: the inauguration of General Studies for the Sixth Form. For many years, of course, boys have studied subjects outside their specialised "A" Level work—for example, economics and politics; they have attended Fr Martin's Art Lectures; they have formed discussion groups on current affairs, literature and the fine arts. But these activities were rather narrow in range and offered no element of choice. A much more ambitious scheme, therefore, is now being tried, which involves every boy in the Sixth Form for the best part of two years, and draws upon the wide diversity of talents and interests to be found in a staff of some 90 masters.

Last term a list of no less than 46 courses was prepared, covering a broad range of topics, scientific, artistic, economic, historical and philosophic. Two hundred and thirty boys, somewhat to their surprise, were asked to choose the topics which interested them, one for each term of their "A" Level studies; and on the basis of those choices a viable programme of "General Studies"—an inadequate but regrettably fashionable term—was worked out. The subjects for 1968-69 are as follows: Nuclear Energy; the Analogue Computer; D.N.A.; Radio Communications; the Motor Car; Navigation; Art and Architecture; Printing and Typography; the Art of the Silent Film; Musical Appreciation; the Modern English Novel; *Diaries*; the Theatre Today; Oriental Civilisation; the Civilisation of Seventeenth Century Europe; Local History; Twentieth Century Fascism and Communism; the Causes of the First and Second World Wars; the Suez Crisis of 1956; Current Affairs; the City (Britain's Financial Institutions); the Organisation of Industry; Cartography; Philosophy; Logic; Psychology.

Each course, which will take the form of lectures or seminars or a combination of both, is introductory rather than comprehensive; designed, not to cover a subject in a potted or cramming manner, but to whet an appetite for further reading, to stimulate an interest which can be pursued later, or simply to impart elementary knowledge about important fields of human activity. Criticisms can be made of the project: for example, that it may encourage superficiality and a dilettante approach. But it should be borne in mind that most boys already study three subjects in considerable depth over a period of two or three years; and that Universities, the Ministry of Education and other bodies have persistently complained that modern education has become excessively specialised. The new arrangements, it is hoped, will do something to redress the balance without endangering the undoubted benefits of detailed "A" Level work.

CAREERS

THE Summer Term proved a busy one, especially with the first U.C.C.A. worries. We are grateful for visits received from Squadron Leader Mumford, R.A.F., Royal Air Force Schools Liaison Officer, and Mr Maxwell-Scott of the Public Schools Appointments Bureau, and from Brigadier Loring.

Brigadier Walter W. A. Loring, C.B.E., retired from his post as Schools Liaison Officer at the Northern Command Headquarters in York on 13th September, a post that he had held since 1952 when he returned from India, having previously served in the Indian Army. It is difficult to realise fully how much we owe him for all his help and encouragement that he gave to all the boys he interviewed as possible Service candidates. In addition to help to boys themselves, his support and assistance to the Careers Masters at the College has been tremendous. It is indeed sad to see him leave York Headquarters, but, with a son still at the College, he remains closely connected to us. We wish him a very happy retirement.

Brigadier Loring has been succeeded by Major-General C. J. Deedes, who is already well known to us. His two elder sons have already left the school and his third son has just come into the Upper School from the Junior House. We would like to welcome him and we hope he will be happy in his new appointment.

MUSIC

TAKEN as a whole, the term's music has been of wide and unusual interest. Apart from the distinguished visitors the music has been provided by our own people; that is by the boys, the monks and our immediate friends.

The Orchestra has always been competent and there have been times when the playing has been first rate. This was apparent at the Exhibition Concert on 26th May. The Handel Occasional Overture, the slow movement from the Schubert Unfinished Symphony and the March from Grieg's *Sigurd Jorsalfar Suite* made all the traditional points and achieved a good deal in respect of balance and dynamics. The Strings could hardly have been heard to better advantage than in their accompaniment of the Bach Concerto in C minor for two Claviers, played by R. F. C. Magill and M. J. Macdonald.

Chamber Music was represented by the Mozart Quintet in E flat for Woodwind and Piano played by J. W. Macdonald, Fr Stephen, R. D. Balme, I. C. Rapp and the Hon. W. J. Howard. There were some fine passages in the Beethoven G minor 'Cello and Piano Sonata by P. B. Newsom and the Hon W. J. Howard, while P. W. James' playing of the Handel Flute Sonata in E minor was a model of neatness and restraint.

On 29th May we had the pleasure of a visit from Dr Jackson and the York Minster Trebles. Dr Jackson played Organ Music by Nares and Bach and accompanied his boys on the harpsichord in a Bach Aria. The home team supported him—namely, the Hon. W. J. Howard, oboe; P. W. James, flute; P. Hadow, continuo; and P. B. Newsom, 'cello obligato. The Minster Trebles sang music by Vittoria, Dering, Lassus and Bairstow.

They were perhaps at their best in two of the Stanford Bible Songs and Dr Jackson's accompaniment to these was superb.

On 8th June there was a performance of about two-thirds of Mendelssohn's *Elijah* in the Theatre. The chorus was a large one. It was made up of our own singers, the Lastingham Choral Society and a contingent from the Harrogate Choral Society. The soloists were Josephine Marshall, soprano; Steven Welford, tenor; and John Moore, Bass. The accompaniments were played by the College String Orchestra with the woodwind and brass parts skilfully approximated on the piano by Mr Perry.

Two days later, on 10th June, we heard Imogen Cooper in a Piano Recital. She delighted us with her polished playing and her charming presence.

The University of York String Quartet gave a Recital in the Concert Hall on 27th June. It was a big evening's work. The Haydn Quartet in C, Op. 33, No. 3; the Mozart Quartet in G, K. 387; and the Brahms Quartet in C, Op. 51, No. 1, provided a programme of unflagging interest.

It was good to have George Swietlicki with us on 2nd July. His piano playing of Bach, Brahms and Chopin fairly sparkled. He was joined by Robin Colville in some Schubert Piano Duets.

The Ordination Concert on 7th July gave us some good orchestral playing. Beethoven's *Symphony No. 1* in F, parts of two Piano Concertos and a Flute Concerto were the principal items. The first movement of the Mozart Concerto in E flat for two Pianos had a most satisfactory reading and P. W. James' playing of the rarely heard Vivaldi Flute Concerto in D was fluent and well proportioned. The first movement of the Handel-Lambert Piano Concerto in B flat played by R. F. C. Magill and part songs by de Pearsall, Waelrant and Gordon Jacob completed the programme.

The leader of the Orchestra was Mr Mortimer and the conducting was shared by Mr Dore, Mr Kershaw and N. H. S. Armour. The thanks of the Choral Society are due to Father Anselm and we are all grateful to the Music Staff for its initiative, its energy, its enthusiasm and its patient backroom work.

Organ Music has been played each Sunday after High Mass and the Church Choir has maintained a high standard at all times.

P.D.

IMOGEN COOPER

CONCERTS by professional artists are now rare events at Ampleforth, and it was a pity that for this welcome return visit of a young and very gifted pianist little more than ten hours' notice was given in the school. However, the rather small audience that did come was rewarded by some fine playing, playing marred, to a great extent, by a piano out of tune, a noisy pedal (when will something be done about it?) and a still more noisy audience in the galleries. The first half of the recital, consisting of a Haydn sonata and Brahms' fine *Variations on an Original Theme*, was drowned by an incessant noise of tramping feet and shifting chairs from above:

please, please, could the galleries be closed on these occasions, out of consideration to performer and audience alike?

It would be impertinent of me to attempt a critical assessment of Miss Cooper's playing; let it be sufficient to say she has an enviable technique, displayed to brilliant effect in the glittering cascades of Ravel's "*Jeux d'Eau*" (this, and a wonderfully cool performance of the Brahms' variations were superbly done); she brought a delicate, butterfly-touch to the outer movements of Chopin's G flat *étude*, and never faltered through the intricate convolutions of Stravinsky's neo-classical *Sonata* (but a programme note in explanation of this work would have been helpful).

Miss Cooper has gained enormously in assurance since she last came. I hope she will forgive me (for she sets herself high standards) if I voice the one criticism I have—a feeling that her obvious delight at the audience's reception of the more popular parts of her programme might create the mistaken impression that it was the pianist, not the music, that really mattered. Certainly a Polonaise should be proud and triumphant, but a pride and triumph for Poland, not the ephemeral triumph of an audience's acclaim.

It remains for me to thank Miss Cooper on behalf of the school for coming to play for us; the enthusiasm with which they greeted her can have left her in no doubt that she is a most welcome visitor.

B.V.

The pianist is the daughter of Martin Cooper, Music Critic of the "Daily Telegraph" since 1954, whose son Dominic was at Ampleforth (W 62).

G.C.E. RESULTS, SUMMER 1968

A very brief analysis of our G.C.E. results for 1968 may be welcome. The 'A' level achievements were these. Out of nine Group I candidates there were 8 Latin and 4 Greek A grades. In Group II, of the 72 Historians, a third of them got A or B grades and another third got D and E grades; all the Spanish grades were A or B; a quarter of the English grades were A or B; and 8 of 9 Latin grades were B or C. In Group III, half of the Maths were A or B. In Group IV, a third of the Maths were A or B (10 out of 27 of them); a third of the Physics were A or B; and 9 of the 21 Chemists were A or B. In all there were 97 A or B out of 296 candidates, 231 of whom were given an 'A' level grade.

Of the 'O' and 'AO' level results, the following are worthy of remark. In English Language there were 110 passes and 17 failures, in Literature 95 and 11, in Latin 90 and 27, in Greek 21 and 6, in Elementary Maths 107 and 48. It might be fitting to end with the Statistics results: of a dozen boys who entered, a third passed.

THE EXHIBITION

THE HEADMASTER'S SPEECH

PRESIDENT COOLIDGE was once said to have gone to a sermon. When asked what it was about he said "God!"; when asked what the preacher said, he replied "He was in favour". A Headmaster's speech on Prize Day might very easily fall into that category: What did he talk about? The School. What did he say? He was in favour. So I shall try to avoid the obvious banalities. . .

There is no slackening in the demand for places in the school; already there are 80 registrations on the books for 1981 and on the shorter term I have the unhappy experience from day-to-day of continually disappointing other applicants. However, I do not want to give you the impression that we are complacent—we are not. We are always haunted, as I know that you are, by the question: how long can fee paying continue with the present level of taxation and the constant rise in the cost of living? A recent survey of 75 schools—Independent Headmasters' Conference Schools—showed that, of these, 21 were charging over £600 a year. In the list we came 64th out of 75 with our fees at £510. I don't think that this is doing too badly and we owe a great deal to the Procurator and his staff for keeping costs in control on *not* diminishing standards.

It is of the greatest importance that we should keep in close contact and involvement with parents concerning their sons' course of studies. I published earlier this year a brief note on the academic structure of the school, and this will be sent out again in July so as to give some guide to parents as to what is happening. I am told by many parents that when they ask their sons about their work they are told: "Well, of course you don't understand Shack". I hope that my efforts at communication will establish a greater understanding. During this term parents of boys who have taken the G.C.E. or who have completed a year in Remove C will receive a note telling them of our proposal for next year's work and I hope that they will examine this and get in touch with me if there are any questions which they wish to ask. Meanwhile, over the Exhibition weekend, parents, especially those with sons in Remove C, may like to get in touch with their tutors in order to discuss the future. . .

It is the age of reports and for very rapid development. Between 1955 and 1965 the VIth Form population in the country doubled. There are varying definitions of the VIth Form. We define the VIth Form as all those who are engaged on at least one "A" level course and I think that's not a bad definition. For the survival of the school the size of the VIth Form is critical. It is now generally agreed that in order to be able to cope with educational demands at a university one must be able to offer from 15 to 25 "A" level courses in a viable VIth Form and if this is to be done the generally accepted view is that the VIth Form must be at the least of 250-300 boys. Now we have achieved this although we are only partially selective. Two-thirds of the school come in at 13 by selection on the Common Entrance, but a much wider range of ability comes from the

Junior House and Gilling. I don't want, in talking about the VIth Form, to suggest that those who are not academically brilliant are unacceptable in the school. On one occasion in the past Abbot Byrne was asked by an interested enquirer, "Tell me, Fr Abbot, what happens to the boys who are not scholars and don't get to university?" He was never at a loss for a reply, "Oh, they," he said, "provide employment for our scholars". But there is certainly a change in the whole concept of the VIth Form under discussion. The Schools Council has recently reported bringing forward a great attack on specialisation and proposing that for university entrance in the future only two "A" levels should be required, examined externally, to be supported by two to three elective subjects, examined internally, and externally moderated. Meanwhile the Dainton Report proposes that all Secondary pupils should continue with Mathematics until they leave. It has been noted that there are no schoolmasters on the Dainton Commission. It appears that there were no statisticians either, because if one teaching graduate were allowed per school in Mathematics there would be an insufficient number of Mathematics graduates to provide one for each secondary school in the country at the moment. In any case, whatever Dainton and the Schools Council may say, the universities still hold the whip-hand and in the universities it is not the Vice-Chancellors who sit on the Committees, but the Heads of Department who don't, who make the decisions about entry. In 1967 there were 90,000 applicants for university places and only 56,000 were accepted. In this situation, which is not likely to change for the better, entrance to university is increasingly competitive and "A" level grades, and even "O" level grades are of the greatest importance.

Now there is a good deal that is suspect in the attack on specialisation; where there is no study in depth, however, we are only educating for dilettantism, and a certain amount of specialisation in the sense of study in depth is necessary for effective education. The Schools Council's criticisms have some validity and they have struck a chord of conscience in most thinking schools. It is wrong that a boy should have to choose his specialisation too early; it is bad to confine his whole intellectual effort in "A" levels to that course of studies which he is going to pursue at university. By the initiation of Remove C we have achieved a great deal to diminish the ill effects; the experiment of Remove C has now become an established fact and it also makes it possible, through providing that all boys continue Mathematics beyond "O" level, that sometimes a boy may switch from Arts to Science which was not possible in the past.

Next term we introduce a scheme of General Studies in the VIth Form of which details can be seen in the Library and elsewhere and I hope that this will do a lot to provide wider intellectual stimulus. Nevertheless, university entrances remain at least one inescapable criterion for the success of the school. Last year, October 1967, we achieved 76 university places—this, I think, is very good. The Oxford and Cambridge Scholarships in November were not so good and we only achieved five Scholarships. We didn't expect to achieve many more—for one thing the number of

Scholarships has been reduced and I don't think it was an outstanding year. Nevertheless, the record so far of university places obtained seems to be well up to standard.

There are many other developments going on in the school and boys are very intelligent and they question and they assess. I don't know whether you heard of the boy who received some very bad reports at the end of the term. He sought an interview with his father—you see that's the way round it goes now!—and proceeded to question him on this sad situation. "Dad," he said, "what on earth's wrong with me? Look at these reports; what is wrong, heredity or environment?" We can't win, can we?

Well, there is a strong temptation for the young not to emerge from the stage of thinking that things happen to them when they should be realising that they should make things happen. Everything in education must ultimately depend upon the interior response to environment and opportunities. An American lady once, who was speaking of the very brilliant son she had, said to me with that wonderful directness, showing that use of a phrase undoubtedly in a foreign language but immediately understandable, which is so attractive in the Americans, "I guess he's a self-starter". Well, we want more "self-starters" and it is not only in the classroom that one must judge this but outside it. The Prize Essays will perhaps give you some indication that there are a few self-starters about and many other activities showing this quality go on in the school. The First Year Society, the new writing which is emerging in the magazines which you will no doubt be asked to buy, the work of the Rovers, the Band (which is certainly a self-starter), the Societies, the interest in service to others as evidenced by the weekly visits and the day given here last week to patients from Cheshire Homes, all show the initiatives one looks for.

In the more orthodox and more obvious activities also there has been some notable success and I would like to congratulate the Shooting team for winning the Country Life Cup. I won't detain you by a long list of successes in games. There are successes, but they are all recorded in the JOURNAL. I must say that Mr Wilcox's devotion and that of his supporters, Mr Anwyl and Mr Gorrington and many others, are greatly valued and do a very great deal for many of the boys.

Looking at the activities of the school I have become increasingly convinced that what is run by boys with the assistance of staff works; what is run by staff with the assistance of boys very often doesn't. Our part, therefore, is to stimulate interest and response and to widen horizons. Every school can be just a world of its own which is a ghost world intellectually, if it is not in contact with what is going on outside, and I would like to encourage every effort in the direction of contact with the outside world. We may be in physical isolation, but there is no reason whatsoever why we should be in intellectual isolation and that is what matters. Reading must be the basis of all mental development, and I would emphasize this. There are other things and there are lots of nice educational toys which are coming out now; for instance, we have a video-tape machine.

The careers organisation in the school is of the greatest importance. Mr Davies has done wonderful work in this. I hope you will visit the Careers Room. I hope also that you will encourage your sons to attend those discussions which he arranges by many experts in a very wide variety of careers, who come here to talk informally to the boys and to inform them of what is happening. And I must thank the Old Boys and others who have co-operated in making so many of these lectures, courses and discussions possible.

If you put the two things which I have mentioned so far together, academic aims and development of initiative and self-movement, you get an idea of what we are aiming at. And in our efforts to achieve it I am greatly encouraged by the response of the Monitors and the VIth Form. Most particularly I would like to thank Martin Whitehead, who has been Head Monitor of the school—this is his third term—and who has given a most distinguished and helpful and understanding lead to the school. Not only the Monitors but many of the VIth Form, who have not an official position, have shown the most remarkable powers of leadership and also of initiative in things which I will explain.

There are many more developments which we must envisage in the coming years, but in trying to achieve our aims it is becoming increasingly clear to me that whereas the Book of Proverbs says "Where there is no vision the people perish" one must add a rider to that in the modern world, "Where there is no communication, the people destroy each other". Is not this the trouble with the world—communication. And its cure must begin in the home and in schools. We cannot go on accepting a conflict between the ages as the young become more educated and more thinking.

Now Bacon was really rather depressing. "Young men," he said, "in the conduct and marriage of actions embrace more than they can hold; stir more than they can quiet; fly to the end, without consideration of the means and degrees; pursue some few principles which they have chanced upon absurdly; use extreme remedies first; and, that which doubleth all errors, will not acknowledge or retract them; like an unready horse, that will neither stop nor turn."

He then goes on to Men of age—he doesn't say whether middle or old. "Men of age," he says, "object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with mediocrity of success." After emphasizing the contrast between Youth and Age, he continues: "Certainly it is good to compound the employments of both". That does seem to be the emerging task of the school and indeed of the world. The old leadership was based on domination by one over others. You may have heard of the university report from a headmaster in which he said he could not describe this candidate as possessing any characteristics of leadership. The boy was immediately accepted and a letter came from the Head of the College saying that since he had such a wealth of leaders in his intake this term it would be a great help to have one who was able to follow. The new leadership must be a leadership of communication and mutual respect.

It is more demanding both on Youth and on Men of Age, but I would like to congratulate all those, both on the staff and in the school, who are doing so much to make it apparent here.

Now even from Catholics we aren't immune from attack; even from within we are not immune from those who tell us that Catholic schools are no good. I will not detain you with a rehearsal, I will not invite you to join in the ranks of those, like Victorian generals, who are fighting the last war, and I will not try to persuade anyone to support Catholic education on the lame plea that "It is best to keep a hold of nurse for fear of finding something worse". In this, as in all things, the first thing to do, which is the last thing which is usually done, is to attempt to define what we are aiming at.

What is the Catholic layman of the future to be like? Well, he won't be one who simply accepts conformity to accepted type—mere loyalty to an institution—there must be something more. He won't be preserving a fossilised tradition of the past. He will be re-creating a living tradition for today. He will not be afraid to decide his commitment to Christ, who is "yesterday, today, and the same for ever". He does not take refuge in the plethora of qualifications which can so easily protect a man from commitment. He resists the temptation to swell the ranks of that cancerous growth on contemporary society—the drop-out, moral, intellectual, or religious. Conscience will be a reality and not a subterfuge, a positive call to action, not a protection from the demands of others. "What is truth?" he will say, but not as Pilate said it to protect himself in a haze of indecision while life flows by. He will certainly be ecumenical in his approach to other Christians. The centre of the future layman's universe cannot be self, it must be the search for Christ in others; and—this is most important—he cannot survive without an inner toughness, intellectual and moral, and he must see that communication is a two-way thing and that concessions must be given if they are also sought.

Can we achieve any of this? Well, that is what we aim at and time will tell. One thing must be recognised in the coming years both in home and school that we must rely more and more upon liberty and inspiration not on regimentation and barrack square training. If we fail it will have been worth the effort and since we believe in God we know that we are not alone.

PRIZEWINNERS 1968

ALPHA

Adams A. C. R.
Buxton C. H. J.

Cape J. D.
Codrington R. J.
Collins P. Q. de B.

Crosthwait J. L.
Eddison J. F. P.
Fitzalan-Howard T. M.
Guthrie R. D. C.

Art
"A comparison between Latin and English Love Poetry,
Sextus Propertius and Sir Philip Sidney"
"The Grave of St Peter"
"N.A.T.O. and the European Command"
1. "Introduction to the Theory of Groups"
2. "Three Sonnets on a Theme of Sound"
"King Lear—From Love to Death"
"The Diffraction of Light"
Carpentry—Filing Cabinet and Medal Frame
Carpentry—Dinghy



LT-COL R. P. H. UTLEY, O.B.E., T.D.
taking his last salute.



From Left to Right.
Standing: D. Callaghan, M. Morrison, A. Liddell, C. B. Madden, P. Nevill,
 W. Reichwald, M. Grieve.
Sitting: J. Tufnell, P. M. Shepherd, M. R. Whitehead, H. Colville, P. J. Stilliard.

CRICKET—1ST XI



From Left to Right.
Standing: T. Howard, M. McCreanor, M. Ryan, D. Cunynghame-Robertson, J. MacHale,
 B. Reid, M. Lamb, C. Sommer, M. Poole, R. Hughes.
Sitting: W. MacDonald, B. N. Bartle, A. D. Coker, P. B. Conrath, M. J. Pahlabod,
 J. P. Cahill, R. M. Ruck Keene, F. K. Friel, J. T. Dalgligh.

ATHLETICS TEAM

THE EXHIBITION

443

Howard Hon. W. J.
 James P. W.
 Leslie M.

Loftus B. N.
 Lovegrove D. S. C.
 Muir P. J.
 Murphy D. F.
 Norton D. S.
 Pender-Cudlip M. C. A.
 Rodger A. D. A.
 Ryan P. H.
 Spence D. W. R.

Studer M. E. W.

Watkins F. D.
 Watt J. W.

"Elgar"
 "Beethoven's String Quartets"
 "Project 1968—Complete Plans for a 22-storey Block of
 Flats and a key or commentary to them"
 "Armour, 1250-1600"
Art Project
 "Paoli"
 Short Story—"Vapours of Eternity"
 "The Patronage of Art in the Italian Renaissance"
 "The Lucys of Charlote, 1540-1640"
 "Car Transmission Systems"
Art Project
 "The Development of 12th Century English Illuminated
 MSS"
 "Malta in pre-history—the Megalithic Temples, their
 origin, development and purpose"
Art Project
 "Death in the drama of Lorca"

BETA I

Armour N. H. S.

Baker, R. E.
 Barton J. H.
 Baxter P. St J. L.
 Bernasconi R. L.
 Cape F. A.
 Coghlan A. J.
 Couldrey N. J.
 Darby G. R.
 Dufort A.
 Everall M. A.

Flynn F. O. A.
 Fraser A. J.
 Fraser Hon. A. R. M.

Fraser R. J.
 Hanson A. F.
 Harris J. J.

Hornby-Strickland H. C.
 Kennedy A. N.
 Kerr W. W. R.

Lovegrove D. S. C.
 MacHale J. P.
 Musgrave B. P. L.
 Newsom P. B.
 Nunn P. P.
 Peake C. G.
 Reilly M.

Sheppard R. F.

Sherley-Dale M. B.
 Sparrow E. C. A.
 Walker A. J.
 Willbourn R. S.

"From Pillar to Post—An account of the Gibraltar
 situation"
 "Early Development of Steam Traction Engines"
Carpentry—Bookcase
 "Berlin, 1945-1964"
 "An essay on Development"
 "The Incas"
 "Survey of a Pothole"
 "Tribalism and its importance in Kenya today"
 "The importance of Amsterdam in the 17th century"
 "The Organ"
 "Machiavelli, a study of some aspects of the man and
 his significance"
 "Survival of East African Game"
 "Wines of France"
 "The Rise of the Zulu nation with special reference to
 Shaka"
 "The Whisky of Scotland"
 "The Battle of Blenheim"
 "Tyrant versus Reformer—the struggle between King John
 of England and Pope Innocent III"
 "Vertical Take-off and Landing Aircraft"
 "Quasars"
 "A study of the religion of Greece up to the 5th century
 B.C."
 "The National Theatre"
 "Courtly Love and the Canterbury Tales"
 "The Isle of Wight Railway System"
 "The Ampleforth Abbey Organ"
 "Concorde"
 "The Comprehensive Debate"
 1. "A Phoenix Dies"
 2. "Paracelsus—a study in Egoism"
 "Schumann and Symphonic Development from 1800 to
 1883"
Art Project
 "Waterloo"
 "The German Resistance"
 "Nine French Poems"

BETA II

Adams A. C. R.	"Short Story"
Adrien G. P.	"Dissertation Philosophique" (in French)
Andree C. C.	<i>Carpentry</i> —Bowl
Asquith Visc.	"Jade in early Chinese culture"
Aylwin P. G. de L. A.	"Negro Rights"
Blane N. D.	"The Football Fan"
Boardman N. P. G.	"Anarchy"
Brennan C. M.	"History of Show Jumping"
Carr R. B. V.	"Britany"
Cassidy S. L.	"Tutankhamen's Tomb"
Codrington R. J.	"The Pueblo Affair"
Coghlan R. W. H.	<i>Carpentry</i> —Table
Cullen J. M.	"The Rolling English Road"
Darnton J. H.	"A Peasant's Eye View of 17th Century France"
Dawson J. R.	<i>Art Project</i>
Dunn T. A.	"Slavery in Classical Rome"
Eera M.	"Influences affecting Film Animation"
Felding J. S.	"Warwick Castle"
Gastrell A. P.	"Fishing Industry of Fleetwood"
Gordon Watson A. M.	"The Turf as it is today"
Harrison M. J.	"Fotheringhay Castle"
Howell P. J.	"Paschendale, 1917"
Laury J. S. E.	"Pacifism and Peace"
Marmion J. P.	"The Sun"
Mathews R. F.	"Low Temperature Phenomena"
McGrenor M. H.	"The development of the Swedish Army under King Gustav Adolf, 1611-1632"
McEwen F. G.	"A brief history of Cars past and present"
Muir P. J.	"Henri de Toulouse Lautrec"
Nunn P. P.	"Man-made Fibres"
Pratt L. D.	"Prehistoric Monuments"
Ritchie M. T.	<i>Art Project</i>
Roberts M. A.	"Dante G. Rossetti and the pre-Raphaelites"
Robertson L.	"Development"
Ruck Keene R. M.	"Changing patterns of Transport in the 20th Century"
Russell P. J.	"Living with World Hunger"
Smith A. M.	"Earl Tostig—Traitor or Betrayed"
Solly D. S. P.	"Three Versions of the Hippolytus Legend"
Stringer R. B. T. I.	"An Agricultural Survey of Devon"
Thompson G. V. B.	"The Motives of the First Crusaders"
Wagstaff A. M.	"Water—some of its Peculiarities"
Williams C.	"The B.R.M. Breed"
Wright N. P.	"The History and importance of the Welsh Castles of King Edward I"
Zawidowski J. T. S.	"Napoleon at St Helena"

UPPER SCHOOL—SPECIAL PRIZES

QUIRKE DEBATING PRIZE

Bernasconi R. L.
Donlan C. (proxime accessit)
Donlan C.

DRAMA—George Grossmith Cup

Hetherington H. O.

MUSIC—Senior
2nd Year
1st Year

Howard Hon. W. J.
McDonald M. J.

SCHOLARSHIP BOWL

St John's House

"THE IMPORTANCE OF BEING EARNEST"

by
OSCAR WILDE

THE CAST

John Worthing	C. Donlan
Algernon Moncreiff	T. J. Berner
Rev Canon Chasuble, D.D.	C. M. Johnston
Merriman (Butler)	N. D. Blane
Lane (Manservant)	S. Bullieu
Lady Bracknell	J. R. O'Grady
Hon. Guendolyn Fairfax	S. R. S. Reid
Cecily Cardew	J. P. Fuller
Miss Prism (Governess)	S. Morris
Footmen	M. J. Jayes, M. Sutcliffe

Stage Staff: C. K. P. O'Ferrall, assisted by B. A. McGrath, P. J. Anderson, D. H. Powell and S. J. Dowling

Stage Electricians: G. R. Hatfield, assisted by P. J. Ford, W. E. Hatfield and C. M. B. Ratcliffe

Act I — Algernon Moncreiff's flat in Half Moon Street, W.

Act II — The garden at Manor House, Woolton

Act III — The morning room at Manor House, Woolton

We are very grateful to all those who so kindly lent furniture for this production

It is always easy to find a superfluity of candid critics eager to pronounce any play of a serious nature beyond the ability of a school cast. And comedy, they would say, is beyond the endurance of even the most partisan audience of parents and friends. In brief, one would be led to believe that a school play must always be something of an embarrassment.

The Exhibition production of "The Importance of Being Earnest" rendered any adverse criticism, in itself, superfluous. There were so many good points to this delightfully competent light entertainment. To take only the more outstanding: on the one hand the sustained acting of C. Donlan's more subtle creation of John Worthing in contrast with the unwavering, powerful impersonation of a type—Lady Bracknell—by J. R. O'Grady. On the other hand the constantly changing patterning of Worthing and Moncreiff—T. J. Berner, with Miss Fairfax—S. R. S. Reid and Miss Cardew—J. P. Fuller. And both these areas of contrast were laced, so to speak, by Miss Prism—S. Morris, and Dr Chasuble—C. M. Johnston, in their almost hilarious caricatures.

A large part of any success of the play must depend upon the timing and delivery of the outstanding single key lines of this seemingly innocuous, light-hearted satire. Misjudgment here must give the audience unremitting trivia. But even the severest test was overcome as T. J. Berner spoke so well with "his mouth full" of the coveted cucumber sandwich. One could not fail to notice the high standard of the attractive costumes designed by Mrs Houghton and made by Mrs Houghton and Mrs Anwyl; the excellent setting of the three Acts so competently worked up and handled by the Stage Staff under C. K. P. O'Ferrall—and all this heightened by good, selective lighting directed by G. R. Hatfield and the Stage Electricians.

If these warm congratulations to the producer, the cast and all who helped seem too biased it is good to recall that those who saw first the London and then the Ampleforth production preferred the latter! Well done, indeed.

D.A.A.

THE CONCERT

NATIONAL ANTHEM		
The Occasional Overture		Handel
Maestoso—Allegro—Adagio—March		
Andante con moto from the Unfinished Symphony		Schubert
Concerto in C minor for two Claviers and Strings		Bach
Allegro—Adagio—Allegro		
R. F. C. Magill M. J. McDonald		
Concerto in D for Oboe and Strings		Albinoni
Allegro—Adagio—Allegro		
Hon. W. J. Howard		
Quintet in E flat for Woodwind and Piano		Mozart
J. W. McDonald—Flute		
Fr Stephen—Clarinet		
R. D. Balme—Horn		
J. C. Rapp—Bassoon		
Hon. W. J. Howard—Piano		
Sonata in G minor for 'Cello and Piano		Beethoven
Adagio sostenuto ed espressivo—Allegro molto		
P. B. Newsom Hon. W. J. Howard		
Sonata in E minor for Flute and Harpsichord		Handel
Grave—Allegro		
P. W. James		
March—Sigurd Jorsalfar		Grieg
Leader of the Orchestra—Mr Mortimer		
Conductor—Mr Dore		

THERE is never any lack of musical talent at Ampleforth, and once again this was made evident at the Exhibition Concert. The very name of the concert suggests that the talent is there to be displayed, which is very right. The temptation, however, can be that in attempting to display the full range of talent the concert becomes over-long, and it might have seemed to some of the audience that two and a quarter hours without an interval was indeed over-long, and could with advantage have been shortened to, say, two hours with an interval. With regard to the actual music-making, talent in an amateur environment tends to be individual rather than collective, and it is not therefore surprising that the most musically satisfying items in the programme were those involving the fewest players.

An amateur orchestra is bound to combine players of experience with those not so experienced, and problems of ensemble and intonation result. The two orchestral items which opened the programme are difficult works to play—an opening "Maestoso" movement, as in the Handel Overture, is a problem for any orchestra, let alone an amateur one, and it is not surprising that there were some initial uncertainties. But these were over-

come as the work proceeded and the orchestra "warmed up", and the rhythm of the final march was very stimulating.

In the Andante con Moto from Schubert's "Unfinished" Symphony, there are some very exposed passages for solo instruments and these were not always happily negotiated. However, under Mr Dore's admirable direction the rhythm was well maintained, which in this work is no mean achievement. One also noticed some good string playing—perhaps here one might single out that much-neglected instrument, the double-bass. The problem of combination was best solved in the final March by Grieg, and it was in this piece, too, that variations in dynamics, another problem, were most successfully achieved.

Any musical activity that stems from individual enterprise and initiative cannot be too highly commended, and much praise is due to N. H. S. Armour and his enthusiastic body of players for the effort they have made. Armour himself has a good, firm beat and generally controlled his players well, though they tended to run away with him at times. The piece itself was an ambitious one, and in some loud passages intonation was not all it might have been, though the performance ended in fine style. Perhaps, however, a shorter, easier piece might have been a wiser choice.

In the Bach Concerto for Two Pianos, the young soloists, R. F. C. Magill and M. J. McDonald, gave a good account of the solo parts. Though their ensemble was not always perfect, the interplay of their two instruments was very effective, particularly in the slow movement, and the last movement went with a swing.

In this work, and in the Concerto for Oboe and Strings by Albinoni, which followed it, the orchestral accompaniment was sympathetic and well pointed, while the harpsichord continuo in the Albinoni lent a truly authentic atmosphere to the performance. The Hon. W. J. Howard played the solo oboe part very well, with nice phrasing, and this was a performance which gave much pleasure.

The Mozart Wind Quintet is a difficult work to play, but the performance of its last two movements given by Howard (this time on the piano) and a wind quartet was a very enjoyable one. They began well and firmly, ensemble and balance were good, and all instruments played creditably. Howard set rather too brisk a pace in the final movement, but it settled down nicely and the "Cadenza a tempo" passage towards the end was very effective.

Another good performance of the last two movements of Beethoven's G minor 'Cello Sonata came from P. B. Newsom ('cello) and Howard (piano). Newsom has a good rounded tone with a well-controlled vibrato, and with some good piano playing from Howard, particularly in the last movement, this was a performance which was much appreciated by the audience.

Perhaps the most musically satisfying items were the two movements from Handel's Sonata for Flute and Harpsichord. P. W. James has a good, clear tone and, as he showed in the Allegro movement, a very good

technique, while the continuo, played by Howard, demonstrating his versatility this time on the harpsichord, and Newsom on the cello, made the performance a truly authentic one.

Our thanks are due to Mr Dore and the music staff, as well as to the performers, for the time and trouble they have taken to give us an enjoyable evening of music.

H.R.F.

CHEMISTRY CONVERSAZIONE 1968

Liquid Nitrogen	A. C. Shaw, D. E. Satterthwaite
Dry Ice	I. R. Broxup, F. A. Cape
Nylons	J. M. Cullen, P. D. Clarke
Old King Coal	M. P. Reilly, A. J. Walker
Fluorescence	A. R. Leeming
Chemiluminescence	
Oxidation of Siloxene	R. S. Willbourn
Reactions of 3-amino phthalic cyclic hydrazide	M. J. Harrison
Oxidation of white phosphorus	H. G. S. A. Kirby
Explosive Soap Bubbles	D. J. Hughes, P. O. K. Craven, A. M. Ryan
Dangerous Flames	C. M. Crutchley, J. M. Kentish, A. M. J. S. Reid, B. B. E. Wallis
Water Creates Fire	H. R. L. Guly, M. I. M. Hutchinson, A. N. Kennedy
Heat Engine	
Photochemical Reduction of Thionine	S. A. Willbourn, A. D. Harries
Dinner Table Thermodynamics	J. F. P. Eddison, D. N. M. Coggon
Plumber's Nightmare	
Flying Saucers	
Chemical Chameleon	C. E. P. O'Connor
The Blue Bottle	A. J. Macfie
Time for Colours	E. A. Lewis, O. J. M. Dawson, D. J. Kerr
Crystal Growth	H. C. Hornvold-Strickland, A. Dufort

The signs were written by D. W. R. Spence.

The poster was painted by M. A. Roberts.

CARPENTRY

IN spite of any criticisms which may follow I feel that each and every one of the boys who contributed to this display is to be commended in some measure, whatever his degree of skill. All expended a lot of their free time and worked hard to produce something with their hands and undoubtedly gained something in the effort.

The most spectacular exhibit by any single boy was, of course, the Dinghy by R. D. C. Guthrie. By any standards this was an ambitious project, but a fact which may have been lost upon many is that he had only a few weeks previously reached the age of 15. I think I may be forgiven for needing some reassurance that this work was in fact carried out entirely in the school workshop and was not merely assembled from

pre-fabricated parts supplied. Surely no one could quarrel with the alpha award which this received. Another excellent piece was the Harpsichord, the joint work of three boys. This was well constructed and finished and it is to be hoped that its musical properties equal the carpentry. Of the other larger items the Bookcase by J. H. Barton and the Corner Cupboard by G. R. Hatfield both showed some very good work and it is a pity that the backs did not receive quite the same attention in finish as the remainder. This was a fairly general fault, backs and undersides remaining unfinished, e.g. surplus glue not removed.

Some items, I thought, suffered primarily from the choice of material, and this is where perhaps a certain amount of bias creeps in, for I am not personally a lover of the mahogany family of timbers. Certainly they are in many respects easier to work than, for example, oak, but they require a correspondingly greater degree of technical ability in finishing in order to produce a satisfactory result in the completed article, and this some exhibits lacked.

Amongst the most pleasing items were, I thought, the Oak Cow Stool by D. W. R. Spence, the hide-covered Oak Stool by P. H. Ryan, a Pipe Ashtray by J. Ward, the Games Table by C. M. Harrison, a Cake Stand by R. D. Dalglish and Bowls by W. E. Hatfield. All these possessed good features in common—simplicity with good design and suitability for purpose. The Chair by J. G. Walker designed on the lines of an old Spinning Chair was another good project. This again would have been vastly improved by greater attention to the underside and I thought the method of fixing the legs unnecessarily heavy.

Certainly there was plenty of variety. Harpsichords, Mandolins, Radiograms on the Third Floor; Furniture, Second Floor; Dinghies and Canoes in the Basement! Funeral Furnishing? Yes, even that department was not neglected! Undoubtedly it was a coffin and to make doubly sure there was a label which said so. Whilst its Lilliputian size was somewhat reassuring I opened it with some trepidation but was relieved to find that it still awaited an occupant. Otherwise it was complete, with red satin lining and gold trimmings. Whether inspired by the all-embracing Careers Room or not, we clearly have a potential Sowerberry in our midst.

It would be impossible to mention every item, but the display as a whole reflected great credit on all concerned and, whilst some criticism there must be, to those whom I have criticised in any degree I might say that I am also my own severest critic. If the day ever comes when this ceases to be true then I shall think the time has come to put the tools away! This perhaps is the main thought I would leave with those who are keenly interested in the subject and are likely to carry it on as a satisfying hobby long after they have left Ampleforth.

CRICKET

THE FIRST ELEVEN

For the second year in succession the record of what was on paper a strong side makes sad reading. The team only managed to beat two school sides, lost to three, and their defeats by Sedburgh and Bootham were hard to explain. M. R. Whitehead captained the side well at all times and was a fine wicket-keeper batsman. His Secretary and Vice-Captain, P. M. Shepherd, was extremely willing and helpful, nothing being too much trouble for him, and he was the best batsman in the side. But the batting generally was rather fragile and only took on a confident look when C. Grieve started to play after his examinations. Many runs were expected from H. Colville, J. Tufnell and M. Morrison but they did not have much luck and for one reason or another failed to make any really big scores. The younger members of the team did extremely well. P. Stillard captured 40 wickets with his off-spinners and became a most attacking and consistent batsman as his confidence increased. He shows every sign of becoming a really excellent all-rounder. M. Grieve also made some high scores while W. Reichwald and D. Callaghan were able to bat with skill at times.

The fast bowling was left to C. B. Madden and P. Nevill: Madden was always a menace with the new ball while Nevill backed him up steadily. Stillard was the key bowler but Callaghan was a good change bowler and Reichwald, with clever variations of flight and spin, was also capable of good things. Shepherd, too, was used at times to good effect. The fielding and throwing was very often of the highest standard but sometimes the catching was not in the same class.

Only at the end of the term did the team do themselves justice, playing fine matches against St Peter's, I Zingari, Denstone, Repton and Uppingham.

The Captain awarded colours to C. B. Madden and P. J. Stillard and half-colours to M. Grieve, W. Reichwald, D. Callaghan, J. Tufnell and P. Nevill.

The team was: M. R. Whitehead, P. M. Shepherd, C. B. Madden, P. J. Stillard, J. Tufnell, P. Nevill, D. Callaghan, W. Reichwald, M. Grieve, C. Grieve, M. Morrison and H. Colville.

A. Liddell and D. Norton also played.

At the end of term Fr Abbot presented prizes to the following:

Downey Cup for the Best Cricketer	M. R. Whitehead
Younghusband Cup for the Best Bowler	C. B. Madden
Best Batsman	P. M. Shepherd
Best Fielder	M. Morrison
Highest Score	P. M. Shepherd
Best 2nd XI Batsman	A. D. Norton

AMPLEFORTH v. WORKSOP

Played at Worksop on 11th May.

Worksop won the toss and put Ampleforth in to bat on a slowish, turning wicket. Against some very accurate bowling the Ampleforth batting made slow progress. Whitehead and Grieve went cheaply and then Colville, Shepherd and Tufnell all hit the ball well before getting caught in front of the wicket. For Worksop their Captain, Corlett, bowled his off-spinners most skillfully and accurately. A total of 102 on such a wicket and with a very slow outfield seemed adequate. But heavy rain in the interval gave Worksop only two hours to get the runs and Ampleforth a ball like a piece of soap. Worksop took their opportunity very well and scored the runs quite easily.

AMPLEFORTH		WORKSOP	
M. R. Whitehead, b Wain	1	D. Kay, c and b Liddell	2
M. Grieve, b Jones	2	C. Anderson, not out	56
H. Colville, b Baldock	28	S. C. Corlett, lbw b Callaghan	17
P. M. Shepherd, c Baldock b Anderson D	9	L. Taylor, not out	24
J. Tufnell, c Anderson C b Baldock	18	R. MacLavery	} did not bat
M. Morrison, b Baldock	11	N. Crouch	
P. Stillard, b Wain	12	J. Payne	
W. Reichwald, b Corlett	6	C. Baldock	
D. Callaghan, b Corlett	9	D. Anderson	
A. Liddell, not out	0	J. Wain	
C. Madden, b Corlett	0		
Extras	6	Extras	7
Total	102	Total (for 2 wks)	106

BOWLING					BOWLING				
	O.	M.	R.	W.		O.	M.	R.	W.
P. Jones	9	4	9	1	C. Madden	4.5	1	12	0
J. Wain	8	2	21	2	A. Liddell	13	4	27	1
S. C. Corlett	20.5	9	22	3	P. Stillard	7	2	10	0
D. Anderson	4	0	14	1	D. Callaghan	7	0	35	1
C. Baldock	16	4	30	3	W. Reichwald	4	0	15	0

Lost by 8 wickets.

AMPLEFORTH v. DURHAM

Played at Durham on 15th May.

Durham won the toss and decided to bat first on a slow and wet wicket. Immediately the pattern of the game became apparent. The wicket was too slow to be able to make strokes with any confidence and the bowlers were made to look better than they were. None of the Durham batsmen looked like staying and having been 37 for 8 they were all out for 67. After both of the Ampleforth opening batsmen were out cheaply, Colville and Shepherd looked like making the rest of the runs themselves, but at 47 Colville was caught at mid-off. Wickets then fell rapidly due to some suicidal running between the wickets and to some accurate left-arm leg breaks from Mearns. Ampleforth just managed to get home by one wicket.

DURHAM		AMPLEFORTH	
N. Brown, c Whitehead b Liddell	6	M. R. Whitehead, c Waters b Fraser	2
T. Cronsdell, b Madden	0	W. Reichwald, b Fraser	2
S. Waters, b Liddell	10	H. Colville, c Fraser b Mearns	21
M. Ward, lbw b Stillard	14	P. Shepherd, run out	20
D. Parkin, c Tufnell b Callaghan	7	J. Tufnell, run out	0
R. Simpson, c Shepherd b Stillard	0	P. Stillard, c Fraser b Mearns	0
P. Laurie, c Colville b Stillard	7	M. Morrison, c Cronsdell b Mearns	8
M. Fraser, b Callaghan	0	D. Callaghan, b Mearns	1
J. Mearns, not out	18	M. Grieve, c Waters b Fraser	3
I. Moffatt, b Callaghan	4	A. Liddell, not out	2
S. Collard, b Stillard	0	C. Madden, not out	5
Extras	1	Extras	4
Total	67	Total (for 9 wks)	68

	BOWLING					BOWLING			
	O.	M.	R.	W.		O.	M.	R.	W.
C. Madden	5	1	20	1	M. Fraser	21	12	19	3
A. Liddell	8	2	12	2	S. Collard	3	2	1	0
P. Stiliard	10.5	1	24	4	J. Mearns	20.5	9	26	4
D. Callaghan	7	4	10	3	M. Ward	4	0	14	0
					J. Moffatt	4	2	5	0

Won by 1 wicket.

AMPLEFORTH v. STONYHURST

Played at Stonyhurst on 18th May.

The teams were fortunate to play at all. Heavy rain during the previous few days had made the ground very wet indeed and ominous clouds passed over during most of the game. The wicket, of course, was very slow. Stonyhurst batted first and put on 46 for the first wicket largely due to Coltman who hit anything short of a length very hard indeed. After that, some good off-spin bowling by Stiliard and some accurate and hostile bowling by Madden accounted for the rest of the batting only accumulating another 40 runs. Rain during the tea interval held up play for some time, leaving Ampleforth rather short of time to get the runs. The task was made more difficult when some accurate pace bowling by Bergl accounted for Ampleforth being 12 for 4. Whitehead and Morrison then stopped the rot and started going for the runs. In doing so they lost their wickets. The last over started with Ampleforth 9 runs behind and with 3 wickets in hand. But Bergl's accurate bowling not only prevented an Ampleforth victory but nearly caused their defeat. It was an excellent game marked by some very good fielding on both sides.

STONYHURST				AMPLEFORTH			
J. Coltman, c Liddell b Stiliard	41	P. M. Shepherd, c Coltman b	5				
R. Muir, c Liddell b Stiliard	12	McManus	1				
P. Sutton, b Madden	8	W. Reichwald, b Bergl	1				
J. Fielder, c Madden b Stiliard	11	H. Colville, c Fielder b Bergl	0				
A. Muir, c Whitehead b Stiliard	0	M. R. Whitehead, b Sutton	42				
R. Paffard, b Madden	1	J. Tufnell, c Muir R b Bergl	2				
N. O'Farrell, run out	2	M. Morrison, b Bergl	13				
M. Catchpole, b Madden	9	P. Stiliard, st Muir R b Sutton	10				
A. Bergl, st Whitehead b Stiliard	0	S. Fane-Hervey, not out	8				
A. McManus, not out	1	C. Madden, b Bergl	0				
J. Goodfellow, b Madden	0	D. Callaghan, b Bergl	0				
		A. Liddell, not out	0				
Extras	6	Extras	2				
Total	91	Total (for 9 wks)	83				

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
C. Madden	15.4	5	29	4	A. Bergl	14	5	18	6
A. Liddell	6	1	18	0	T. McManus	6	0	13	1
P. Stiliard	16	6	23	5	J. Fielder	4	0	16	0
D. Callaghan	4	1	13	0	J. Goodfellow	6	1	10	0
P. Shepherd	3	1	2	0	P. Sutton	9	0	24	2

Match drawn.

AMPLEFORTH v. BOOTHAM

Played at Ampleforth on 22nd May.

Ampleforth were put in to bat and were soon 18 for 3. Although Whitehead and Tufnell made a valuable stand and made the score respectable, the XI never recovered from a bad start and were all out for 119. Stiliard bowled well during the Bootham innings and wickets began to fall, but they were given a sound start and were able to win the match by 3 wickets.

AMPLEFORTH				BOOTHAM			
P. M. Shepherd, b Tait	7	R. Waller, c Whitehead b Stiliard	20				
M. Grieve, c Wright b Hardie	0	C. Maule, c Whitehead b Stiliard	5				
H. Colville, b Walker	5	G. Graveson, not out	53				
M. R. Whitehead, b Hardie	53	M. Wright, lbw b Callaghan	6				
J. Tufnell, c Graveson b Walker	26	T. Walker, b Stiliard	6				
M. Morrison, run out	3	J. Colenso, b Stiliard	0				
P. Stiliard, c Walker b Tait	0	M. Tait, b Callaghan	1				
W. Reichwald, b Tait	10	R. Rook, c Callaghan b Liddell	22				
D. Callaghan, c Graveson b Rook	6	J. Hardie, not out	3				
A. Liddell, b Walker	1	N. Birch					
C. Madden, not out	0	A. Wright	did not bat				
Extras	8	Extras	4				
Total	119	Total (for 7 wks)	120				

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
J. Hardie	16.1	4	29	2	C. Madden	8	3	10	0
T. Walker	18	5	22	3	A. Liddell	5.4	1	17	1
M. Tait	15	6	26	3	P. Stiliard	19	4	49	4
A. Wright	2	0	6	0	W. Reichwald	3	0	9	0
J. Colenso	2	0	3	0	P. M. Shepherd	2	1	7	0
R. Waller	6	0	22	0	D. Callaghan	12	3	24	2
R. Rook	1	0	3	1					

Lost by 3 wickets.

AMPLEFORTH v. FREE FORESTERS

Played at Ampleforth on 25th/26th May.

For the fifth time the School did not get a good start and 17 for 5 was a reflection on the inhibitions of all the batsmen. Matters improved slightly but the team had nothing to bowl at when they were all out for 86, and the Free Foresters soon rammed the lesson home by scoring 209 for 5 declared at close of play. That the School had taken the lesson to heart was soon apparent the following day. Shepherd's excellent 84 and a speedy century by Whitehead, followed by an unbeaten 57 by Tufnell, put the boot very much on the other foot and provided a splendid exhibition for the many parents present. The School declared at 275 for 4 and left the Free Foresters 80 minutes to score 150. The Foresters accepted the challenge but the XI were now bowling and fielding in inspired fashion and at close of play the Foresters were 110 for 6 and fighting for their lives.

AMPLEFORTH

1st innings				2nd innings			
P. M. Shepherd, b Atkinson	9	P. M. Shepherd, c Robertson b Weston	84				
M. Morrison, lbw b Robertson	4	M. Morrison, b Atkinson	3				
H. Colville, c Stephens b Robertson	1	H. Colville, lbw b Mitchell	18				
M. R. Whitehead, b Atkinson	0	M. R. Whitehead, b Hardy	101				
J. Tufnell, b Weston	13	J. Tufnell, not out	57				
W. Reichwald, lbw b Atkinson	1	P. Stiliard, not out	0				
P. Stiliard, b Weston	19	W. Reichwald					
D. Satterthwaite, b Robertson	1	D. Satterthwaite					
D. Callaghan, c Hardy b Robertson	4	D. Callaghan					
A. Liddell, b Mitchell	9	A. Liddell					
C. Madden, not out	19	C. Madden					
Extras	6	Extras	12				
Total	86	Total (for 4 wks dec.)	275				

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
Robertson	13	3	34	4	Atkinson	14	5	19	1
Atkinson	7	4	4	3	Robertson	10	3	33	0
Maclaren	4	0	10	0	Mitchell Innes	13	4	20	1
Weston	9	2	21	2	Weston	26	3	72	1
Mitchell Innes	12	0	7	1	Maclaren	15	0	57	0
Stephens	1	0	4	0	Stephens	4	1	8	0
					Wright	7	0	35	0
					Hardy	2	0	12	1

FREE FORESTERS

1st innings				2nd innings			
M. Wood, b Stiliard	35	M. Wright, c Colville b Madden	7				
D. C. Townsend, lbw b Stiliard	64	M. Wood, c Colville b Shepherd	28				
J. F. Stephens, b Reichwald	31	J. F. Stephens, b Shepherd	36				
C. R. Atkinson, lbw b Shepherd	30	M. P. Weston, b Callaghan	9				
M. P. Weston, c Callaghan b Shepherd	41	E. M. P. Hardy, b Callaghan	1				
E. M. P. Hardy, not out	0	C. R. Atkinson, not out	21				
M. Wright		J. Fahey, b Whitehead	2				
M. Mitchell		D. C. Townsend					
J. Fahey		M. Mitchell					
H. Maclaren		H. Maclaren					
G. Robertson		G. Robertson					
Extras	8	Extras	6				
Total (for 5 wks dec.)	209	Total (for 6 wks)	110				

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
D. Callaghan	4	0	18	0	C. Madden	5	0	29	1
C. Madden	9	1	37	0	D. Callaghan	10	0	43	2
A. Liddell	4	0	26	0	P. M. Shepherd	6	0	30	2
P. Stiliard	17	3	62	2	M. R. Whitehead	1	0	3	1
W. Reichwald	15	1	48	1					
P. Shepherd	4.4	1	12	2					

Match drawn.

AMPLEFORTH v. M.C.C.

Played at Ampleforth on 29th May.

Whitehead won the toss and the School got away to a good start for the first time. Morrison's best innings of the term was only ended sadly by a run out, but Shepherd and Tufnell carried on the good work against some fine bowling. Grieve's 32 not out was also a revelation and this enabled Whitehead to declare at tea with the score at 210 for 9. M.C.C. went for the runs but when they had lost 5 wickets by 6.15 p.m. they gave up the chase and an exciting match ended in a draw.

AMPLEFORTH				M.C.C.			
P. M. Shepherd, b Temple	52	K. Hanson, b Stiliard	71				
M. Morrison, run out	19	P. Spencer, c Colville b Callaghan	2				
H. Colville, run out	8	J. Vallance, c Whitehead b Stiliard	40				
M. R. Whitehead, b Vallance	6	W. Sutcliffe, c Shepherd b Nevill	30				
J. Tufnell, c Brennan b Gundhill	42	G. Willett, not out	28				
W. Reichwald, b Platt	4	J. Hay, c Morrison b Stiliard	0				
P. Stiliard, run out	14	A. Temple, not out	0				
M. Grieve, not out	32	R. Platt					
C. Madden, st Spencer b Vallance	5	D. Brennan					
H. Nevill, st Spencer b Temple	8	D. Bailey					
D. Callaghan, not out	5	N. Gundhill					
Extras	15	Extras	10				
Total (for 9 wks dec.)	210	Total (for 5 wks)	181				

BOWLING					BOWLING				
	O.	M.	R.	W.		O.	M.	R.	W.
A. Temple	20.5	3	52	2	C. Madden	5	0	25	1
N. Gundhill	12	2	46	1	D. Callaghan	4	0	22	1
R. Platt	16	5	26	1	W. Reichwald	7	0	35	0
J. Vallance	24	6	58	2	P. Stiliard	10	0	56	3
G. Willett	5	1	13	0	P. Shepherd	6	0	28	0
					H. Nevill	3	0	16	1

Match drawn.

AMPLEFORTH v. O.A.C.C.

Played at Ampleforth on 1st/2nd June.

Again the School XI did not get a good start when they batted first on a beautiful wicket. Indeed the side were all at sea against some good bowling by Grabowski and Savill, and only Whitehead, unfortunately lbw last ball before lunch, Grieve, and Reichwald played to their ability. However, 166 was a score sufficient to put the Old Boys on their mettle and had it not been for an admirable 72 by Savill, the O.A.C.C. would not have been able to declare at 193 for 8. Callaghan bowled very well in this innings, taking 4 for 33.

The School made another bad start in their second innings, all the front line batsmen going cheaply. But Grieve, who opened in place of the injured Morrison, rescued the team with great help from Reichwald and Stiliard. Their success helped Whitehead to make a finely judged declaration at 207 for 6. The O.A.C.C. went for the runs and with the help of some dropped catches by the School were able to win an exciting match in the last over by 3 wickets.

It was good to see so many young faces in the Old Boys' side. None did better than the two most recent O.A.C.C. members—Grabowski and Spencer; and the 1st XI were pleased to be pitted against so many of their former contemporaries.

AMPLEFORTH

1st innings				2nd innings			
P. M. Shepherd, c Brennan b Grabowski	3			P. M. Shepherd, c Carey b Sayers	13		
M. Morrison, c and b Savill	8			M. Grieve, b Grabowski	70		
H. Colville, run out	11			H. Colville, b Evans	5		
M. R. Whitehead, lbw b Sayers	49			M. R. Whitehead, c Brennan b Evans	0		
J. Tufnell, b Savill	9			J. Tufnell, b Evans	0		
M. Grieve, c Andrews b Carey	21			W. Reichwald, c Andrews b Evans	35		
P. Stillard, c Wright b Grabowski	9			P. Stillard, not out	50		
C. Madden, lbw b Grabowski	2			C. Madden, not out	22		
W. Reichwald, lbw b Evans	32			H. Nevill			
H. Nevill, c Andrews b Savill	8			D. Callaghan			
D. Callaghan, not out	7			M. Morrison			
Extras	7						
Total	166			Extras	12		
				Total (for 6 wks dec.)	207		

BOWLING					BOWLING				
	O.	M.	R.	W.		O.	M.	R.	W.
D. Evans	10.4	2	33	1	D. Evans	12	4	29	4
M. Grabowski	9	4	14	3	M. Grabowski	8	0	26	1
P. Savill	20	7	45	3	J. Sayers	7	0	23	1
R. Carey	13	2	45	1	P. Savill	15	2	42	0
J. Sayers	6	0	16	1	R. Carey	16	4	36	0
					E. Hardy	7	0	39	0

O.A.C.C.

1st innings				2nd innings			
M. Wright, c Whitehead b Madden	23			P. Spencer, c Reichwald b Stillard	39		
P. Spencer, b Callaghan	23			P. Savill, b Madden	11		
C. Andrews, lbw b Callaghan	37			C. Andrews, b Reichwald	43		
R. Andrews, b Callaghan	0			R. Andrews, c Shepherd b Stillard	0		
M. Hardy, c Whitehead b Callaghan	1			E. Hardy, b Reichwald	13		
P. Savill, c sub b Stillard	72			M. Wright, c Colville b Reichwald	30		
A. Brennan, c Reichwald b Shepherd	13			R. Carey, c Tufnell b Stillard	14		
R. Carey, not out	19			A. Brennan, not out	25		
D. Evans, b Shepherd	2			D. Evans, not out	8		
J. Sayers, not out	1			J. Sayers			
M. Grabowski did not bat				M. Grabowski			
Extras	2			Extras	0		
Total (for 8 wks dec.)	193			Total (for 7 wks)	183		

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
C. Madden	10	1	47	1	C. Madden	5	0	23	1
H. Nevill	7	2	29	0	H. Nevill	6	0	19	0
P. Stillard	10	0	61	1	D. Callaghan	4	0	18	0
D. Callaghan	9	2	33	4	P. Stillard	11	0	70	3
P. M. Shepherd	4	0	21	2	W. Reichwald	9	0	48	3
				P. Shepherd	0.2	0	5	0	

Lost by 3 wickets.

AMPLEFORTH v. SEDBERGH

Played at Ampleforth on 8th June.

Sedbergh were put in to bat on a wicket with plenty of early life in it and after some fiery bowling by Madden were 23 for 5. Ampleforth rather let their opponents off the hook and Sedbergh fought back to total 109, all their later batsmen making a few runs. Ampleforth had a better start and when Shepherd came in he made the bowling look easy. His first mistake cost him his wicket for 17 runs and on his departure the game turned Sedbergh's way. Most of the School batsmen got themselves out in most depressing fashion and only Madden seemed to have any inkling of how to deal with the situation. Sedbergh eventually had their victory by 16 runs, the School being all out for 93.

SEDBERGH				AMPLEFORTH			
S. Walford, lbw b Nevill	6			M. Morrison, c Putt b Steel	4		
J. Putt, b Madden	3			M. Grieve, b Walford	10		
R. Smyth, st Whitehead b Nevill	6			P. M. Shepherd, c Putt b Steel	17		
J. Purser, b Madden	7			M. R. Whitehead, c Wylie b Steel	4		
M. Cockcroft, c and b Madden	17			J. Tufnell, b Steel	4		
S. Adams, lbw b Callaghan	0			H. Colville, b Walford	15		
A. Mitchell, b Madden	14			P. Stillard, c sub b Steel	2		
A. Wylie, c Colville b Madden	23			W. Reichwald, run out	7		
J. Steel, b Madden	10			C. Madden, c sub b Bruce Lockhart	18		
R. Bruce Lockhart, b Madden	7			P. Nevill, b Walford	3		
R. Cockcroft, not out	5			D. Callaghan, not out	0		
Extras	11			Extras	9		
Total	109			Total	93		

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
C. Madden	18.1	6	35	7	R. Bruce Lockhart	5.3	1	16	1
P. Nevill	16	6	25	2	J. Steel	17	6	28	5
P. Stillard	5	0	21	0	S. Walford	16	5	35	3
D. Callaghan	7	2	17	1	S. Cockcroft	2	0	6	0

Lost by 16 runs.

AMPLEFORTH v. COMBINED GRAMMAR SCHOOLS

Played at Ampleforth on 8th June.

The Grammar Schools won the toss and batted first on a good batting wicket. The runs came very slowly at first against some accurate bowling and good fielding. After three hours' batting the score was only 122 for 6, but the later batsmen put bat to ball and the Grammar Schools were able to declare at 179 for 8 wickets. Rather short of time, the Ampleforth opening pair of Grieve and Shepherd went for the runs from the first. They put on 35 in the 15 minutes before tea, and afterwards the second wicket fell at 127 after 75 minutes' batting. Shepherd had batted beautifully for his 72 in this time. After that the later batsmen played without judgment and lost their wickets unnecessarily. The last pair were together when stumps were drawn and the School were 26 runs behind.

COMBINED GRAMMAR SCHOOLS

P. Darcy, c Reichwald b Stillard	3	P. M. Shepherd, c Miller b Maltby	72
N. Maltby, b Stillard	55	M. Grieve, c Kirkbride b Harland	34
L. Miller, c Nevill b Reichwald	2	J. Tufnell, c Darcy b Kay	19
P. Tweddle, lbw b Nevill	8	M. R. Whitehead, b Maltby	4
B. Rennard, c Reichwald b Stillard	28	H. Colville, run out	4
A. Kay, run out	15	C. Madden, c Rennard b Maltby	5
A. Kirkbride, b Madden	15	P. Stillard, b Maltby	6
J. Raper, not out	29	W. Reichwald, lbw b Hipkins	4
K. Harland, not out	0	M. Morrison, not out	1
S. Greensit, c Morrison b Madden	10	P. Nevill, b Hipkins	2
K. Hipkins did not bat	0	D. Callaghan, not out	0
Extras	14	Extras	4
Total (for 8 wks dec.)	179	Total (for 9 wks)	155

BOWLING

	O.	M.	R.	W.		O.	M.	R.	W.
C. Madden	11	3	34	2	K. Hipkins	12	5	54	2
P. Nevill	11	5	20	1	S. Greensit	3	0	20	0
W. Reichwald	10	3	23	1	J. Raper	7	2	13	0
P. Stillard	17	5	57	3	K. Harland	5	1	27	1
D. Callaghan	5	0	20	0	A. Kay	7	1	12	1
P. Shepherd	3	0	10	0	N. Maltby	10	1	20	4

Match drawn.

AMPLEFORTH v. ST PETER'S

Played at Ampleforth on 15th June.

St Peter's won the toss and put the School in to bat. Shepherd and Grieve gave the XI a fair start and this was followed by some determined batting by Whitehead and Colville, and an admirable 50 by Stillard. The total of 176 was sufficient to put the pressure on St Peter's, and against some very hostile bowling by Madden they made a poor start. But gradually they fought their way back into the game and Gratton and Richardson got on top. But the Ampleforth bowling and fielding was excellent and at the end of a period of 15 minutes in which not a run was scored, Gratton swung wildly at the naggingly accurate Reichwald and was bowled. Reichwald repeated the process next ball to a tailender promoted in the search for quick runs, and the game had swung again in Ampleforth's favour. St Peter's had to fight to play out time and this they did with the loss of two further wickets.

AMPLEFORTH

P. M. Shepherd, c Linsley b Watson	10	G. Watson, c Stillard b Madden	9
M. Grieve, b Fisher	26	H. Gratton, b Reichwald	46
J. Tufnell, c Richardson b Blacklock	5	M. Fisher, b Madden	5
M. R. Whitehead, lbw b Gratton	32	J. Richardson, not out	53
H. Colville, b Gratton	18	J. Linsley, b Reichwald	0
P. Stillard, c Watson b Fisher	53	P. Blacklock, c Callaghan b Stillard	0
W. Reichwald, lbw b Fisher	9	C. Moss, b Reichwald	0
C. Madden, c Linsley b Cantrell	4	S. Cawood, b Stillard	4
M. Morrison, c Fisher b Dickinson	4	J. Dickinson, not out	0
D. Callaghan, not out	2	P. Holmes	0
P. Nevill, st Richardson b Fisher	0	M. Cantrell	0
Extras	13	Extras	6
Total	176	Total (for 7 wks)	123

ST PETER'S

G. Watson, c Stillard b Madden	9
H. Gratton, b Reichwald	46
M. Fisher, b Madden	5
J. Richardson, not out	53
J. Linsley, b Reichwald	0
P. Blacklock, c Callaghan b Stillard	0
C. Moss, b Reichwald	0
S. Cawood, b Stillard	4
J. Dickinson, not out	0
P. Holmes	0
M. Cantrell	0
Extras	6

BOWLING

	O.	M.	R.	W.		O.	M.	R.	W.
J. Dickinson	14	3	26	1	C. Madden	11	2	30	2
H. Gratton	21	9	27	2	P. Nevill	6	0	27	0
G. Watson	12	6	22	1	P. Stillard	16	6	45	2
P. Blacklock	6	1	20	1	D. Callaghan	5	4	4	0
M. Fisher	19.4	0	51	4	W. Reichwald	7	1	11	3
M. Cantrell	5	0	17	1					
Match drawn.									

Match drawn.

AMPLEFORTH v. YORKSHIRE GENTLEMEN

Played at Ampleforth on 6th July.

The Yorkshire Gentlemen won the toss and took first use of a perfect wicket. Aided by some slack Ampleforth bowling and fielding which revealed the team's recent lack of practice, they reached 197 for 1 at lunch and soon afterwards declared at 256 for 2. Only Whitehead and C. Grieve batted with any success for the School but they had decided the target was not possible and runs were slow in coming. As 6 p.m. drew near the School team looked safe but a collapse started and when stumps were drawn the last pair were at the wicket.

YORKSHIRE GENTLEMEN

M. Summers, c Madden b Reichwald	88	P. Shepherd, b Pocock	11
R. Hinchcliffe, not out	93	M. Grieve, b Terry	9
D. Hay, lbw b Nevill	40	C. Grieve, b Terry	25
G. Cumming, not out	31	M. Whitehead, lbw b Pocock	42
P. Terry		H. Colville, lbw b Glassey	16
A. Carr-Walker		J. Tufnell, c Alderson Smith b Terry	10
D. Bailey		P. Stillard, b Pocock	16
T. Smeth		W. Reichwald, not out	6
C. Alderson Smith		C. Madden, c Carr-Walker b Terry	0
C. Pocock		D. Callaghan, lbw b Pocock	0
A. Glassey		P. Nevill, not out	0
Extras	4	Extras	10
Total (for 2 wks dec.)	256	Total (for 9 wks)	145

BOWLING

	O.	M.	R.	W.		O.	M.	R.	W.
C. Madden	12	4	63	0	C. Pocock	17	9	19	4
P. Nevill	13	3	67	1	D. Hay	7	3	10	0
D. Callaghan	3	0	25	0	P. Terry	18	3	47	4
W. Reichwald	7	0	32	1	T. Smeth	6	2	22	0
P. Stillard	9	0	57	0	A. Glassey	8	2	13	1
P. Shenherd	1	0	12	0	D. Bailey	3	0	24	0

Match drawn.

AMPLEFORTH v. I ZINGARI

Played at Ampleforth on 7th July.

The Ampleforth XI were encouragingly on form for this game and having won the toss were soon 70 for no wicket. Norton, playing his first game for the 1st XI, really justified his selection and scored a fine 44, while most of the other batsmen played themselves back into practice for the important matches of the following few

days. Whitehead was finally able to declare at tea at 225 for 7. The 1 Zingari innings started disastrously for them. Whitehead, with an admirable catch off Madden, sent back Br Felix, and Madden and Stillard, bowling well, continually induced false strokes from their opponents. But I Zingari struggled on and at stumps were 138 for 8 with Ampleforth attacking hard.

AMPLEFORTH				I ZINGARI			
M. R. Whitehead, c Jackson b Reed	34	E. Thornely-Taylor, c Whitehead					
D. Norton, c Tanner b Reed	44	b Stillard	25				
C. Grieve, lbw b Reed	0	J. Stephens, c Whitehead b Madden	8				
P. M. Shepherd, b Reed	38	J. Tanner, b Madden	2				
J. Tufnell, not out	36	R. Thorne, c Whitehead b Stillard	26				
P. Stillard, c Tanner b Evans	18	J. Gordon, lbw b Madden	12				
W. Reichwald, lbw b Gray	5	J. Burney, not out	33				
M. Morrison, b Gray	18	K. Gray, b Stillard	24				
C. B. Madden, not out	23	A. Evans, st Whitehead b Reichwald	0				
P. Nevill } did not bat		R. Jackson, c Madden b Stillard	2				
J. Liddell } did not bat		T. Reed, not out	0				
		L. Toynebee did not bat					
Extras	9	Extras	6				
Total (for 7 wks dec.)	225	Total (for 8 wks)	138				

BOWLING					BOWLING				
	O.	M.	R.	W.		O.	M.	R.	W.
T. Reed	25	7	74	4	C. B. Madden	8	2	30	3
J. Stephens	8	4	9	0	P. Nevill	7	4	8	0
R. Jackson	15	4	59	0	P. Stillard	17	5	50	4
A. Evans	9	1	44	1	W. Reichwald	12	2	44	1
K. Gray	7.5	0	29	2					

Match drawn.

AMPLEFORTH v. DENSTONE

Played at Ampleforth on 8th July.

This was an exciting match with the result in doubt until the last ball of the day. Ampleforth won the toss and batted first in damp and drizzle. Shepherd demonstrated that he was in good form and he and C. Grieve took the score to 72 before their partnership was separated. Colville and Stillard carried on where they left off with Colville showing a welcome return to his best form and with Stillard playing the best innings of the term. It was mainly due to these four that the School reached 175 and set Denstone a difficult target. Stillard, having a fine match, soon had the Denstone batsmen in trouble and it was not long before their score stood at 98 for 7. However, a long partnership followed and when this was at last broken Denstone were in touch with the Ampleforth score. Time was running out for both sides when Madden was called up to have one final over. With the fourth ball he took the vital wicket and the last Denstone batsman came out to face the last two fiery balls of the day. These he just survived with all the fielders round the bat, and the match ended in a draw.

AMPLEFORTH				DENSTONE			
P. M. Shepherd, b Peach	41	A. Fraser, c and b Stillard	38				
M. Grieve, b Carter	0	S. Bradfield, lbw b Stillard	14				
C. Grieve, b Tyson	30	I. Tyson, c and b Stillard	5				
M. R. Whitehead, c Thorne b Peach	0	J. Edwards, b Callaghan	10				
H. Colville, c Edwards b Rawson	32	A. Close, lbw b Callaghan	4				
J. Tufnell, lbw b Peach	9	J. Thorne, c Nevill b Stillard	10				
P. Stillard, c Thorne b Carter	47	R. Rawson, c Whitehead b Callaghan	13				
W. Reichwald, b Peach	0	M. Morgan, not out	33				
C. B. Madden, b Peach	6	R. Peach, lbw b Shepherd	17				
D. Callaghan, b Carter	8	L. Walton, lbw b Madden	7				
P. Nevill, not out	0	I. Carter, not out	0				
Extras	2	Extras	10				
Total	175	Total (for 9 wks)	161				

BOWLING					BOWLING				
	O.	M.	R.	W.		O.	M.	R.	W.
R. Peach	29	7	57	5	C. Madden	6	3	12	1
I. Carter	9.3	3	27	3	P. Nevill	5	0	18	0
S. Bradfield	5	0	36	0	W. Reichwald	8	1	33	0
I. Tyson	7	1	26	1	P. Stillard	21	8	46	4
R. Rawson	7	2	27	1	D. Callaghan	10	2	35	3
					P. Shepherd	4	0	7	1

Match drawn.

THE TOUR

This was the most successful of the three undertaken. The School had much the better of a draw with Repton in a rain-ruined first match and Uppingham were well beaten in an exciting second game. On both days the XI played superb cricket and one was sorry that they had not played throughout the term in the same manner. Apart from the cricket, the tour was also socially an immense success for the team and the School would like to record their thanks to the two host schools whose hospitality was greatly appreciated by boys and masters alike.

AMPLEFORTH v. REPTON

Played at Repton on 10th July.

A miserable drizzle throughout the morning meant that play could not begin until 2.30 p.m. It was an important toss, therefore, and Whitehead won it. Norton was out to the second ball he received but this only made Whitehead and C. Grieve more determined. By sensible batting and judicious running they put on 86 for the second wicket, with Grieve the dominant partner. The match swung again at this point when 4 wickets fell almost at once, and Repton, aided by 3 run outs, were back in the saddle. But the School, in the persons of Stillard, M. Grieve and Reichwald, fought their way out of this situation and began to look for quick runs. It was mainly due to a rapid 23 from Stillard that Whitehead was able to declare at 138 for 7. Tea was taken at this point and the match was evenly balanced; but after tea the Ampleforth bowlers immediately got on top, Madden taking an early wicket, and both he and Nevill striking a good length. Nevill indeed bowled very well and took 3 wickets before the rain came down again and ruined what was left of a good match.

AMPLEFORTH				REPTON			
M. R. Whitehead, st Pywell b Sayers	37			J. Mountain, lbw b Nevill	6		
D. Norton, c Pye-Smith b Sayers	0			P. Williams, c Grieve C b Madden	3		
C. Grieve, lbw b Pyman	44			M. Porter, b Nevill	12		
H. Colville, run out	5			T. Pywell, not out	8		
J. Tufnell, run out	0			P. Francis, st Whitehead b Nevill	6		
P. Stilliard, b Sayers	23			M. Beckett, not out	4		
M. Grieve, run out	11			A. Sayers			
W. Reichwald, not out	3			A. Pyman			
C. Madden, not out	8			A. Pye-Smith	} did not bat		
D. Callaghan				A. Wright			
P. Nevill				A. Jackson			
Extras	7			Extras			8
Total (for 7 wks dec.)	138			Total (for 4 wks)	47		

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
T. Pywell	7	2	17	0	C. B. Madden	8	2	14	1
A. Sayers	16	4	49	3	P. Nevill	9	4	19	3
A. Wright	5	1	15	0	P. Stillard	2	1	1	0
A. Pyman	13	2	32	1	W. Reichwald	1	0	3	0
A. Pye-Smith	2	0	17	0	Match drawn.				

AMPLEFORTH v. UPPINGHAM

Played at Uppingham on 11th July.

After a night of torrential rain it was surprising that play started only an hour late on the superb Uppingham ground. Uppingham won the toss and decided to bat: Madden and Nevill bowled very steadily and Nevill was unlucky to drop the prolific Ward in his second over. It was Stilliard, however, who made the first breach and indeed he had both wickets at lunch when after an hour and 20 minutes the score was 53 for 2. Of these, Ward had 43. Both sides now needed quick success if the match was to have a result and it was Ampleforth who got it. In ten minutes after lunch Stilliard dismissed Ward and in the next over Madden sent back two more batsmen with consecutive balls. The bowlers were now well on top and wickets gradually fell as Stilliard wheeled away successfully at one end. Callaghan finished off the Uppingham innings in the grand manner, bowling the last two batsmen with successive deliveries. The School then needed 107 runs in two hours and a few minutes. Shepherd and C. Grieve batted steadily until tea and put the innings on a firm foundation, and only after tea did they really cut loose. Shepherd's fine 38 was the innings of the day and when he and Grieve were out, Whitehead carried on in the same vein and the score mounted rapidly. Colville and Stilliard also played their parts well and victory was gained with ten minutes to spare.

UPPINGHAM				AMPLEFORTH			
M. Hatt, c and b Stilliard	6			P. M. Shepherd, b Marlow	39		
W. Ward, c and b Stilliard	44			C. Grieve, b Barber	24		
C. Hatt, b Stilliard	2			M. R. Whitehead, not out	29		
C. Marlow, c Grieve C b Madden	13			H. Colville, run out	9		
R. Bernard, c and b Stilliard	17			P. Stilliard, not out	4		
P. Goggs, lbw b Madden	0			J. Tufnell			
M. Thompson, c Tufnell b Reichwald	1			M. Grieve	} did not bat		
M. Barker, b Stilliard	1			W. Reichwald			
A. Law, not out	10			C. B. Madden			
P. Evans, b Callaghan	9			D. Callaghan			
A. Smith, b Callaghan	0			H. Nevill			
Extras	3			Extras			3
Total	106			Total (for 3 wks)	108		

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
C. Madden	10	1	16	2	A. Smith	1.5	0	5	0
H. Nevill	4	1	14	0	P. Evans	8	3	25	0
P. Stilliard	24	9	45	5	W. Ward	5	2	10	0
D. Callaghan	7.5	3	13	2	N. Thompson	1	0	5	0
W. Reichwald	10	5	15	1	M. Barber	6	2	25	1
					C. Marlow	8.4	1	34	1

Won by 7 wickets.

FIRST ELEVEN AVERAGES

BATTING				
No. of Innings	Runs	Highest Score	Not Out	Average
M. R. Whitehead	17	436	101	1
P. M. Shepherd	16	430	84	0
C. Grieve	5	123	44	0
P. J. Stilliard	17	283	53	3
M. Grieve	12	218	70	1
J. Tufnell	16	250	57 not	2
C. B. Madden	15	117	23 not	6
H. Colville	16	196	32	0
W. Reichwald	15	125	35	2
M. Morrison	12	96	19	1
D. Callaghan	12	42	9	6
P. Nevill	5	21	8	0

BOWLING				
Overs	Maidens	Runs	Wickets	Average
P. J. Stilliard	211.5	50	681	40
D. Callaghan	98.5	21	331	19
C. B. Madden	151.2	35	466	26
P. M. Shepherd	34	3	134	7
A. Liddell	36.4	8	100	4
W. Reichwald	93	13	316	11
P. Nevill	87	25	262	8

THE SECOND ELEVEN

This year the 2nd XI was unspectacular in talent but proved to be a very sound and workmanlike team, keen to play good cricket and full of fight. It was admirably led by N. P. Wright, who by his own efforts with the bat and in the field set a fine example for the rest of the team. Team spirit was high throughout the term and everyone tried hard for the side. The bowling, though lacking in penetration, was dogged and persistent but it did mean that extra pressure was put on the batsmen to make plenty of runs. Though they usually did this, they found runs hard to get against St Michael's and the result was the team's only defeat.

The first game against Durham is always a good pointer to the season and this was won chiefly through the efforts of Sheehan with the bat and Sienkowski and Slater with the ball. St Michael's were too strong, however, and won by 6 wickets when only Norton, batting with grit and determination, had any success. A comfortable victory was earned against Bootham where Nevill, Wright and Satterthwaite were the architects of victory. An exciting draw was achieved at Ripon Grammar School where it was the turn of K. Fane-Hervey and Young to shine. The season came to a climax when

St Peter's, having declared at 176 for 2, brought the team to its knees at 60 for 6; they could not, however, separate Norton and Wadham who shared an unbeaten stand of 89 and gained a comfortable draw for the team.

The Captain of Cricket awarded colours to A. D. Norton.

RESULTS

- v.* Durham. Won by 44 runs.
Ampleforth 99 all out. Durham 55 all out (Sienkowski 5 for 15).
- v.* St Michael's 1st XI. Lost by 6 wickets.
Ampleforth 55 all out. St Michael's 59 for 4.
- v.* Bootham. Won by 9 wickets.
Bootham 40 all out (Nevill 5 for 12). Ampleforth 41 for 1.
- v.* Ripon Grammar School. Match drawn.
Ampleforth 130 all out (K. Fane-Hervey 44). Ripon G.S. 109 for 6.
- v.* St Peter's. Match drawn.
St Peter's 176 for 2. Ampleforth 129 for 6 (A. Norton 32 not out, J. Wadham 40 not out).
The match against Sir William Turner's School was cancelled because of rain.

SECOND ELEVEN AVERAGES

	BATTING			
	Innings	Runs	Highest Score	Average
D. Satterthwaite	3	60	53 not out	30.0
A. D. Norton	4	77	32 not out	25.6
J. Wadham	4	49	40 not out	24.5
N. P. Wright	5	97	63 not out	24.25

	BOWLING			
	Overs	Maidens	Runs	Wickets
P. Nevill	29	6	46	6
I. Sienkowski	32.5	9	74	9
J. Slater	14	2	38	3
J. Wadham	35	5	131	5
A. Liddell	30	8	96	3

The following played for the 2nd XI: N. P. Wright, A. D. Norton, P. H. Nevill, J. A. Liddell, S. Fane-Hervey, K. Fane-Hervey, M. Skhan, D. Satterthwaite, J. Wadham, I. Sienkowski, J. Slater, D. Young, P. Ramsay, S. Shuldham, R. Watling.

THE THIRD ELEVEN

The 3rd XI had 2 matches this year and lost both, but the only school match was an exciting affair, only being lost by 2 wickets. S. Shuldham was the captain and under his leadership the side had a happy term. Sheppard was the best batsman, scoring an admirable 61 against Stonegrave, but Ramsay and Horn also did their bit. Ramsay, James, Marriner and Boardman were enterprising bowlers and everybody in the side tried hard in their fielding.

RESULTS

- v.* Scarborough College 2nd XI. Lost by 2 wickets.
Ampleforth 55. Scarborough College 2nd XI 56 for 8.
- v.* Stonegrave. Lost by 31 runs.
Stonegrave 165 for 5. Ampleforth 134.

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THE UNDER 16 COLTS

Played 5. Won 3. Drawn 2.

At the beginning of the season the Colts XI was thought by many to be lacking in potential even though five players remained from last year's side. The bowling looked weak and the batting seemed to lack real depth. However, it became apparent from the very first match that this was not so. Rapp, a most able opener who played consistently well, and Moore, the captain, usually provided the backbone to each innings. In the bowling department the side was served with the utmost efficiency by Forsythe with the considerable tally of 21 wickets in 5 matches, and Henderson who, although unlucky to have a few well-earned chances put down, bowled with great hostility and pace.

Colours were awarded to J. C. Rapp, M. M. Forsythe, N. M. Watts, M. A. Henderson, N. G. Gaynor, T. G. Marshall and R. J. Twohig.

The following also played: P. Redmond, J. Berry, A. Wenham, M. Pearce and S. Garsten-Zuntz.

Results

- v. Durham. Won by 7 wickets.
Durham 54. Ampleforth 55 for 3.
- v. Barnard Castle. Match drawn.
Barnard Castle 74. Ampleforth 73 for 8.
- v. Sedbergh. Won by 164 runs.
Ampleforth 232 (Moore 60, Rapp 38). Sedbergh 68 (Forsythe 5 for 19).
- v. St Peter's. Match drawn.
Ampleforth 102 for 7 dec. (Marshall 25). St Peter's 51 for 5.
- v. Newcastle R.G.S. Won by 63 runs.
Ampleforth 117 (Gaynor 41). Newcastle R.G.S. 54 (Forsythe 7 for 22).

THE UNDER 15 COLTS

Played 6. Won 4. Drawn 2.

The bowling and fielding were distinctly stronger than the batting in this team for which 19 boys played. The team was successful because in T. M. Powell it had a captain who learnt quickly, judged decisively, and used his initiative; because the bowlers bowled a full length which is sufficient in itself to get rid of inexperienced batsmen, and because they outfielded their opponents on five occasions.

There are question marks for the future: the side was never under severe pressure in the field and Powell's captaincy will be tested when his side is put on the defensive; there was a lack of bite in the bowling—T. Lintin, for example, can hardly expect future teams to present him with so many wickets, and without really aggressive bowling T. Bidie and C. Murray-Brown (the latter had the best organised technique in the set) may suffer more ill-luck. F. Fitcherbert, however, will become a very good bowler, as may Powell, who only bowled when necessary.

Powell and Fitcherbert, the best batsmen at the moment, both have the necessary concentration, while P. Spacek, technically organised, lacks application. H. Hooke, M. Ryan, A. Leonard and J. Mounsey show promise. As always, some had disappointing seasons, but when the techniques of A. Allen and S. Callaghan, both good fielders, are sorted out they should make many runs. The biggest improvement was made by F. Skehan, twice run out in the 20's.

The side overcame its lack of outstanding players—Wenham, aged 14, was in the Colts team—by thrust and aggression. Attacking captaincy and fielding breed confidence and the team gained much enjoyment from its success.

Competition for places was keen and the rest of the set contributed in large measure to the success of the team.

RESULTS

- a. Durham. Won by 23 runs.
Ampleforth 78. Durham 55 (Bidie 4 for 11).
- b. Scarborough College. Won by 16 runs.
Ampleforth 100. (Fitzherbert 33). Scarborough 84 (Fitzherbert 7 for 14).
- c. St Peter's, York. Won by 3 wickets.
St Peter's 84 (Lintin 4 for 14). Ampleforth 85 for 7 (Skehan 30).
- d. Ashville College. Won by 69 runs.
Ampleforth 144 (Powell 39, Skehan 20). Ashville 75 (Fitzherbert 4 for 14, Lintin 4 for 25).
- e. Bootham. Match drawn.
Ampleforth 116 (Fitzherbert 68). Bootham 97 for 8 (Powell 4 for 24, Bidie 3 for 33).
- f. St Michael's, Leeds. Match drawn.
Ampleforth 110 (Powell 32). St Michael's 70 for 8 (Lintin 4 for 20, Powell 3 for 13).

THE HOUSE MATCHES

St Oswald's were drawn against the holders, St Cuthbert's in the first round and took their victory rather more easily than was expected. Colville's bat was not as wide as it had appeared in the House matches last year and although he scored 50 and was ably backed up by the Colts' captain, Moore, it was not enough to see St Cuthbert's through against some good bowling by Pender Cudlip and Whitehead. In the other first round match St Aidan's beat St John's, thanks to some good batting by Poole and good bowling by Slater.

When all the Houses came into action St Thomas's had little difficulty in disposing of St Hugh's, W. Reichwald scoring 87 and taking 7 wickets. St Wilfrid's, drawn against St Bede's, could find little answer to the bowling of Shepherd and Stullard although Baillieu and Stanley-Cary fought well. But St Bede's knocked off the 75 runs needed in 11 overs and Shepherd was unbeaten for 50. St Oswald's, too, moved on a stage: St Dunstan's put up a commendable struggle but thanks to Whitehead, Young and Watling, the St Oswald's score was too large for them. St Edward's dealt with St Aidan's, bowling them all out some 30 runs short of their target. Nevill and Madden were too quick for St Aidan's, though Wadhwa offered stout resistance.

In the semi-finals, W. Reichwald was again prominent for St Thomas's against St Oswald's, adding another 8 wickets to his bag and only looking vulnerable when Young hit out with some success. S. Fane-Hervey, W. Reichwald and Chapman had much to do with a St Thomas's victory which was always on the cards when Whitehead was out for 5 in the first few overs. St Bede's, in the persons of Shepherd (who scored his second 50 in consecutive matches) and C. Grieve (who had not touched a bat all term), put paid to the St Edward's hopes with some very sensible batting, though Madden and Nevill made them work hard. Carroll and Judd had batted well for St Edward's in setting the target of 108.

The final was a personal triumph for N. P. Wright, the captain of the St Thomas's side. In their total of 144 his contribution was 63. He kept wicket, taking 1 catch and making 3 stumpings: the spirit in the team was as good as that which he inspired in the 2nd XI and that is high praise! His team backed him up admirably and none more so than W. Reichwald, who bowled unchanged for 28 overs and took a further 7 wickets. In the 3 House match rounds his figures were: 52.2 overs, 17 maidens, 130 runs, 22 wickets, Average 5.9.

If these were the personalities, the other 20 players added to the enjoyment of a fine match and a desperately close finish. Wright might have been run out first ball but survived to help St Thomas's to their total. The pundits thought this would not be enough against the strong St Bede's batting but St Thomas's had some early successes and it was left to Marshall and Reid to try to last out until stumps. They did so for all but two balls and the match ended on the stroke of time with St Thomas's the winners by 28 runs.

The Junior House match final was something of an anti-climax after some exciting matches in the earlier rounds. St Aidan's scored 179 for 9 declared (Wenham 117 not out) and they had St Dunstan's all out for 39, Trevor taking 4 for 9 and Wenham 4 for 19.

ATHLETICS

LAST term's forecasts proved correct, and the Athletic team went from strength to strength, surpassing the record of last year. We defeated eight of the nine schools competed against and achieved a first ever win over York University. A large number of personal best performances were achieved and two new records established.

Pahlabod was an outstanding captain. Not only did he win 10 out of 13 races, but, more important, his training and concern for the well-being of the Club were exemplary. He has the personal satisfaction of leading the most successful Ampleforth Athletics Team, and in the Stonyhurst match he beat both sprint records—recording 10.1 secs in the 100 yds and 22.8 secs in the 220.

This year our real strength lay on the track, particularly in the middle-distance events. Conrath ran some fine races in the 440 yds and 880 yds and was unlucky not to capture at least one of these records. MacHale, in his first season, gave him some excellent support in the 880 and his improvement throughout the term should guarantee the continuation of the high standard we have come to expect in this event.

In the early part of the season our Field Event weakness was a handicap, but in their credit all the athletes worked hard to improve their techniques and by the end of the season Dalglish (Discus), Ruck-Keene and Ryan (Javelin) and Hughes (Triple Jump) were either winning their events or achieving good performances. Cahill proved to be our best all-rounder, yet still managed to achieve excellent individual performances. Only once did he have to push himself in the High Jump and at Ratcliffe he achieved a personal best height of 5 ft 8 ins, and within minutes was winning his fastest ever 440 and then helping the Sprint Relay team on its way to victory.

The team's success is a measure of the success of the Athletic Club, many of whose members never represented the school, yet continued to train hard and support the team members. It is quite clear that next year many of them will get their chance. Once again a small group of Junior athletes trained with the Club and it is obvious that in Bowie, Dowling, Knowles, Lucey, McKenna and McGing the school has first-class athletic potential.

Pahlabod awarded colours to: Conrath, Cahill, Coker, Dalglish, Friel and Ruck-Keene.

The following represented the school: M. Pahlabod, W. MacDonald, B. Bartle, A. Coker, P. Conrath, J. Cahill, R. Ruck-Keene, K. Friel, J. Dalglish, T. Howard, M. McGreanor, M. Ryan, A. Cunyngname-Robertson, J. McHale, B. Reid, M. Lamb, C. Sommer, M. Poole, R. Hughes, C. Madden, F. Chapman, S. Willbourn, C. O'Connor, M. Knapton.

RESULTS

Leeds G.S. 56 points. Ampleforth 58 points. Won.
Workshop 49 points. Ampleforth 66 points. Won.
Queen Elizabeth G.S. 114 points. Uppingham 68 points. Ampleforth 102 points. Lost.
Pocklington 42 points. Ampleforth 72 points. Won.
Stonyhurst 67 points. Ampleforth 92 points. Won.
Army Apprentices (Harrowgate) 35 points. Ampleforth 79 points. Won.
Ratcliffe 100 points. Downside 54 points. Ampleforth 122 points. Won.
York University 43 points. Ampleforth 71 points. Won.

TENNIS

THIS has been another most successful season. The First Six, under the able captaincy of F. Chapman, played eight matches during the term and won seven of them, most of them by a large margin. Our only term-time defeat was at the hands of Newcastle R.G.S. and had we been able to win any of the five match points that the first pair held against their first pair we should have won. This particular match took place at the beginning of the afternoon, so that the significance of what was happening was not apparent at that time; however, this match provided the best tennis seen at Ampleforth this term and held a large number of spectators enthralled. Our first pair, Chapman and Carroll, won most of their games without difficulty. Chapman's game was often scintillating to watch but occasionally erratic. Carroll's play was strong and graceful but at times the tension of the moment cramped his style. The second pair, Horsley and Lillis, played very steadily and could be relied upon for two points per match, the only disappointment was that they never produced their best form against the best opposition and thus were less exciting to watch. The third pair, Stone and Hardcastle, combined magnificently and without doubt must have been the best third pair that the team has ever had. They beat the opposition's first pair on several occasions and their match record at the end of the season was only slightly poorer than that of the first pair.

The Second Six played six matches and won five. The only match lost was against St Peter's First Six. West and Murray played as first pair for most of the season. Their play was often brilliant but too inconsistent. Woodcock and Davies played some of the matches but never produced the quality of play that they had shown in practice. Dixon and Davey were much more successful and were an extremely hard pair to beat. Moroney and Nunn won most of their matches and late in the season Moroney and Murphy produced the best tennis played in the Second Six all season.

At Wimbledon, ten days after the end of term, we lost to Merchant Taylors in the first round of the Youll Cup. This was a heart-breaking result; the team looked tired and out of practice and were mere shadows of the successful term-time team. However, we salvaged some of our reputation by winning through to the quarter finals of the Clark Trophy (for the first round losers) before losing to Emanuel. In the Thomas Bowl our second pair, Fane-Hervey and Berner, lost in the first round but the senior pair, Lillis and Anderson, reached the fourth round.

At the end of the season colours were awarded to Horsley, Stone and Hardcastle.

RESULTS

SCHOOL TOURNAMENTS

First Year Singles: Chapman beat Buxton, 6-2, 6-4.

First Year Doubles: Daly and Skehan beat Chapman and Fane-Hervey, 6-4, 2-6, 6-4.

Under 16 Singles: Lillis beat O'Grady, 6-2, 6-1.

Under 16 Doubles: Lillis and Gibbs beat Anderson and Simpkin, 6-3, 6-1.

Open Singles: Chapman beat Lillis, 7-5, 6-0.

Open Doubles: Chapman and Carroll beat Stone and Hardcastle, 3-6, 6-2, 6-2.

HOUSE MATCHES

Semi-finals:

St Thomas' beat St Edward's, 5-0.

St John's beat St Dunstan's, 3-2.

Final:

St Thomas' beat St John's, 5-0.

FIRST SIX

v. Roundhay School. Won, 7½-1½

v. Pocklington School. Won, 8-1.

v. Stonyhurst. Won, 5½-3½.

v. Bootham School. Won, 7-2.

v. York University. Won, 8-1.

v. Sedburgh. Won, 7-2.

v. Newcastle R.G.S. Lost, 4-5.

v. Leeds G.S. Won, 5-4.

Youll Cup:

v. Merchant Taylors. Lost, 2-0.

Clark Cup:

v. Oratory School. Won, 2-0.

v. Kingswood School. Won, 2-0.

v. St Edward's, Oxford. Won, 2-1.

v. Emanuel School. Lost, 2-0.

SECOND SIX

v. Roundhay 2nd VI. Won, 6-3.

v. Bootham 2nd VI. Won, 7-2.

v. Scarborough 1st VI. Won, 7-2.

v. St Peter's, York, 1st VI. Lost, 3-6.

v. Newcastle R.G.S. 2nd VI. Won, 6-3.

v. Leeds G.S. 2nd VI. Won, 8-1.

UNDER 16 PAIRS

Thomas Bowl:

2nd pair: v. Kent College. Lost, 2-0.

1st pair: v. Eastbourne II. Won, 2-1.

v. Aldenham I. Won, 2-0.

v. Oratory I. Won, 2-0.

v. St George's, Weybridge. Lost, 2-1.

SWIMMING

We lost all the matches, though one was close. This must have been a disappointment to D. M. Tillerd, in his second year as captain. He did well to maintain the team's spirit in such circumstances. Our own times were a small improvement, but other schools are improving more: standards are rising everywhere. So we are likely to go on losing matches until we can better our bath conditions.

In our own competition, conditions were more disagreeable than for some years, but there were more Standards, and new records in Junior Backstroke, Junior Breast 220 and the 6 x 2 and 18 x 1 Relays—the latter by two Houses. Records were equalled in the Best All-Rounder and Junior Freestyle. It is worth mentioning that the first three in the All-Rounder competition were all Juniors.

The Butterfly was made a full scoring event, with heats, but for the present over one length only. It is impossible to judge 14 lengths accurately. (Another new departure was the St Peter's match, as was having an extra, Under 15, team against St Peter's and Bootham.) The figures show the remarkable predominance of St Aidan's. This not wholly unfamiliar state of affairs is very largely to the credit of their captain, C. C. McCann. In an average year St Dunstan's talents might have brought them the Cup, but their strong challenge was reduced by sickness.

MATCHES

		Senior	Under 16	Under 15
Newcastle R.G.S.	22nd May	21-52	21-41	—
Sedburgh	1st June	43-44	—	—
St Peter's	12th June	33-60	29-47	28-48
Bootham	19th June	38-68	40-45	28-46

NORTHERN PUBLIC SCHOOL RELAYS (at St Peter's)

Senior Medley 13th out of 13 (disqualified); Freestyle 7th out of 12.

Junior Medley 11th out of 13; Freestyle 7th out of 15.

Colours were awarded to A. D. Harries, J. D. Cape and C. H. J. Buxton.

COMPETITION

Senior Freestyle	N. Boulton	A	68.1
Back Crawl	J. MacHale	A	82.9
Breast 100	M. Morrison	J	81.9
Butterfly 33	P. Donovan	O	23.7
Breast 220	J. C. Dawson	H	3 m 39.7
Junior Freestyle	D. Simpson	A	68.2 (=Record)
Back Crawl	D. Simpson	A	79.5
Breast 100	D. Simpson	A	87.7
Breast 220	J. Knowles	A	3 m 41.6 (Record)
Butterfly 33	C. Trevor	A	22.8
Individual Diving	M. J. Waddilove	T	—
Best All-rounder	D. Simpson	234.2	(Fr 68.2, Br 87.7, Bk 78.3)

Relays

Medley 4 x 1	St Aidan's	89.3	(ADOEWBTHC)
3 x 100	St Aidan's	3 m 27.0	(ADWOHCBTJ)
Back-Breast	St Aidan's	3 m 32.5	(ADWOEJTBHC)
1-2-4-1	St Aidan's	2 m 57.0	(ADOWETBHC)
6 x 2	St Aidan's	4 m 20.6 (Record)	(ADWOJBCH)
18 x 1	St Aidan's	6 m 18.0 (Record)	(ADOWBETHJC)

House Competition

St Aidan's	556	(ADOWBHTEJC)
Individual Medley 4 x 15 m	J. Knowles	48.9
Senior Mile	M. Fattorini	34 m 28.2
Half-Mile	M. Fattorini	16 m 19.0
Junior Mile	M. Ritchie	36 m 16.0
Half-Mile	J. Knowles	15 m 45.0

Water temperature : 61-68°F.

GOLF

THE Golf Course continues to improve and golf itself is beginning to flourish. Fr Leo and his toiling band of boys continue to work wonders at the Gilling course and a really good 9-hole course is not now beyond their hopes or capabilities. The school's gratitude also goes to Mr R. Chapman, the professional at Easingwold, who gave up much of his free time to come and coach at the course, and who took the trouble to arrange a third fixture against the Club which the boys lost but thoroughly enjoyed. Two other matches, against Scarborough College and Leeds Grammar School, were also played and although both were lost, they were exciting matches with everything depending on the last putt on the last green. S. Baillieu was an excellent captain and W. Mineyko backed him up so well that in the Vardon Trophy competition at the end of term, he robbed his captain of the cup with a dazzling display of golf, doing the 9 holes (par 34) in 30 strokes! K. Kilkelly and J. Parker were monitors at the course.

SHOOTING

OUR results in the Ashburton Meeting were a combination of failure and success. Failure because the Eight shot far below form in the main event, the Ashburton Shield. Successful because of accurate shooting in the Snap and Marling in which they were placed fourth and fifth respectively. In addition they came fourth in the Public Schools Aggregate; J. H. Leeming, with a score of 67 out of 70, was seventeenth in the Schools Hundred; and R. R. Stringer third in the Gale and Polden Pistol.

For many of us perhaps the most pleasing thing of all was the Veterans Competition and here our Old Boys produced four teams. In the past it had been a single team but the turn-out on this memorable occasion must be attributed to the zeal and energy of Adrian White. To him Ampleforth is genuinely grateful. In the Aggregate the Veterans were fourth and the teams were placed 32nd, 8th, 6th and 3rd. To mark the occasion a dinner was held the same evening at Worplesdon and a Cup—"Uley-Ainscough"—was presented by the Old Boys to be awarded annually to the highest scorer in the Veterans' shoot. J. L. Jones was the winner. The following competed: Col P. J. Shaw, J. St C. Gainer M. P. Gibson, R. E. Randag, J. D. Gorman, L. J. Jones, C. E. Fitzherbert, P. A. Strutt, J. S. de W. Waller, A. M. White, Sir C. G. Wolseley, H. M. Marett-Crosby, M. K. Goldschmidt, E. P. Downey, C. J. Langley, K. O. Pugh, D. C. Clive, M. P. George, T. P. Hillgarth, Father Anthony.

During term the Cup for the Yorkshire District C.C.F. Contingents was won as well as the Falling Plates competition.

St Guthbert's found little difficulty in retaining the Inter-House competition and J. H. Leeming likewise retained the Anderson Cup with a score of 54 out of 55 points.

The Johnson-Ferguson Cup for the best 22 shot in the first year was won by C. B. Dalglish, dropping only two points out of a possible 75. P. O. Craven and M. E. Henley were a close second with 72 points each.

THE BEAGLES

THE Puppy Show was held on the 27th April; this was rather earlier than usual and the change was caused by the new dates of the Summer Term. There were not quite so many people present at it as there have been in recent years, but we sincerely thank D. V. Sinclair, Esq., and P. H. F. Marriner, Esq., who kindly and ably judged the puppies for us. The puppies were a good lot on the whole and the judges made the following awards: Dogs: 1st Viscount, 2nd Viper, both walked by Mr G. Mackley of Saltersgate, and 3rd Rattler, walked by Mr Jackson of Kirkbymoorside. Bitches: 1st Rainbow, walked by Mr Jackson of Kirkbymoorside, 2nd Atlas, walked by Mrs Halton of Appleton, and 3rd Aster, walked by Lady Peto of Balbeg, Ayrshire. The Couples: 1st Viper and Viscount, 2nd Roman and Raindrop, walked by Mr Teasdale of Beadlam, and 3rd Rattler and Rainbow.

The shows at Harrogate and Peterborough occurred right at the end of the term and a week after term respectively. Our luck and success in these was well in character with the preceding season: great success and promise followed by disappointment.

In the Great Yorkshire Show at Harrogate on the 9th July we had a fairly successful morning. Viscount was placed third in the Unentered Dog Class, and Ambush and Viscount were second in the Couples Class. The afternoon moved on from this beginning to bring even greater achievements. Rainbow won the Unentered Bitch Class, and Ringlet the Entred. Finally, in the Championship, which took some considerable time though the entries were soon reduced to three, we were delighted when Ringlet was given the Championship and Rainbow was placed Reserve. The Show had been of a high standard, and we had had a very successful day.

Our hopes were, therefore, high at Peterborough on the 18th July, especially so when we remembered Ringlet's success last year. These hopes, though, were to be disappointed in no uncertain way. In the morning we were completely unsuccessful

in the Dog Classes. At the beginning of the afternoon Rainbow was only placed third in the Unentered Bitch Class, and then in the Entered Bitch Class it became clear that this was not our day; Ringlet was one of the first hounds out of the ring. Thus it was; Rainbow's was, in fact, the only award that we won all day.

Our failures certainly made this a disappointing, though neither unenjoyable nor useless, day for the party of boys and Old Boys who came to the Show. The disappointment must have been greatest for the Master, B. N. R. Bartle, and it was truly remarkable that at no time did he show any sign of this whatsoever. Perhaps in the last few years we have enjoyed more than a fair share of luck at Peterborough; this day redressed the balance.

THE ROVERS

This term finally saw our withdrawal from the Scout movement as we had to choose between conforming more with the movement and expanding as we wished into various non-scouting activities. Despite the pressure of examinations we managed to diversify and it is hoped that this trend will continue in the future as it has been shown that there is a lot that the Rovers can do in the neighbourhood.

Our work at St Mary's Hospital in York, which was postponed because of mumps last term, has now got under way with eight Rovers going to the hospital each Saturday and helping in the wards. We also continued our work at Alne Hall with six Rovers going there on Saturdays. Claypenny visits were suspended, however, because of illness, but we hope to resume next term.

The lawn at Redcar Farm has been sown and, more surprisingly, it has been mown twice. The house has been used quite a lot during the term. At Exhibition some parents, unable to find hotel accommodation, slept there and other weekend visitors have included students from York University and local Scout troops. Unfortunately, because of the examinations, no boys stayed there during the term but these weekends will be resumed next term. Two successful events were held at Redcar. On Sunday, 19th May, we entertained those people from Garforth who had kindly housed us during our stay last term. We gave them tea and showed them round the school. We all hope that we shall continue to have contact with Garforth and that similar weekends can be arranged. On Exhibition Sunday a sherry party was held for all those who wished to bring their parents across the valley after High Mass. The event was held in aid of Alne Hall, the local Cheshire Home, and £20 was raised. The sherry was provided by Mr and Mrs M. A. Griffith-Jones.

On the 1st June a garden party was held at Clifton again in aid of Alne Hall and the Rovers were asked to run the sideshows. This was a much bigger event than previous ones and our 14 stalls were only a small part of the organisation. Nevertheless, we raised £38 15s. during the afternoon. As is now traditional, we entertained the residents of Yorkshire Cheshire Homes in May and despite the uncertain weather the visit was a great success. The Junior House performed their operetta, "Noah's Flood", and the Corps Band played on the Bounds for the visitors. Tea was provided by the House matrons and Lay Masters' wives.

Various other things took place during the term: there was the annual Rover camp before Goremire, some Rovers helped with an exhibition in Helmsley for the newly re-formed Helmsley Scout Group, we visited Hatfield Borsal and later in the term entertained some of the boys at Ampleforth. At the end of term the annual Borsal camp took place, this time in the comfort of Redcar Farm.

A completely new departure was the showing of two films in connection with Human Rights Year. The first was entitled "Freres Hommes" and dealt with the work of a French charitable organisation and the second was the controversial "Cathy Come Home".

THE SEA SCOUTS

New look in scouting is as traumatic and nearly as far-reaching as that in the Church at large! We find ourselves in agreement with it all; we have moved the Troop down to the first year (starting after boys have had one term in the school), and then Venture Scouts start at Christmas of the third year. This keeps the two year span which is much valued especially as a number of Troops now suffer from too wide an age range before 16.

Two days of unbroken sun and gleaming snow provided a euphoric image of the Lake District for those who had not been, and a well-earned reward for those who had, on previous Shrove weekends. And in general these last two terms have provided some excellent weather for sailing, hiking and what have you.

On our annual "progress" south to the Isle of Wight, with Bedford and trailer and boats and boys, we collected a second Wineglass in London, this time a self-draining model. She was a joy at Fishbourne and with three other dinghies hired from the C.C.P.R. at Cowes we had an excellent camp, including a Parents' Day on the Sunday. It is very sad, however, to see our hosts now so aged; Gwen is permanently in hospital and, in May, Charlotte had a fall and will not walk again without crutches. We have asked them if the two Wineglass dinghies could be named after them and, with his permission, will transfer Fr William's name to the Firefly.

We are also delighted with Admiral Gretton's gift of a Cadet, and memories of the lake last term are almost entirely the Cadet and Charlie (Wineglass) sailing every afternoon.

Last term we started thrusting the hike and initiative tests on to a Venture Scout Committee (thank you, Coghlan and Co.) and on those taking part—to buy all their own food, etc. They worked well and we are now stacked with reports from all parts and of "dumped by Land Rover" hikes.

Colonel Phillips made generous use of his converted fishing trawler in escorting us in dinghies and canoe from Filey to Scarborough. A little more care over the tides would have made it even more enjoyable!

As this goes to press we are recovering from an inspection, and, if a little submerged by criticism, we know that buoyancy is our business, and we look to the future. There is no doubt that the Troop's leadership under R. Willbourn has been excellent, and with firm support from the other P.L.s, who are now P. Quigley, R. Guthrie, C. Lochrane, H. Kirby, A. Harris, M. Leslie.

THE VENTURE SCOUTS

SURVEYING a pot-hole?—interesting practical geology and a good sport: but not everyone's line. In fact, pot-holing had more attention than fibre-glass construction or Canoe trips on the Rye. The balance depends, as always, on the committee: those who want to change things have to tackle them. The committee is the organisation of the Venture Scouts and the body responsible for the planning and carrying out of: pot-holing expeditions; a sailing-camping link with Stockton Hall School; fibre-glass construction or Red Cross first aid training; canoeing or organising the Mount Grace walk for Shelter. Open to anyone over 16 the Venture Scouts began in January of this year with an initial membership of 18—but the intention is of making any of its particular activities open to non-member enthusiasts.

COMBINED CADET FORCE

THE Community Notes and other parts of the JOURNAL have indicated that our Commanding Officer, Fr Peter, otherwise Lt-Col R. P. H. Utley, O.B.E., T.D., has died. This comes as a shock, as much because of the esteem in which he was widely held in Service and Cadet Force circles, as because he had been commanding the Ampleforth C.C.F. for such a long time that most people could remember no other Commanding Officer. We are deferring an appreciation of his military work in these notes until the next JOURNAL: it is enough now to register our deep sorrow. Major P. H. Trafford, T.D., has succeeded to the command of the C.C.F.

We regret to announce the retirement of Brigadier Walter Loring, C.A.E., who has been Schools Liaison Officer for the past 16 years. The number of boys he has helped to obtain entries to the Services is large and he has always taken the greatest interest in all our activities. No Field Day was complete without a visit from Brigadier Loring and he was a frequent visitor at other times. Those who have some experience of these matters know that his assessment of the Annual Inspection was always most accurate and perceptive; he had the knowledge of what could be achieved and how it compared with previous years. But his acute observation was tempered with diplomacy and kindness so that he never made comparisons with other schools nor was he anything but encouraging when mistakes were made. We are losing a valued friend and, it may respectfully say so, an outstanding Schools Liaison Officer.

Sad as it is to lose Brigadier Loring we are very fortunate in his successor, who is Major General John Deedes, who is already well known to us. We wish him success and enjoyment in his tasks.

The Nulli Secundus competition was judged by Major John Major, of the Royal Irish Fusiliers. The competition was won by U.O. J. R. Strange, Royal Naval Section. The Fusilier Cup for the best cadet in the Army Section was won by U.O. J. W. Fine-Gladwin, and the Eden Cup for the best cadet in the Royal Air Force Section was won by U.O. P. B. Conrath.

The Inspection was carried out by the General Officer Commanding Northern Command, Lieutenant-General Sir Walter Walker, K.C.M., C.B.E., D.S.O. He was received by a Guard of Honour drawn predominantly from the Army Section and under the command of Major Trafford. The ceremonial parade consisted of two half companies of the Army Section and one from each of the others. It was generally agreed that the parade achieved a higher standard of drill and turn-out than has been the case during the last few years; part of the credit for this must be given to the Band under D/M. McCann which was well above average. After the parade was over General Walker saw part of the training of the three service sections and ended the afternoon by commenting on what he had seen and presenting the shooting and other prizes. It was appropriate that he was able to give the medals to the VIII which had won the Country Life Competition.

When the official part of the inspection was over the contingent gave Fr Peter a farewell march past. He was asked to stand in front of St Benedict's statue and take the salute while the whole contingent, including the Pre-Service Section, marked past him. This tribute to Fr Peter was entirely organised by the boys.

ARMY SECTION

DURING the early part of the term the candidates for the Army Proficiency Certificate had three training days in preparation for the examination in which there were 45 successful candidates. Thereafter attention was turned towards the Inspection; a group of some 80 cadets was chosen from the Section to take part in the ceremonial parade while the rest of the Section prepared various items of training. The most ambitious item was a company attack demonstration carried out by the Tactics Course reinforced by some others. The company was commanded by U.O. C. F. Grieve and the commentary was given by Sgt. G. W. Russell; the demonstration was prepared by Capt

A. N. Haigh. Another group under Lieut M. E. Corbould did a strenuous exercise in Orienteering near the lakes. Capt R. C. Gilman trained Assault Course teams from each of the service sections; something must have gone wrong because the competition was won by the Royal Navy though the Army team was an honourable second. A special mention should be made of U.O. A. C. Shaw who for two terms has run the Signals Section single-handed and who arranged a system of communication during the Inspection which greatly contributed to its smooth running.

Generous help has been given during the term by units of the Regular Army: No. 12 Cadet Training Team helped to prepare the A.P.C. candidates, Training Company of the Yorkshire Brigade Depot helped with N.C.O.s and equipment for the Inspection, and Lieutenant Gordon Ison, Royal Signals, provided wireless sets and gave moral support to U.O. Shaw's efforts.

CAMP IN GERMANY

A PARTY of 33 cadets under Fr Peter, Fr George and Fr Simon spent a week in Germany attached to 2nd Bn Scots Guards at Münster. Having been with the battalion last year also, many of the cadets knew some of the Warrant and Non-Commissioned Officers. It was pleasant to renew friendships.

In spite of the lack of training facilities in Münster the battalion made a great effort to provide a very varied programme and a great deal was crowded into a short time. There was drill under D/Sgt Smith with the Pipes and Drums, instruction on all the battalion small arms, the Wombat anti-tank gun, Ferret scout car, bayonet practice, flying in helicopters, chemical warfare which included being gassed with tear gas, and driving 432 A.P.C.s. 2nd/Lt R. C. Gow was in charge of us and spared no effort to ensure that the visit was a success, and C/Sgt Gatherum, R.E.M., an old friend from last year, was in charge of our administrative needs. With these two and many others to help there were no problems and the time with the battalion was both enjoyable and instructive—for some it was an eye-opener to discover what a fine type of person the ordinary guardsman is. We are sincerely grateful to Lt-Col John Acland and the battalion.

All our time in Germany was not strictly military and we spent two days in Berlin as guests of the 1st Bn Queen's Own Highlanders. During that time we saw a great deal of Berlin, East Berlin and all the formidable barbed wire fences, gun towers, check points, etc., which surrounded the western part of Berlin, under the expert guidance of 2nd/Lt Peter Grant-Peterkin, a recent Old Boy, who devoted himself to our needs all the time we were there. The Second-in-Command of the battalion, Major John Hopkinson, an old Stonyhurst boy, arranged the programme and also gave up his whole time to see that our weekend was as enjoyable as possible. Grateful mention must be made of Mr and Mrs Peter Zuntz who entertained the whole party to dinner in their house on the first evening of our visit. It is not hard to see that in Berlin, as in Münster, we had some very good and generous friends to whom we are very grateful for their kindness. This was certainly a camp to be remembered.

ARMY SECTION CAMP AT CATTERICK

A PARTY of 28 cadets under Fr Aidan and Fr Edward spent a week with the 3rd Bn The Royal Irish Rangers, formerly The Royal Irish Fusiliers, at Catterick, thanks to the kindness of Lt-Col D. C. N. O'Morchoe, the Commanding Officer.

2nd/Lt James McCarthy-Morrogh was put in charge of the cadets and arranged an exacting and interesting training programme. It included instruction and live firing of the S.L.R. and G.P.M.G., a helicopter display and a full morning's training with a squadron of the new tracked A.P.C.s. The latter included an unrehearsed recovery of an A.P.C. which had sunk three feet in a bog!

In addition there were two night exercises in conditions more suited to November than the middle of the summer. We are most grateful to Col O'Morchoe and his battalion for their generosity and kindness which made our time enjoyable and valuable.

ROYAL NAVY SECTION

THE high point of the Summer Term was the Inspection by General Sir Walter Walker. We were pleased that U.O. J. R. Strange won the Nulli Secundus Competition for the best N.C.O. in the C.C.F. and so took the Ceremonial Parade for the Inspection. He took the parade with the same efficiency with which he has run the Section for four terms. We congratulate him and thank him for all he has done for the Section. We also congratulate P.O.s R. T. I. Stringer and N. P. Wright on gaining admission to the Royal Naval College, Dartmouth, and wish them success in their careers in the Service.

Appropriate tribute is paid to Father Peter elsewhere in this JOURNAL but it would not be fitting to fail to mention all the kindness and help which the Section, which he founded, received from him. We shall all miss his loyalty, his unfailing cheerful assistance and his wise advice.

We are also sorry to say goodbye to Father Cyril who replaces Father Peter in Junior House and so will be unable to assist us on our Monday parades. His vast enthusiasm and boundless energy have been placed wholeheartedly at the service of the Section. We are very grateful for all he has done for the Section.

The Annual Training in the summer holidays was, as usual, very varied. One party went to sea with a frigate of the Dartmouth Training Squadron and was fortunate to be involved in the fleet manoeuvres of the Western Fleet consisting of some 30 ships under the command of Admiral Sir John Bush. In more humble circumstances, a second party cruised on the Clyde in a 75-foot Motor Fishing Vessel. Although conditions were crowded and rather austere it was valuable and very enjoyable experience and revealed some excellent cooks in the Section. A final party went to the Royal Naval College at Dartmouth where for one week they lived the lives of Officer Cadets. They claimed it was both interesting and enjoyable.

ROYAL AIR FORCE SECTION

THE Summer Term was an active one with small groups involved in Signals, the Assault Course, Orienteering and Gliding. W.O. Gormley ran the Orienteering exercises and Plt-Sgt Smith led the Assault Course team. R.A.F. Signals (Ampleforth brand) was assisted by R.A.F. Topcliffe who, as usual, were generous with their time and manpower. Sgt Thomasson was soon able to get his team to operate their exercises smoothly. Sgt Pahlabod conducted the first year glider training, and the team operated effectively.

All the courses paraded for the ceremonial at the General Inspection, and the standard of drill continued to improve. Besides the Assault Course team and the Signals demonstration, the Section put on an Initial Training display for the General.

Six members of the Section attended the annual camp at R.A.F. Fairford under Sqdn Ldr O'Brien, R.A.F., where a wide variety of training was appreciated. Four members of the Section attended a gliding course in September.

With the departure of Fr Peter, the Section loses its founder and mentor. He constantly took an interest in its activities and his Cranwell training was a ceaseless source of insight and contacts in the Service. His sudden death will be a blow to his many friends in the R.A.F., but he went as he would have wished—ready for take-off. May he rest in peace.

CERTIFICATE EXAMINATIONS

THE following passed the Army Proficiency Certificate Examination held on 27th May:
Passed with Credit: Baxter P. St. J.

Passed: Armour M. H., Barton S. P., Berner T. J., Blake M. J., Cape F. A., Cunyngame-Robertson A. J., Comyn M. F., Cumming A. D., Davies D., Davy J. S., Dawson S. P., Edmonds C. G., Ford P. J., Fraser R. J., Gadd T. P., Garsten Zantz S. M., Goss C. G., Heagrey J. F., Hiscocks P. D., Howard Hon. W. J., Jacks W. A., Kerr D. A.,

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PROMOTIONS

ARMY SECTION

To be Under-Officer: Shaw A. C.

To be C.S.M.: Darby G. R.

To be Sergeant: Russell G. W., Fraser Hon A. R. M., Penno C. P.

To be Corporal: Berry J. C., Bourke J. F., Jefferson S. G., Marsden D. G., O'Reilly C. J., Pearce M. J., Wadham J. J., Watts N. M.

To be L/Corporal: Baxter P. St. J., Jacks W. A., Pratt J. D., Ramsay Hon J. P.

ROYAL NAVY SECTION

To be Petty Officer: Wright N. P., Mineyko W. A.

To be Leading Seaman: Davey P. M., de las Casas P. C. A., Fraser A. J., Magill C. M. P., MacHale J. P., Norton D. S., Parker J. R., Watt J. W., Wojciechowski A. H.

ROYAL AIR FORCE SECTION

To be Under-Officer: Conrath P. B.

To be Warrant Officer: Gormley A. M.

To be Sergeant: Pahlabad M. J. F., Leeming A. R., Thomason P. A., Walker A. J.

To be Corporal: Anderson P. J., Comyn T. J., Kean Q. D., Macfie A. J., Barry H. N. A., Nunn P. P., Spender E. F.

To be J/Corporal: Charles W. J. E., Fresson M. A., Viner P. J.

THE JUNIOR HOUSE

FR PETER UTLEY: A J.H. VIEW

FATHER PETER first went to the Junior House in 1934 and succeeded as Housemaster when Fr George went to take up duties as Chaplain to the Forces in 1940. This was a difficult period with the Junior House, down to half its normal numbers and living in the Old Infirmary (now the Procurator's Office), eating in the Upper Building and finding classrooms wherever they could be fitted in.

The Junior House moved back to its own building at the end of the war and from then on to many generations of boys "J.H." and "Father Peter" were synonymous. He will be remembered in the classroom: R.I., always first period in No. 2; French, sometimes in No. 1, but sometimes in his room. There will be visions of him on the touchline of the J.H. match ground, but most of all Fr Peter will be associated with the cricket. Early in the Summer Term he coached the Upper School XI, bowled for the All-Comers and umpired, sitting on his shooting stick with legs wide apart. After Exhibition he was able to find more time for the J.H. cricket. There the short games in the evening after supper, nets on the rink, away matches with the gear and the team taken in the brake, the Fathers' Match at Exhibition and the Cricket Week at the end of term, played latterly on the new J.H. cricket ground which Fr Peter had planned and from which he derived such pleasure. On Wednesdays in the winter terms there was work in the garden. The garden provided a special interest and source of joy; over the years the terraces were gradually built up, the beech hedges planted, the two chestnut trees (Elizabeth and Philip) planted in Coronation year and rose beds dug in "York".

The weekly House "jaws" always took place in No. 2 classroom and everyone crowded in and sat two at a desk. By next morning little of what had been said was remembered, but the boys took away something far more important, an impression of Fr Peter himself and of the values he stood for. He would stress the importance of the human person, of self-discipline, self-development and the good use of free time; the importance of right

reactions, of "manner rather than manners". He disliked anything petty or small-minded, distrusted unnecessary regulations (such things as organised outings on whole holidays), and in the Junior House the boys found "few rules but many traditions". Fr Peter set great store by traditions and had a fear of sweeping radical reform.

It was not a "jaw" night then it was prayers or the Litany of Our Lady in the chapel. The day ended where it began. The tradition grew up of calling the boys in the morning in time to get down for Communion, so often at Fr Peter's Mass which he always said quickly, and with an undemonstrative prayerfulness. At the time perhaps few boys appreciated the place that the chapel occupied among Fr Peter's values. There were many occasions when at the start of the school year House funds were put "in the red" in order to purchase something for the chapel—a new bench, a new set of vestments or a new carpet, new frontals, kneelers or curtains. This led to novel measures to reimburse the House funds. On one such occasion boys were organised to collect up the guano in the belfry for sale locally.

The monitors had the privilege of the Monitors' Meeting in Fr Peter's room after prayers were over. Sometimes he played records, sometimes said his Office sitting on the settee, but frequently there was Bridge. Fr Peter relied little on convention and much on intuition. Often he made no bid for the first rounds then suddenly he would call, and win game and rubber. Frequently this was his perhaps unconscious tactic in handling the boys in the House. For some time he would make no comment or correction, but when the summons came it was discovered that, all unsuspected, Fr Peter had got it all clear and there was nothing for it but to throw in the hand.

Father Peter will always be associated with the collection of pictures and photographs around the fireplace in his room. They formed the backcloth to so many heart to heart conversations and revealed so much of what Fr Peter held dear in life. There were the pictures of Pope John, the Royal Family, the Abbot and

Headmaster. There were the water colours of the two early R.A.F. bi-planes and many photographs of friends in the Services and C.C.F. inspections (especially that sly one of Sergeant-Major Hennessey). There were many of his brethren, of his friends—Lord St Audries, Major Jennings, Dr Vidal (calling his spaniel Whiskey and oblivious of the camera), of Old Boys and their families, of boys in their J.H. days and of teams. Each one meant so much to him. There were few people who met Fr Peter and who could remain mere acquaintances. Instinctively he made friends and he had very many. For them he became very much a part of their world, and they brought immense pleasure and happiness to his.

THE Summer Term was dominated by the announcement that Fr Peter was giving up the House. Much of what occurred during the term was overshadowed by the knowledge that it was happening for the last time. As might be expected there was universal sorrow at his forthcoming departure and he had to listen to his praises being reiterated again and again as all the farewells, formal and informal, were said. All these occasions were saved from sentimentality by Fr Peter's own down-to-earth commonsense and humour. Little could anyone realise that the farewells were so soon to be followed by his sudden and unexpected death. All those who have been in the Junior House as boy or member of the staff have a very personal sense of loss. A full obituary notice appears elsewhere in this JOURNAL so we may be excused from attempting to write one here.

Fr Peter used to say that the prayers of boys in the Junior House were particularly powerful and he used to receive requests for them from those with especially difficult problems. These prayers will now be directed to the repose of his soul and he who unsparingly helped so many during his life will receive help in the same generous measure. Boys, Old Boys, parents, friends and staff owe him a large debt of gratitude.

THE following boys joined Junior House in September: S. G. T. Ashworth, C. A. Copping, J. N. Gilbey, A. J. Hampton, M. A. Heape, M. J. Lawrence, P. D. Macfarlane, A. R. I. Millen, S. G. J. Murray, M. J. Palairat, J. P. Pearce, N. J. L. Roberts, J. D. Ryan, G. M. J. C.

Scott, F. J. G. Trench, R. J. H. W. O. von Vollmar, W. T. H. Wadsworth.

THE following boys joined from Gilling: M. Ainscough, S. J. Ainscough, J. F. Anderson, H. J. C. M. Bailey, R. M. Bishop, A. M. P. S. Ciechanowski, L. M. J. Ciechanowski, S. I. C. Clynton, C. M. Conrath, B. R. J. P. Corkery, A. J. Craig, P. H. Daly, T. F. Fawcett, E. W. Fitzalan-Howard, N. S. Forster, M. J. Franklin, R. D. Freeman-Wallace, C. A. Graves, J. V. R. Gosling, R. T. J. Kevill, C. J. Lupton, G. E. Lees-Millais, M. D. Leonard, S. N. Lintin, N. J. McDonnell, I. S. Millar, C. B. Moore, J. E. L. New, J. J. Nicholson, K. E. O'Connor, J. F. Orell, N. T. Peers, R. I. G. Raynar, G. C. Rooney, A. P. Sandeman.

By the time these notes appear Fr Cyril Brooks should be well in the saddle as Housemaster. Those who know him will easily appreciate how his many talents are likely to benefit the Junior House. We welcome him to the House and wish him as long and successful a tenure of office as Fr Peter.

C. H. AINSCOUGH was appointed Captain of Cricket and M. C. Liddell Vice-Captain.

ONE only success in the scholarship examination was M. A. Lloyd who obtained an Exhibition.

OUR thanks, as usual, are due to the domestic staff for the successful way in which they coped with the many difficulties with which they were faced. Special thanks are due to Mrs Marshland who continued to combine the work of temporary matron with that of nurse. She did this with great efficiency and a lack of fuss which might have misled some into thinking that there were never any problems.

At the Exhibition Fr Abbot kindly gave away the prizes, and afterwards both he and Fr Patrick paid a glowing tribute to Fr Peter. The prizes were as follows:

LOWER IV	
Latin	N. B. Herdon
Greek	M. A. Lloyd
French	M. A. Lloyd
English	R. F. Hornby

Strickland

History	R. F. Hornoyd-Strickland
Geography	J. C. Gosling
Mathematics	A. F. Loring

UPPER IIIA

Latin	W. M. Doherty
French	F. Seilern-Aspang
English	M. T. C. Houghton
History	W. M. Doherty
Geography	J. A. Stillard
Mathematics	M. E. Lister

UPPER IIIB AND IIIC

Latin	I. N. Wakely
Greek	I. N. Wakely
French	I. N. Wakely
English	S. R. Finlow
History	B. G. Hood
Geography	S. R. Finlow
Mathematics	J. N. Wakely

LOWER III

Form Prizes	1. M. Newton
	2. T. G. Hooke

RELIGIOUS INSTRUCTION

1.	S. M. Clayton
2.	M. B. Spencer
3.	B. P. Lister

MUSIC SPECIAL PRIZES

Piano	M. B. Spencer
Violin	T. C. Dowling
Woodwind	Not awarded
Art 1.	D. A. McCraith
2.	J. M. T. O'Connor
Handwriting	Not awarded

NOYE'S FLUDGE

The Chester Miracle Play

set to music by

BENJAMIN BRITTEN

The third annual operatic production at the Junior House Prize Giving was in some ways a new departure. It was decided to launch into the unfamiliar but arresting idiom of the contemporary music of Benjamin Britten. Also for the first time it was to some extent a combined effort; not only was the part of Noye played by a boy from the Upper School, but also the orchestra—apart from the solo string quintet—was provided almost entirely by the Junior Orchestra of the school, ably rehearsed by N. Armour. In addition, the scenery was painted, and the huge, colourful and imaginative masks of the animals were made by boys of the Upper School.

In spite of the modernity of the music

the medieval atmosphere of the Chester play is retained, largely by the three chorales which set the tone of the opera at the beginning, in the middle of the flood and after the triumphant emergence from the ark to the accompaniment of bugle calls and a multiple *alleluia*. The first of these, sung from behind the scenes, gave the tone of mystery and awe as a setting in which the Voice of God rang out, with admirable clarity and solemnity, bidding Noye to set about building his ark. The last was enlivened by the excellent playing of a set of handbells by six suddenly-transformed animals, while medieval journeymen of Chester (the stagehands) joined the colourful tableau, bearing the emblems of sun, moon and stars. The stage production was the work of Fr Dominic, who had, in the unavoidable absence of Mrs Houghton, nobly added this heavy burden to his other responsibilities at a moment's notice.

Within these two extremes, H. O. Hetherington as Noye gave a remarkable performance, sustaining the play through its whole length. His acting may have been slightly Wagnerian at times, but he sang his difficult part with a confident musicianship and power which left nothing to be desired. S. Clayton, too, with his fine alto voice, just caught the sardonic and unbelieving tone of the shrewish Mrs Noye. She was supported in her carousals by a lively crew of Gossips, whose realistic acting was crowned by their heart-rending shrieks as they were eventually drowned. Noye's three youthful sons, with their three youthful wives, gave a delightful freshness to the whole performance, obviously enjoying themselves at the same time as executing successfully some fairly difficult trio singing. Outstanding among them were Sem (S. Murphy), who acted with an air of command which might have been expected from the head monitor, and Mrs Sem (M. Spencer). A word must also be said of the capable stagehands who, undismayed by the intricacies of medieval rigging, rapidly transformed a casual palmtree and some other unpromising-looking material into an ark which might have graced a medieval Book of Hours. There is no doubt that the flood itself was made by the brilliant touch of six human waves, with long diaphanous trains undulating silently as the waters encroached upon

and then receded from the stage. But in a way the animals stole the show, as well they might, for what would Noah's Flood be were it not for the animals?

CAST

Voice of God	M. Lister
Noye	H. O. Hetherington
Mrs Noye	S. Clayton
Sem	S. Murphy
Ham	W. Doherty
Japhet	C. Franklin
Mrs Sem	M. Spencer
Mrs Ham	W. Marsden
Mrs Japhet	E. Young
Mrs Noye's Gossips	P. Frackerley,
	N. Fresson, J. Gosling, D. Loftus,
	A. Marsden, M. Newton

Waves	N. Herdon, J. Potez, R. Hooke,
	M. Martin, P. Viner, Hon. J. Stouton

Stagehands	C. Ainscough, M. Liddell,
	P. Gaynor, A. Slattery, M. Stillard, M. Walker

Electricians	B. Peacock, B. Rambaut,
	C. Stringer

Leopards	S. Brooks, S. Wright
Horses	R. Nelson, F. Seilern-Aspang
Pigs	J. Spencer, M. Campbell
Camels	T. Dowling, C. Foll
Deer	P. Sutherland, J. Townsend
Dogs	S. Finlow, J. Lochrane
Hares	P. May, P. Ryan
Monkeys	J. Deedes, J. Guiver
Foxes	M. Lloyd, A. Loring
Walves	M. Houghton, T. Eckhoff
Ducks	E. Graves, T. Symes
Eagles	N. Spence, J. Tomkins
Pelicans	J. Glaister, J. Pickin
Ravens	J. Durkin, B. Lister
Bears	P. Cochrane, H. Dowling
Mice	A. Hope, A. Kerr
Dove	C. Durkin
Handbells	T. Dowling, T. Eckhoff,
	M. Houghton, M. Lloyd,
	A. Loring, F. Seilern-Aspang

CARPENTRY

The carpentry exhibition contained many good pieces of work and yet it was only a small sample of the work done during the year. Some of the best exhibits were an oak bench by W. M. Doherty, a mahogany occasional table and a box by R. F. Hornoyd-Strickland, an oak magazine rack by E. J. Young, a three-legged stool by P. T. Viner, a plain oak table lamp by P. E. Leutter and a mahogany book trough by J. J. Hornoyd-

Strickland. It is perhaps unfair to single out a few items from among the many articles displayed and some equally good pieces may easily have been overlooked, but these particular exhibits struck the eye by their better finish and greater care in construction than the average. More hard work with sandpaper, greater care in applying chamfers and other decorative features and more perseverance in remedying and disguising mistakes and inaccuracies would have improved the quality of many exhibits. However, two mahogany book-troughs by H. J. N. Fitzalan-Howard were very well finished and quite above criticism. And no account could be without commenting on the outstanding work of N. J. Leeming, which was worthy of a much older boy. His two impressive horse jumps and his excellent upholstered chair quite dominated the exhibition, but his miniature chest of drawers with both drawers and doors an almost perfect fit best showed the real quality of his work.

CRICKET

AFTER A wet start to the season the 1st XI settled down to a steady run of success marred only by one overwhelming defeat at Barnard Castle when they found the combination of a fast bowler and a fiery wicket too much for them. The batting was good though the scores do not appear very big. Ainscough and Liddell were the best even if the latter did not play many long innings; both have a wide range of strokes and Ainscough especially has the calm determination to stay in, which should bring him many big scores in the future. Campbell was one of the most prolific run-getters in spite of being rather limited technically, and both McCraith and Connolly had moments of glory.

Ainscough and Liddell were also the spearhead of the bowling. They moved the ball appreciably in the air and it was this rather than speed which earned their wickets. Liddell has a very high action and often lost a wicket because the ball bounced over the stumps; he will be a difficult proposition to face in a year or two.

Murphy's off-spinners were most successful when he managed to pitch them consistently and McCraith and Gaynor were always ready to give good support. The whole teamwork in the field was given a boost by some very good wicket-keeping by Potez and the fielding as a



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a speech in which he reviewed the activities of the Junior House during the year. He was able to point to a fine record of success in the games but had to admit that academically the achievements were less outstanding. Fr Peter replied in his usual witty manner. The House particularly enjoyed his story of the two boys who some years ago drew an unexpected and unflattering conclusion from the blocks of wood which they saw supporting the legs at one end of Fr Peter's bed. When the laughter eventually subsided, he paid a glowing tribute to Mrs Marshland and her staff, and commented on the achievements of the House during the year. He had a final word of encouragement for those who had given him most trouble by pointing out that Sir Winston Churchill had a series of bad reports and an unsatisfactory school record at Harrow. He concluded from this that there might be a future Prime Minister in the House.

Fr Prior then kindly presented the following prizes:

PRIZES

St Audries Cup	R. F. Hornyard-Strickland
Cross Country	P. S. Gaynor
100 Yards	S. C. G. Murphy
440 Yards	P. J. Ryan
880 Yards	R. F. Hornyard-Strickland
Gosling Cup	C. J. Stringer
Boxing	J. M. O'Connor
Hall Cup	N. B. Herdon
Breast Stroke	N. B. Herdon
Back Stroke	R. F. Hornyard-Strickland
Diving	M. A. Campbell
	P. L. O'C. Lawrence
Biggest Splash	P. L. O'C. Lawrence
	C. J. Foll
Headmaster's Literary Prize	S. J. Doyle
CRICKET	
Batting	C. H. Ainscough
Bowling	M. C. Liddell
All-rounder	C. H. Ainscough
Fielding	J. A. A. Potz
Improvement	I. A. Campbell

SCOUTS

THE most significant event of the summer's scouting was, of course, the summer camp, but before going on to give an account of

that a few events should be mentioned which served to enliven a curiously subdued term. Early in May the Troop made a notable contribution to a Scout Exhibition in Helmsley. We displayed photographs of our activities and gave practical demonstrations of pioneering, camp cooking and a variety of hobbies. We are glad to report that there were no complaints from the Medical Officer for Helmsley following the consumption of a vast number of our cooked sausages by the visitors. Three one-night camps were held during the term; the first was for the Patrol Leaders; the other two, which Lord Mexborough kindly allowed us to hold at Arden Hall, were each attended by half of the Troop, so that all could camp once in the term. Ascension Day found a small but enthusiastic group hiking with Fr Alban from Kirkhynocside over the moors to Lastingham, returning via Hutton-le-Hole. A dozen scouts set out in pairs on Advanced Scout Standard Hikes one wet weekend in June; most of them did not quite achieve their objectives, but all deserve to be congratulated on making the best of bad conditions.

"Making the best of bad conditions" could be set down as the theme of our summer camp, which started with seven days of fairly persistent rain. It was held near Howtown on the north-east side of Ullswater in the Lake District. The site was a very attractive one and the exciting opportunities offered by the Lakes and Fells kept the spirit of the camp very high despite the weather. The standard of camping was reasonably high, granted the circumstances; the ambition and enterprise with which most of the Troop (there were 55 in camp) tackled the various expeditions in the face of many difficulties was impressive. Organised groups, led by Scouters, climbed High Street, Helvellyn, the Langdale Pikes and England's highest mountain, Scafell Pike. Several scouts led groups of three on hikes which involved camping overnight, in order to qualify for their Explorer Badge, and on three successive days flotillas of canoes set out from camp, loaded with full gear, to camp the night at the far end of the lake, some seven miles away, and return the next morning. We were grateful to the Sea Scouts and to P. G. Westmacott for lending us additional canoes. Our thanks are also due to Mr and Mrs Hornyard-

Strickland for entertaining a large group at Sizesh Castle one afternoon.

Three Patrols shared the honour of gaining the highest number of points in the competition for the highest standard of camping; they were: Kestrels, led by C. H. Ainscough; Hawks, led by J. G. McDonnell; Beavers, led at first by J. A. Durkin who was not able to stay for the whole camp, and then by their Assistant Patrol Leader, P. S. Gaynor. M. T. C. Haughton joined the ranks of the Patrol Leaders for the greater part of the camp, due to the illness of the Tigers' P.L.

The number of Badges gained in the Troop was considerably lower this year than last. This certainly reflects to some degree a drop in enthusiasm, but one hopes it is due more to the higher standard set in the new Proficiency Badge Syllabus. The following are to be congratulated on gaining particularly exacting badges:

Advanced Scout Standard: S. M. Clayton, C. H. Ainscough, J. A. Durkin, S. C. G. Murphy, J. C. Gosling, J. K. Glaister, J. G. McDonnell, N. B. Herdon, T. O. Dowling, P. L. O'C. Lawrence, P. F. Sutherland, G. C. Franklin, P. S. Gaynor, A. F. Loring, J. P. Townsend, M. T. C.

Haughton, R. F. Hornyold-Strickland, E. P. S. Graves.

Explorer Badge: N. B. Herdon, A. F. Loring, C. H. Ainscough, P. S. Gaynor, J. K. Glaister, P. L. O'C. Lawrence, E. P. S. Graves.

Canoeist Badge: E. P. S. Graves, R. F. Hornyold-Strickland, A. F. Loring, J. A. Stilliard. (A number of others who already held the Canoeist Badge on the old easier syllabus also completed the new syllabus for their own satisfaction.)

Fr Alban and Br Gregory (to say nothing of the scouts themselves) owe their thanks to all those who have helped them to run the Troop. A particular word of thanks is due to Mr Anthony Ford-Jones, who left Ampleforth last year and returned in July to help us prepare for the camp and to be an excellent and devoted Quartermaster during it. Our instructors from the Upper School, too, have been invaluable; they have all been mentioned by name on previous occasions except Jonathan Gaynor, who joined us during the summer and served us well on the camp advance party: we bid him welcome and look forward to his company for a long time yet.

THE PREPARATORY SCHOOL

THE Officials for the term were as follows:

Head Captain: J. J. Nicholson.

Captain of Cricket: M. Ainscough.

Captains: M. D. Leonard, E. Fitzalan-Howard, N. T. Peers, C. M. Conrath, B. R. J. Corkery, C. E. Lees-Millais.

Secretaries: J. V. R. Gosling, R. M. Bishop, M. J. Franklin.

Sacristans: R. D. Freeman Wallace, C. A. Graves, J. P. Orrell, J. E. L. New.

Ante-Room: J. F. Anderson, G. C. Rooney.

Bookmen: P. H. Daly, A. P. Sandeman, S. J. Ainscough.

Art Room: R. J. G. Raynar, T. F. Fawcett.

Librarian: I. S. Millar.

Woodwork: L. M. Ciechanowski.

Office Men: A. J. Craig, N. J. McDonnell.

Dispensary: A. M. Ciechanowski.

For the majority of boys the Summer Term is the most enjoyable of the three—and so this one proved to be. There is so much going on, so many events to be fitted in, that the term hardly seems long enough. In these notes we can only pick out some of the "highlights". First there was the joy of having M-tron back again with us. Before we go further we must record our thanks to a donor who wishes to remain anonymous for a most handsome gift consisting of new cricket nets, a "Bowlomatic" machine, a scoreboard and three oak benches for the cricket field. The feast of Corpus Christi was a very special day. The weather was perfect, the singing of the boys at Mass and during the Procession of the Blessed Sacrament was particularly good and never before have we seen the main Altar in the Chapel and the special Altar in the Hall so beautifully decorated with flowers—great credit to those who arranged the flowers and to Jack Leng and his gardening staff who produced them. Here we might mention that the garden produces not only beautiful flowers but an abundance of good things to eat. The tomatoes and strawberries were specially good and plentiful this year. It was gratifying to

note this term a very real interest was taken in the garden by the boys of the Third Form. One hopes this will continue and perhaps develop into practical work in the garden—something which would be greatly appreciated by the Head Gardener.

Sleighholme Dale. How often have we recorded our thanks to Mrs Gordon Foster for her hospitality. Alas! this year we could not take advantage of her kind invitation. The day appointed for the outing started with a steady downpour of rain and even the most optimistic could find hardly a glimmer of sunshine in the local weather forecast. However, there is nothing like making the best of things. Fr William and Matron had soon devised an alternative—a mystery drive in buses to an unknown moor whose name we later discovered to be Snaresworth. There was a fine open space for parking the buses and flying kites and there was an exciting stream in flood in which to sail boats—and to fall! What more could one ask for? Several glorious hours were spent here before returning to Gilling for a sumptuous meal. The resources of Matron, Mrs Blackden, the cooks and all the staff in providing such marvellous fare on so many occasions seem boundless, but we would like them to know how grateful we are and how much we appreciate the loving care and work which goes on behind the scenes.

Somehow or other, cricket matches, sports, Captains' and Officials' outings and even examinations, were all fitted in before the end of term. On 6th July the Bishop of Middlesbrough administered Confirmation in the Abbey Church. For the first time the ceremony took place within the Mass of the Holy Spirit—an innovation which seemed most fitting and was welcomed on all sides. The following boys were confirmed:

A. E. Bond, T. B. Boulton, M. J. Brennan, F. Brooks, C. de Larrinaga, P. P. O'N. Donnell, J. Dick, B. J. Dore, R. A. Duncan, J. A. Dundas, S. W. Ellingworth, B. Finlow, S. B. Glaister, P. A. Graham, D. G. M. Griffiths, M. R. F.

Griffiths, R. T. St. A. Hamey, J. D. Harrison, P. J. Lees-Millaids, D. H. R. Lochrane, D. A. J. McKechnie, N. C. T. Millen, M. J. P. Moir, J. C. E. Moreton, C. P. Myers, S. D. Nuttall, S. P. O'Carroll-FitzPatrick, S. D. Peers, M. J. Pierce, C. H. W. Soden-Bird, M. W. A. Tate, M. Thompson, R. S. Thorniley Walker, C. A. Vaughan and P. C. Velarde.

SPEECH DAY

AND SO to Speech Day. The item in the Concert which drew most applause was the Harmonic verse of Form 1A—unfortunately the last but perhaps the best of a long series of productions given to us by Mr. Brown. The names of the many prize-winners appear on the list below. Our special congratulations go to A. J. Craig and N. J. McDonnell to whom Fr Patrick awarded Scholarships. In reporting on the school year Fr William drew attention to the work in the "New Mathematics", the use of Audio-Visual aids in French, the development of Science as an integral part of the curriculum and the specially good work being done in Art, Woodwork and the Handcrafts.

Inevitably a note of sadness came into his speech when Fr William spoke of the impending retirement of Mr Douglas Brown and the Matron, Miss Duckworth. For 12 years Mr Brown has been on the teaching staff at Gilling and during that time has done invaluable work in every sphere of school activity in and out of the classroom. Notable among his varied successes have been his productions of school plays and in this work one naturally associates with Douglas the help of his wife, Catherine, and her great skill in the art of "make-up". Over the years Mrs Brown has also done much valuable tuition work in the school. Mr. and Mrs Brown have given us a living example of unswerving loyalty, unselfish devotion and the real meaning of a true Christian life. We are very grateful to them and wish them and their family every blessing and happiness for the future. Fr Abbot in his speech echoed the words of Fr William about Mr and Mrs Brown and about the Matron. Happily Miss Duckworth will be with us for the first part of next term. Naturally we shall have more to say about her in the next number of the JOURNAL.

SPEECH DAY CONCERT

National Anthem

1. Ensemble

Piano: J. V. R. Gosling
Violin: A. J. Craig
Cello: H. Bailey
Recorders: R. J. G. Raynar, C. G. E. Heath

Four Folk songs:

Long, Long ago
The Vicar of Bray
Winter is here
Lazy Sheep

1st FORM PRIZES

2. Melody

March

B. Hooke (1A)

Sonata Movement

C. G. E. Heath (2A)

2nd FORM PRIZES

3. Harmonic Verse 1A

The Tale of Custard the Dragon
by Ogden Nash

3rd FORM PRIZES

4. Irish Folk Song

American Folk Song
J. V. R. Gosling (3B)

SPECIAL PRIZES

5. Gilling Singers

Three Songs

1. "With Joy the Impatient
Husbandman"—from
The Seasons Haydn
2. Five Eyes C. Armstrong Gibbs
3. The Bold Fisherman—
American Folk Song

PRIZE-WINNERS

PREP FORM

R.K. . . . S. G. Durkin
Form Prize I . . . J. C. B. Tate
Form Prize II . . . S. G. Durkin

FORM 1B

R.K. . . . P. R. Moore
Form Prize I . . . P. R. Moore
Form Prize II . . . C. W. J. Hattrell

FORM 1A

R.K. . . . M. N. Cardwell
Form Prize I . . . M. N. Cardwell
Form Prize II . . . S. P. S. Reid

FORM 2B

R.K. . . . A. E. Bond
Latin . . . A. E. Bond
Mathematics . . . S. P. O'Carroll-FitzPatrick
English . . . S. P. O'Carroll-FitzPatrick
French . . . P. A. Graham
Geography . . . R. T. St. A. Hamey
History . . . C. H. W. Soden-Bird
Carpentry . . . D. A. J. McKechnie

FORM 2A

R.K. . . . M. Thompson
Latin . . . F. Brooks
Mathematics . . . M. J. P. Moir
English . . . J. A. Dundas
French . . . S. J. Bickerstaffe
Geography . . . M. Thompson
History . . . M. J. Pierce
Carpentry . . . C. G. E. Heath

FORM 3B

R.K. . . . S. N. Lintin
Latin . . . M. Ainscough
Mathematics . . . M. Ainscough
English . . . J. V. R. Gosling
French . . . S. J. Ainscough
Geography . . . R. M. Bishop
History . . . T. F. Fawcett
Carpentry . . . H. J. C. M. Bailey
Science . . . S. J. Ainscough

FORM 3A

R.K. . . . L. M. J. Ciechanowski
Latin . . . N. T. McDonnell
Mathematics . . . A. J. Craig
English . . . M. D. Leonard
French . . . A. M. P. S.
(Hubert Carter
Prize) Ciechanowski
Geography . . . R. D. Freeman-Wallace
History . . . R. D. Freeman-Wallace
Carpentry . . . R. J. G. Raynar
Science . . . A. M. P. S. Ciechanowski

SPECIAL PRIZES

ART

3rd Form . . . R. J. G. Raynar and D. W. Kelly
2nd Form . . . J. A. Dundas
1st Form . . . M. J. Craston

MUSIC

3rd Form . . . J. V. R. Gosling
2nd Form . . . C. G. E. Heath
1st Form . . . B. Hooke

HANDWRITING

3rd Form . . . C. A. Graves
2nd Form . . . M. J. Brennan
1st Form . . . M. G. R. May
Prep. Form . . . M. C. M. Pickthall

PHYSICAL TRAINING

3rd Form . . . A. P. Sandeman
2nd Form . . . C. H. W. Soden-Bird
1st Form . . . P. A. J. Ritchie
THE P.T. CUP . . . Athenians
THE ATHLETICS CUP . . . N. T. Peers

CRICKET

1st XI . . . M. Ainscough
2nd Set . . . J. P. Orrell
3rd Set . . . C. A. Vaughan
4th Set . . . M. J. Craston
5th Set . . . J. B. Horsley

SWIMMING

Crawl Cup . . . C. B. Moore
Diving . . . J. V. R. Gosling

BOXING

Senior Cup . . . J. E. L. New
Best Loser . . . G. C. Rooney
Junior Cup . . . J. A. Dundas
Best Loser . . . M. W. A. Tate

SHOOTING

Cup . . . E. Fitzalan-Howard

ART

First Form Art

There has been a good year, and the boys' pictures average rather a high standard in originality and ability. A favourite source of inspiration was the designing of their own dust-covers for their favourite story-books. Craston, Cardwell, May and Ritchie are the best artists, but we have also had promising contributions from: Reid, Connolly, Morgan, P. Sandeman, Murray, Norman, Peters, Judd, P. Moore, Dowling, Beck, D. Moir, Young, Glaister, Dick, Macpherson and Duckworth.

L.P.

Extra Art

The Extra Art students have worked well and should make a useful nucleus for the 2nd Form next term. The most promising are Craston, Cardwell, Connolly, Reid, Ritchie, May and Judd.

Handcraft

As is usual for the third term we have been very busy with Geometrical solids—Dodecahedrons, Tetrahedrons, Octahedrons and cubes surround the Art Room interspersed with various clay models and cardboard models of a Gothic church and a medieval castle, together with an imaginary harbour in wood and French chalk.

W.M.

CRICKET

This year there were three players with 1st XI experience from the previous season. M. Ainscough was easily the best batsman in the school, and he captained the side admirably. C. E. Lees-Millais soon showed himself to be the second best batsman and a sound fielder. S. N. Lintin fielded well from the start, and gradually developed into the best bowler. It was around these three that the rest of the team slowly took shape. N. Peers became a steady, accurate bowler, and though he did not take very many wickets he gave away very few runs. Graves was a good all-rounder, Forster another useful bowler, Freeman Wallace a sound opening batsman, and Corkery was also capable of making runs. Dundas, Pierce and M. Moir were all promising players, and Dundas also kept wicket.

The Bowomatic machine in the gym was again a wonderful coaching aid. Side netting had been erected in addition to the netting in front, and as a result many more players learnt to punish a loose ball on the leg, and several also mastered the cut. Possibly this was overdue, because too often a player would lose his wicket through failing to play a straight ball with a really straight bat. Be this as it may, the fact remains that, thanks to the Bowomatic, the standard of batting was far in advance of the bowling or fielding for most of the season.

The season started with two losses: away against Bramcote, and at home against St Olave's. Corkery made our top

score in the first match, and Dundas in the second. Then came our first win, playing away against St Martin's. Ainscough and Millais shared a second wicket stand of 60 runs, and though the rest of the team could only add another 20, St Martin's were all out for 39, Peers taking three wickets for three runs.

Malsis were our next opponents, and here again Ainscough and Millais made the highest scores in a total of 60. Malsis passed that total for the loss of only two wickets, so by the end of May the team had won one match and lost three.

The Gryphons perhaps made the mistake of being over-confident in the next match, and after the 1st XI had amassed a total of 134 a most enjoyable game ended with the humiliating defeat of the Gryphons by ten runs.

Only three more matches were played. Against Glenhow Pierce made the highest score in a total of 66, and we had their team out for only 18 runs. At last it was quite clear who were our best bowlers. In this match Lintin took five wickets for six runs, and Peers took three for five. In the next match St Olave's declared at 115 for five. Ainscough scored 20, but with the exception of Millais the rest of the team collapsed, and we were all out for 33.

The last match of all was against St Martin's. We started very badly, and St Martin's took our first seven wickets for only 22 runs. Happily Lintin then came to the fore as a batsman, and with Forster's help another 26 runs were added before the eighth wicket fell and our final score was 52. However, the match soon seemed as good as lost again, for St Martin's reached 38 with seven wickets in hand, but then their best batsman was bowled by Peers, and the tide began to turn again. Peers followed this vital wicket with a spell of five maiden overs, while Lintin at the other end proceeded to win the match. St Martin's were all out for 48 and Lintin had taken nine wickets for only 11 runs. If ever there was a match of fluctuating fortunes this was it, and we were very lucky to win.

This season colours were awarded to C. E. Lees-Millais and S. N. Lintin. M. Ainscough was awarded his colours last year. N. Peers, Graves, Forster, Freeman Wallace, Corkery, Dundas, Pierce and M. Moir were the other final members of

the team, though H. Bailey, S. B. Glaister and Raynar also played in some matches.

Two Junior XI matches were played. In the first we were beaten by Malsis, and though we also lost the match against Glenhow the team played very well indeed. Brennan, S. B. Glaister, Soden-Bird, S. N. Ainscough and M. Moir all made good scores in a final total of 82, but our bowling was not so good. Craston and Heath took a quick wicket each, but Glenhow passed our total without losing another wicket. The following played for the Junior XI: Rooney, H. Bailey, M. Moir, Heath, Brennan, M. Tate, Soden-Bird, McKechnie, S. B. Glaister, B. Hooke, Craston, Dick, S. N. Ainscough and P. Moore.

Lower down the school a series of six league matches was played, revealing plenty of talent and enthusiasm in the lower sets.

SWIMMING

SWIMMING improves the performance of heart and lungs, and every muscle of the body is used to maintain body position and to overcome the resistance of the water, therefore it is said to be of all physical exercises the most complete and perfect. This is not the only reason why swimming is considered an important activity in the life of Gilling boys. Every year in England and Wales about a thousand people are drowned because they cannot swim.

By the end of the Summer Term there were only four non-swimmers in the Third and Second Forms. Fr Julian gave some valuable coaching to some of the weaker swimmers in the top two forms. There were ten non-swimmers in the Second Form at the beginning of the term, and seven of these learnt to swim by the end of the term. They were: R. S. Thorniley-Walker, J. D. Harrison, R. Kerr, D. G. M. Griffiths, C. P. Myers, S. D. Nuttall, C. F. MacLaren.

During the course of the term those boys in the Third and Second Forms who were interested in swimming attended a special course which included lessons in the Front Crawl Stroke, the Breast Stroke, the Back Crawl Stroke, Diving, Survival Swimming, Life Saving, and Snorkling. In the Survival Swimming the boys were made to swim in pyjamas, take them off in the water, and inflate the trousers to make a float. In

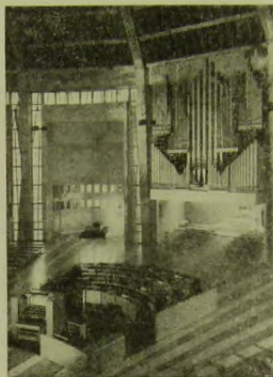
the Life Saving the rescuers generally found the two-handed head carry with the hands placed on the sides of the subject's face the most convenient towing method. In the Snorkling Fr Julian very kindly gave the boys the benefit of his expert knowledge and wide experience in this new and very popular sport.

The Swimming Competition was held on 18th June, and was attended by the whole school. Fr Anselm Cramer very kindly came over from the Upper School to judge the swimming and diving. Before announcing the results of each event he gave us all a little talk on the kind of thing he was looking for in order to pass judgment on the swimmers. He often mentioned the importance of the position of the head in the water since it is "the heaviest thing we have", to quote his own words. The Crawl Cup was won by C. B. Moore, who is an exceptionally strong swimmer. J. V. R. Gosling was placed second and K. E. O'Connor third. Gosling won the prize for Diving. The Dolphin and Back Crawl Strokes were won by C. B. Moore, and the Breast Stroke by J. V. R. Gosling, in which event a Second Form boy (D. A. J. McKechnie) came second. Another boy in the Second Form, N. C. T. Miller, came second in the Back Crawl Stroke. C. B. Moore led the Athenians to victory in the Relay. Some tall and strong-looking members of the Upper School swimming team very kindly staged a magnificent demonstration of the different swimming strokes, which showed us how it was possible to put into practice some of the points which Fr Anselm mentioned when he was judging our own swimmers earlier on in the Competition. After the end of the term, swimming colours were awarded to C. B. Moore, J. V. R. Gosling, for excellent swimming in three different strokes, and also to N. S. Forster and T. F. Fawcett, both of whom came fourth in two events and fifth in another.

The Swimming Championships were held before lunch on the last Sunday of the term. By means of time trials three swimmers were selected from each Form to compete in each event except for the Snorkling event in which there were five competitors from the Second Form. In the Third Form C. B. Moore won the Front Crawl in an excellent time of 36.5 seconds, which is only 24 seconds slower than the school record; he also won the

Back Crawl. J. V. R. Gosling just managed to beat T. F. Fawcett in the Breast Stroke; he also won the Medley. In the Second Form the winners were Bickerstaffe for the Front Crawl, D. A. J. McKechnie for the Breast Stroke, M. W. A. Tate for the Medley, and R. A. Duncan, who is a very promising swimmer, just managed to beat N. C. T. Millen in the Back Crawl. In the First Form the Front Crawl was won by B. Hooke, the Breast Stroke by S. P. S. Reid and the Back Crawl by M. J. Craston. In the six by one Relay C. B. Moore again led the Athenians to victory. In the Snorkling event, which was being held for the first time, each swimmer was allowed to choose what he wanted to do under the water, when swimming the first length of the pool. D. A. J. McKechnie won the event with two magnificent surface dives each followed by a somersault under the water, the last of them followed by a very beautiful rotating "corkscrew" twist before surfacing. After the Championships another swimming colour was awarded to I. S. Millar, who is a neat and strong all-round swimmer.

It should also be mentioned, perhaps, that among the youngest members of the school, the First Form, the prospects for the future of swimming at Gilling are very good. M. J. Craston and S. P. S. Reid are unusually strong swimmers, as will have been realised from the above notes on the Championships. B. Hooke is easily the best looking Crawl swimmer for some years, and also very fast. Close behind him come P. Ritchie and M. Peters. All these boys can swim well in at least two strokes. Almost all the rest of the Form can manage two lengths without difficulty, and are quite safe, though not perhaps very elegant, in any depth of water. That this is so is due to the enthusiasm, hard work, and in many cases great courage, of those who were either non-swimmers or poor swimmers at the beginning of the year. Although there is not space to print all their names, they deserve special congratulations. There is no doubt that the standard of swimming has been raised to a new level this year in the lower part of the school.



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